English Translation of the

Tirumandiram

Volume 3 & 4

Tandiram 3 & 4

Babaji's Kriya Yoga and Publications, Inc.

VOLUME 3 & 4 - ***Tandiram 3 & 4***

The Tirumandiram, by Siddha Tirumular is a sacred encyclopedia of philosophical and spiritual wisdom rendered in verse form. It is one of India's greatest texts, a spiritual treasure-trove, a Sastra containing astonishing insight. It is a seminal work and is the first treatise in Tamil that deals with different aspects of Yoga, Tantra and Saiva Siddhantha.

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The **Third Tandiram** content revolves around the techniques of sublimating the body (sarira-siddhi-upaya). Other subjects dealt with are Ashtanga-Yoga, amuri-dharanai Yoga. Kechari Yoga and Pariyanga-Yoga.

Third Tandiram's translation and commentary by
Sri T.V. Venkataraman, *IAS (Retd.)*

The **Fourth Tandiram** speaks of the fruition of the practice of mantras. Tirumular elaborates on the various cakras (yantras), their forms, sizes, the letters (aksaras) to be inscribed in them, the appropriate mantras, the presiding deities, their strengths, the way of worshiping the cakras, and the fruits of worshiping.

Fourth Tandiram's translation and commentary by ***Dr. T.N. Ramachandran***

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The Tirumandiram

Volume Three

Translation and Commentary

by

T.V. Venkataraman I.A.S., (Retd.)

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Volume Four

Translation and Commentary

by

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Tandiram Three

Introduction

In the third *Tandiram,* Tirumūlar moves into the world of Yoga. Yoga is a vast subject and the *Tirumandiram* is hailed as the essential treatise on Yoga. According to the *Periapurāṇam* of Cēkkilār, Tirumūlar was a great Yogin who practiced disciplined meditation for three thousand years, and the *Tirumandiram* is the product of his intense yogic experience. Though the saint says that his work of nine Tandirams contains the essence of the nine *Āgama* treatises, there is no doubt the yogic practices and experiences outlined in the third *Tandiram* are unique and of great importance to the spiritual seeker. In twenty-one sections the saint deals with the eight-limbed yoga (which must have been practiced on the Indian subcontinent from very early times) and the benefits that flow from its practice. The saint also describes *Kechari-Yoga, Pariyaṅga Yoga, Praṇava Yoga* and *Chandra Yoga* in some detail.

Indian philosophy recognizes six systems of knowledge and Yoga is one of them. Patañjali is the author of the Yoga system detailing the process of the interiorization of human effort to attain ultimate beatitude. Tirumūlar speaks of Patañjali, who like himself was a student of Nandi Deva. It is not clear whether this saint was the same Patañjali who wrote the Yoga-sūtras. Although the Tirumandiram and the Yoga-sūtras both contain descriptions of the highest spiritual attainment, scholars have found essential differences, which will become clear in the exposition of the text. Tirumūlar advocates Yoga as one of the four paths to *mukti*

(liberation from māyā,), and the grace of Lord Śiva. The final goal is the attainment of *jñāna.* Only the understanding that arises from union with the Supreme Being will altogether cut asunder the cycle of birth and death. The Yoga of Tirumūlar is Śiva-Yoga, which helps the soul attain abiding union with Lord Śiva.

Understanding the Yoga system and its concepts propounded by the saint requires the guidance of a guru. Yogic practice and experience involve the greatest austerity and self-discipline, requiring the grace of Lord Śiva who acts on behalf of the devotee through the appropriate guru. In subsequent *Tandirams* the saint will succinctly define the role of the guru. This *Third Tandiram* of the *Tirumandiram* with emphasis on the Śiva-Yoga system is a significant contribution to Yoga literature.

1. Aṣṭāṅga Yoga (Eight-limbed Yoga)

In four verses of this section, Tirumūlar speaks of the eight limbs of his Yoga system as a sure path to jñāna. Therefore, instead of chasing any other path, it is suggested that the seeker best concentrate on Yoga. The eight limbs are *yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇa, dhyāna* and *samādhi.*

Mandiram 549

உரைத்தன வற்கரி ஒன்று முடிய
    நிரைத்த இராசி நிரைமுறை எண்ணிப்
பிரச்சதம் எட்டும் பேசியே நந்தி
    நிரைத்த இயமம் நியமம் செய்தானே.

Transliteration

uraittaṉa vaṟkari oṉṟu mūḍiya
    niraitta irāci nirai muṟai eṇṇi-p
piraccadam eṭṭum pēciyē nandi
    niraitta iyamam niyamam ceydāṉē

Translation

From the goat (mesha) or the lion (simha) to the end
    Is how the *nāḍis* are enumerated and counted.
So did Nandi bestow yoga, the eight
    Counting *yama* and *niyama* among them.

Commentary

Yama: whatever is to be shunned.

Niyama: whatever is to be scrupulously observed.

In the system of astrology, twelve houses are identified carving twelve zodiacal signs known as *rāśis.* Tirumūlar's reference to them appears to be analogous. Yoga, similarly has eight limbs, to be described in continuation. The saint introduces the subject of Yoga as having eight limbs. The reference to twelve numbers carries the implication that the yogic system of prāṇāyāma (breathing techniques) is based on "twelve finger" lengths of the breath. Like the zodiac, which has specific rāśis, signs, a certain order, and none can be skipped, yoga has specific signs, which do not vary and occur in a certain order which none can skip.

Mandiram 550

செய்த இயம நியமம் சமாதி சென்று
    உய்யப் பராசத்தி உத்தர பூருவம்
எய்த கவச நியாசங்கள் முத்திரை
    எய்த உரைசெய்வன் இந்நிலை தானே.

Transliteration

ceyda iyama niyamam camādi ce͟n͟ru
    uyya-p parācatti uttara pūruvam
eyda kavaca niyācaṅgaḷ muttirai
    eyda urai ceyva͟n innilai tā͟nē.

Translation

Reaching *samādhi* through *yama* and *niyama*
    Attaining the Lord's Grace in the end
In the beginning one, indeed, observes *kavaca, nyāsa* and *mudrā*
    These, I shall explain as part of the Yoga.

Commentary

Samādhi: Continuous contemplation of the chosen object, here, the deity of choice, being lost in such contemplation.

Parāśakti: The Lord's grace; signifies *Pati-jñāna*, the *summum bonum* of attainment.

Kavaca: Protection of the body by the armor of mantras. The chanting and contemplation of mantras have a powerful, protective effect.

Nyāsa: Mentally associating the deities in the various parts of the body, reciting the appropriate mantras.

Mudrā: Translation of the mental aspiration of worshipping God through the language of the signs and gestures of hands, fingers and specified parts of the body.

Kavaca, nyāsa and *mudrās* are essential requisites for the attainment of the Lord's grace along with the eight-limbed yoga.

Mandiram 551

அந்நெறி இந்நெறி என்னாது அட்டாங்கத்
    தன்னெறி சென்று சமாதியிலே நின்மின்
நன்னெறி செல்வார்க்கு ஞானத்தில் ஏகலாம்
    புன்னெறி யாகத்தில் போக்கில்லை ஆகுமே.

Transliteration

anneṟi inneṟi eṉṉādu aṭṭāṅga-t
    taṉṉeṟi ceṉṟu camādiyilē niṉmiṉ
naṉṉeṟi celvārkku jñāṉattil ēgalām
    puṉṉeṟi yāgattil pōkkillai āgumē.

Translation

Speak not of this or that path
    Take the eight-fold path; stay firm in *samādhi*
Walk on this noble path; *jñāna* you reach.
    No more is the lowly path of being born.

Commentary

Yoga is spoken of as one of the four paths to Lord Śiva. Tirumūlar considers it basic to all paths as it transitions one from external worship to internal worship and prepares consciousness through concentration, contemplation, and silence. Concentration attunes the mind to the presence of the divine and meditation holds the mind in uninterrupted contemplation. The mind becomes silent through these practices and finds itself one with the Deity in the state of *samādhi*. Hence the discipline of Yoga is important to all paths of worship. By the path of Yoga, *jñāna* (wisdom) is attained and rebirth prevented.

Mandiram 552

இயம நியமமே எண்ணிலா ஆதனம்
    நயமுறு பிராணாயாமம் பிரத்தியாகாரம்
சயமிகு தாரணை தியானம் சமாதி
    அயமுறும் அட்டாங்கம் ஆவதும் ஆமே.

Transliteration

iyama niyamamē eṇṇilā ādaṉam
    nayamuṟu pirāṇāyāmam pirattiyāgāram
cayamigu tāraṇai tiyāṉam camādi
    ayamuṟum aṭṭāṅgam āvadum āmē.

Translation

Yama, niyama, countless *āsanas*
Blissful *prāṇāyāma, pratyāhāra* too
Victorious *dhāraṇa, dhyāna* and *samādhi*
Such are the eight-limbs for self control.

Commentary

Yamas, moral restraints; *niyamas,* strict observances; *āsanas,* physical postures to still the body and mind; *prāṇāyāma,* techniques to balance the vital energy in the body; *pratyāhāra,* the conscious withdrawal of the senses; all of these are necessary to prepare the mind for *dhāraṇa,* concentration. In *dhāraṇa,* the seeker truly takes control of his/her mind and senses so that *dhyāna,* meditation, and eventually *samādhi,* cognitive absorption, can happen. Details of the practices of each one of the limbs follows in the succeeding sections.

2. Yama (Abstentions)

The seeker, adopting the path of Yoga takes on certain disciplines, called *yamas* and *niyamas*. Shunning certain behaviors with firmness and following certain practices faithfully constitute these disciplines. These tenets are basic to the life of Yoga, and should last throughout one's life. Initially they may require some effort to observe, but when they are pursued with discipline, the mind becomes calm and wise, gaining a maturity of the soul. This section deals with *yama*.

Mandiram 553

எழுந்து நீர் பெய்யினும் எட்டுத் திசையும்
　　செழுந்த ணியமங்கள் செய்மின் என்று அண்ணல்
கொழுந்தண் பவளக் குளிர் சடையோடே
　　அழுந்திய நால்வர்க்கு அருள் புரிந்தானே.

This mandiram is the same as mandiram 72 of Tandiram One.

Transliteration

e̲lundu nīr peyyin̲um eṭṭu-t ticaiyum
　　ce̲lunta ṇiyamaṅgaḷ ceymin̲ en̲r̲u aṇṇal
ko̲luntaṇ pavaḷa-k kuḷir caḍaiyōḍē
　　a̲lundiya nālvarkku aruḷ purindān̲ē.

Translation

Let the deluge overtake the universe
　　Carry out the excellent instructions (*niyama*)
Thus the Lord advised the four
　　Lost in the beauty of the cool and head locks of the Lord.

Commentary

It is implied here that although the world may be overtaken by storms of turmoil and disturbance, if the soul faithfully follows right action, it will successfully endure hardship and continue its progress towards self-realization.

Mandiram 554

கொல்லான் பொய்கூறான் களவு இலான் எண்குணன்
நல்லான் அடக்கம் உடையான் நடுச்செய்ய
வல்லான் பகுந்து உண்பான் மாசு இலான் கள்காமம்
இல்லான் இயமத்து இடையில் நின்றானே.

Transliteration

kollān̲ poykūr̲ān̲ kaḷavu ilān̲ eṇguṇan̲
nallān̲ aḍakkam uḍaiyān̲ naḍu-c ceyya
vallān̲ pagundu uṇbān̲ mācu ilān̲ kaḷ kāmam
illān̲ iyamattu iḍaiyil nin̲r̲ānē.

Translation

He stands firmly in *yama* who does not kill;
Or lie, or steal. Noble in qualities.
Good and self-controlled, evenly balanced
He shares what he has; blemishless; shunning liquor and passion.

Commentary

The term Yama refers to the Lord of Death, and to death of the ego. The yamas are social restraints designed to facilitate one's social relationships, so they aid rather than hinder one's process of self-realization. We must not only avoid "killing" but all forms

of harm (by thought, word and deed), which harden the heart and strengthen egoism. Stealing, lust, and addiction create inner darkness obstructing the true source of joy. Chastity and charity awaken unconditional love. The ten yamas mentioned herein are not only the first rung in the ladder of *aṣṭāṅga yoga,* but are also emblems of one who has attained the highest stage of self mastery, which contains loving social relationships, and awareness of the divine in everyone. What is stipulated is life-long discipline. An evenly balanced nature is the product of long years of self discipline.

3. Niyama (Observances)

The efforts towards self discipline are accelerated when the practices of *niyama*, observances, are adopted. In three mandirams, Tirumūlar describes these practices. But, basic to these is the firm faith in the Supreme Lord and His grace, which is the blazing luster of His jñāna. The saint makes it clear that merely following a code of discipline without faith or belief in the Supreme power will not produce worthwhile results.

Mandiram 555

ஆதியை வேதத்தின் அப்பொருளானைச்
சோதியை அங்கே சுடுகின்ற அங்கியைப்
பாதியுள் மன்னும் பராசத்தியோடு உடன்
நீதி உணர்ந்து நியமத்தன் ஆமே.

Transliteration

ādiyai vēdattiṉ apporuḷāṉai-c
cōdiyai aṅgē cuḍugiṉṟa aṅgiyai-p
pādiyuḷ maṉṉum parācattiyōḍu uḍaṉ
nīdi uṇarndu niyamattaṉ āmē.

Translation

The primal Lord, the essence of the Vedas
The light divine, the burning fire therein
Where, inseparable Parāśakti dwells.
The just one, Him, the adherent of *niyama* knows.

Commentary

The spiritual seeker who adopts the *niyama* discipline should be aware of the greatness of Lord Śiva, because that awareness

strengthens his resolve to undertake the necessary discipline. The saint stresses that the seeker's desire is kindled by the descent of the Lord's grace upon him.

Mandiram 556

தூய்மை அருள் ஊண்சுருக்கம் பொறை செவ்வை
வாய்மை நிலைமை வளர்த்தலே மற்று இவை
காமம் களவு கொலை எனக் காண்பவை
நேமி ஈரைந்து நியமத்தன் ஆமே.

Transliteration

tūymai aruḷ ūṇ-curukkam poṟai cevvai
vāymai nilaimai vaḷarttalē maṟṟu ivai
kāmam kaḷavu kolai eṉa-k kāṇbavai
nēmi īraindu niyamattaṉ āmē.

Translation

Purity, compassion, modest-eating, tolerance, justice,
Truth, steadfastness, he, on the path of *niyama* cultivates steadfastly;
Passion, stealing, killing, he sees them as heinous
Such are the ten attributes of the adherent of *niyama*.

Commentary

The verse is self explanatory. There is no doubt the path of *niyama* is arduous. It presupposes the blessing of divine grace, without which the seeker does not even begin. It is equally clear that one who is able to successfully adopt the ten observances is well on the road to enlightenment. Other austerities and practices of other limbs of yoga will thereafter come to him naturally and without effort.

Mandiram 557

தவம் செபம் சந்தோடம் ஆத்திகம் தானம்
சிவன்தன் விரதமே சித்தாந்தக் கேள்வி
மகம்சிவ பூசை ஒண்மதி சொல்லீரைந்து
நிவம் பல செய்யின் நியமத்தன் ஆமே.

Transliteration

tavam cebam candōḍam āttigam tāṉam
civaṉtaṉ viradamē cittānda-k kēḷvi
magam civa pūcai oṇmadi collīraindu
nivam pala ceyyiṉ niyamattaṉ āmē.

Translation

Penance, meditation, contentment, faith and giving,
Śaiva austerities, learning Siddhānta,
Sacrifice, worship of Śiva and qualities noble
These, indeed, are the disciplines of the *niyama* adherent.

Commentary

Another ten observances are described here. Contentment and faith in God, the soul and sādhanas to liberate oneself from bondage, austerities performed on specified days to propitiate Lord Śiva, learning in depth the sacred literature of the Siddhānta, namely the Śaiva Agamas, and contemplating their inner wisdom to attain jñāna are primary disciplines required of an adherent of the *niyamas*.

4. Āsanas (Postures)

Āsanas are postures created by stretching, contracting, twisting and balancing the body in a variety of seated, standing, or reclining positions in order to create a steady and comfortable posture for body and mind. The aim of *āsana* is to strengthen and steady the body by placing it under control of the mind, and to bring both body and mind into stillness. Proper *āsana* trains body and mind for strength and awareness in daily activities and introduces the aspirant to the practices of contemplation and meditation.

Poor lifestyle habits, inactivity and poor posture destroy the fluidity and flexibility of the limbs; and the consequent tightness and tension serves as an obstacle to calming the mind and regulating the breath. Hence Haṭha Yoga texts prescribe proper postures (*āsanas*) and the seeker should learn to apply them with ease so the body regains its flexibility and is no longer a hindrance to higher *sādhana*. There are many *āsanas* mentioned in the text books used for imparting strength and vitality to the limbs. But *āsanas* are ultimately for spiritual practice, and should aid the concentration of the seeker. Tirumūlar describes some of the prominent *āsanas*. These *āsanas* should be learned under the guidance of a teacher.

Mandiram 558

பங்கயம் ஆதி பரந்த பல் ஆதனம்
    அங்கு உளவாம் இரு நாலும் அவற்றினுள்
சொங்கில்லை யாகச் சுவத்திகம் என மிகத்
    தங்க இருப்பத் தலைவனும் ஆமே.

Transliteration

paṅgayam ādi paranda pal ādanam
aṅgu uḷavām iru nālum avaṟṟinuḷ
coṅgillai yāga-c cuvattigam ena miga-t
taṅga iruppa-t talaivanum āmē.

Translation

Padmam including, *āsanas* are plenty;
Eight are the key ones. One is
Swastikā that is easy and supreme.
He that adopts it becomes an adept.

Commentary

Padmam: *padmāsana, lotus pose*

Swastikā: A sitting pose in which the legs are crossed. The sole of each foot is placed along the inside thigh of the opposite leg, creating great stability. According to Tirumūlar, eight *āsanas* are the most important for spiritual pursuits.

Mandiram 559

ஓரணை யப்பதம் ஊருவின் மேல் ஏறிட்டு
ஆர வலித்து அதன் மேல்வைத்து அழகுறச்
சீர்திகழ் கைகள் அதனைத் தன் மேல் வைக்கப்
பார்திகழ் பத்மாசனம் எனல் ஆகுமே.

Transliteration

ōraṇai yappadam ūruvin mēl ēṟiṭṭu
āra valittu adan mēl vaittu aḻaguṟa-c
cīr tigaḻ kaigaḷ adanai-t tan mēl vaikka-p
pār tigaḻ padmācanam enal āgumē.

Translation

Join the two feet, placing them on the thighs, upturned
Keep them close upon the thigh, beauteous to look at
Lovely hands must then be placed upon the thighs
Famous world wide, this is *padmāsana.*

Commentary

Padmam means Lotus. *Padmāsana*, the lotus posture, is described here. It is the universal posture yogins adopt. With *padmāsana,* the yogin maintains a straight back, with hands placed on the thighs in a particular *mudrā*, the eyes are concentrated at a particular point, and the vital energy is directed from the space of mūlādhāra at the premium towards the sahasrāra at the crown of the head. In this posture, the yogin is ready to take the next steps towards detaching from the outer senses, turning awareness inward, and concentrating on the Lord. *Padmāsana* also has a tonic effect upon the body and mind due to the relaxation of the nervous system. For details please see Haṭha-Yoga books, like *Gheraṇḍa Samhitā*, or *Haṭha-Yoga Pradīpikā.*

Mandiram 560

துரிசில் வலக்காலைத் தோன்றவே மேல்வைத்து
அரிய முழந்தாளில் அங்கையை நீட்டி
உருசியொடும் உடல் செவ்வே இருத்திப்
பரிசு பெறும் அது பத்திராசனமே.

Transliteration

turicil vala-k-kālai-t tōṉṟavē mēl vaittu
ariya muḻantāḷil aṅgaiyai nīṭṭi

uruciyoḍum uḍal cevvē irutti-p
paricu pe̱rum adu pattirācaṉamē.

Translation

Place the right leg over the left
Stretch the hands over both the calves
Let the body stay firm and erect
This is of the nature of *bhadrāsana.*

Commentary

The postures of *bhadrāsana* as explained in *Gheraṇḍa Samhitā* and *Haṭha-Yoga-Pradīpikā* appear to be different.

Mandiram 561

ஒக்க அடி இணை ஊருவில் ஏறிட்டு
முக்கி உடலை முழங்கை தனில் ஏற்றித்
தொக்க அறிந்து துளங்காது இருந்திடில்
குக்குட ஆசனம் கொள்ளலும் ஆமே.

Transliteration

okka aḍi iṇai ūruvil ēṟiṭṭu
mukki uḍalai muḻaṅgai taṉil ēṟṟi-t
tokka aṟindu tuḷaṅgādu irundiḍil
kukkuḍa ācaṉam koḷḷalum āmē.

Translation

Place the feet on the thighs
With effort, raise the body on the elbows
Study the balance; stay firm
Thus you are in *kukkuḍāsana*

Commentary

Kukkuḍa: Cock. This posture imitates a cock standing on its two feet. The first line confirms the posture of *padmāsana*. In the next lines, *kukkuḍāsana* is described. This is a variation of the *padmāsana* posture. Effort is involved in lifting the body on two hands, inserted between the legs and the thighs. The *Gheraṇḍa-Samhitā* and *Haṭha-Yoga-Pradīpikā* confirm the posture as described by Tirumūlar.

Mandiram 562

பாதம் முழந்தாளில் பாணிகளை நீட்டி
ஆதரவோடும் வாய் அங்காந்து அழகுறக்
கோதுஇல் நயம் கொடிமுக்கிலே உறச்
சீர்திகழ் சிங்காதனம் எனச் செப்புமே.

Transliteration

pādam mulantāḷil pāṇigaḷai nīṭṭi
ādaravōḍum vāy aṅgāndu alagura-k
kōdu il nayam koḍi mūkkilē ura-c
cīrtigal ciṅgādanam ena-c ceppumē.

Translation

Let the hands be stretched over the calf of the legs
Let the mouth be kept wide open
And the eyes gaze at the tip of the nose
Such is the famous *simhāsana* posture.

Commentary

The *Gheraṇḍa-Samhitā* and the *Haṭha-Yoga-Pradīpikā* describe this posture in more or less the same way. There are two well known

variations. This posture, one of the most important, is held sacred by the yogins.

Mandiram 563

பத்திரம் கோமுகம் பங்கயம் கேசரி
    சொத்திரம் வீரம் சுகாதனம் ஓர் ஏழும்
முத்தமாம் முது ஆசனம் எட்டெட்டுப்
    பத்தொடு நூறு பல ஆசனமே.

Transliteration

pattiram kōmugam paṅgayam kēcari
    cottiram vīram cugādaṉam ōr ēḻum
muttamām mudu ācaṉam eṭṭeṭṭu-p
    pattoḍu nūṟu pala ācaṉamē.

Translation

Bhadra, *gomuka*, padmam and simham
    Sothiram, vīram — seven are the *āsanas* easy;
With the famous Swastikā, they total eight.
    Thus the *āsanas* number, eight and ten and hundred.

Commentary

The last line seems to imply the numbers of *āsanas* listed or practiced are indeed many. According to Aruṇai Vaḍivēlu Mudaliār, the *āsana* named *sothiram* may refer to *kukkuḍāsana*. The Tirumandiram does not describe *gomuka* (cow's face pose), or *sukāsana* (easy pose), although they are well-known seated postures. These eight *āsanas* are for contemplation or realization of the self's unity with the Lord.

5. Prāṇāyāma (Regulated Breath)

Prāṇa is universal energy. The breath is the vehicle that brings prāṇa or life force in and out of the body. Prāṇa is a subtle force revered as a divine power. Breathing in a concentrated and regulated manner facilitates prāṇa to enter the body and spread through the cells of the body, suffusing them with divine energy. This process cleanses the body and soul, making the aspirant pure and fit to serve as the abode of God. Hence proper breathing is vastly important for the interaction of prāṇa with the gross and subtle bodies. A vast literature has developed around the science and art of breathing. The yogins and realized souls of India have made vital contributions to this subject, not only by imparting theoretical knowledge but by demonstrating the efficacy of prāṇa-techniques through disciplined practice of them. Miraculous powers, including the attainment of a golden immortal body have been attributed to prāṇāyāma.

Prāṇāyāma is the fourth step in practice of the eight-limbed yoga and is considered crucial for controlling the mind. Yogins clearly state that prāṇa and the mind are closely linked, and one who can control his breath can control and calm his mind. Tirumūlar compares prāṇa with a horse, saying when one controls the horse, one controls the speed of breathing and the mind as well. Just as a lack of prāṇa, or a poor quality of prāṇa will negatively affect the body, mind and soul, an erratic mind and nervous nature will also negatively affect them. Hence the importance of prāṇāyāma is to balance the mind through the control of prāṇa or life force.

The subtle energy of prāṇa flows in and out of the body through subtle nāḍi currents called iḍā (left side of the spine), piṅgalā (right side of the spine) and suṣumnā, on the central line of the spinal cord. Suṣumnā is the most important spiritually because kuṇḍalini rises through it, from its base in the mūlādhāra to the sahasrāra at the top of the head. Seven other nāḍis are important, making a total of ten currents through which prāṇa is directed activating the gross and subtle mechanisms of the body.

The nāḍi on the left side is associated with the moon and mental activity, and the nāḍi on the right side with the sun and vital energy. Normally,prāṇa flows through these nāḍis by breathing in a haphazard manner, giving rise to agitation, confusion, over activity and involvement with the world. The balancing of the breath, balances the prāṇa currents in the iḍā and piṅgalā, awakening the prāṇa śakti or kuṇḍalini in the central nāḍi of suṣumnā. As the kuṇḍalini rises in the suṣumnā the mind becomes engaged in pursuit of higher spiritual goals. The steps to be undertaken for this purpose are contained in the study of prāṇāyāma techniques. Prāṇa and the kuṇḍalini operate in a complementary manner. All these are best learned from a qualified teacher.

Mandiram 564

ஐவர்க்கு நாயகன் அவ்வூர்த் தலைமகன்
உய்யக் கொண்டு ஏறும் குதிரை மற்று ஒன்று உண்டு
மெய்யர்க்குப் பற்றுக் கொடுக்கும் கொடாது போய்ப்
பொய்யரைத் துள்ளி விழுத்திடும் தானே.

Transliteration

aivarkku nāyagaṉ avvūr-t talaimagaṉ
uyya-k koṇḍu ēṟum kudirai maṟṟu oṉṟu uṇḍu
meyyarkku-p paṟṟu-k koḍukkum koḍādu pōy-p
poyyarai-t tuḷḷi viḻuttiḍum tāṉē.

Translation

He is the master of five; leader of the habitat too.
A horse he owns, that will take him far.
The worthy one it will serve well.
The unworthy one it spurns and throws away

Commentary

Five: Five instruments of action of the body; or five instruments of perception; five senses;

Habitat: body

Master: leader; soul.

Horse: prāṇa

Worthy ones: Only a spiritual seeker with a disciplined mind will be able to control the prāṇa available and attain the highest spiritual goals. The worthy mind can discriminate truth from falsity, and effectively pursue the goal of God-realization.

Unworthy ones: The ordinary man with an undisciplined mind is unable to rightly harness available prāṇa and will be drawn into the snares of the world. Lost in emotional reactions and sensory pleasures he will inadvertently waste prāṇa on worldly pursuits.

Prāṇa is the vehicle with which the soul can seek and attain the highest goal of spiritual sādhana; however, to do that the mind must be properly controlled.

Mandiram 565

ஆரியன் அல்லன் குதிரை இரண்டு உள
வீசிப் பிடிக்கும் விரகு அறிவார் இல்லை
கூரிய நாதன் குருவின் அருள் பெற்றால்
வாரிப் பிடிக்க வசப்படும் தானே.

Transliteration

āriyaṉ allaṉ kudirai iraṇḍu uḷa
vīci-p piḍikkum viragu aṟivār illai
kūriya nādaṉ kuruviṉ aruḷ peṟṟāl
vāri-p piḍikka vaca-p-paḍum tāṉē.

Translation

Good, indeed, is the soul. Horses two it owns too.
The art of mastering them, it knows not.
A learned guru bestows his blessings.
The horses are held firmly in their reins.

Commentary

The term "horses two" refers to the two vāyus of prāṇa and apāna, considered the most important. Prāṇa is the solar or fire energy that promotes the body's internal welfare. *Apāna* is the lunar, cool energy that protects the body from the outside. Prāṇa flows throughout the body as ten different powers called *vāyus*. The *vāyus* have ten different functions in the body, carrying subtle energy to various parts of both the gross and subtle bodies. They

are responsible for the proper functioning of the different organs. (According to some authors, "the two horses" means the two nāḍis of iḍā and piṅgalā. But the text does not appear to indicate this.)

For its spiritual pursuit, the soul must learn to regulate its prāṇa. On its own it may find it difficult to master prāṇa, hence the need for a guru. His grace and teaching help the seeker learn the art of controlling the two main *vāyus* (horses) of prāṇa, the upward moving prāṇa and the downward moving *apāna*.

Mandiram 566

புள்ளினும் மிக்க புரவியை மேற்கொண்டால்
கள் உண்ண வேண்டாம் தானே களி தரும்
துள்ளி நடப்பிக்கும் சோம்பு தவிர்ப்பிக்கும்
உள்ளது சொன்னோம் உணர்வு உடையோருக்கே.

Transliteration

puḷḷiṉum mikka puraviyai mēṟkoṇḍāl
kaḷ uṇṇa vēṇḍām tāṉē kaḷi tarum
tuḷḷi naḍappikkum cōmbu tavirppikkum
uḷḷadu coṉṉōm uṇarvu uḍaiyōrukkē.

Translation

The horse that flies faster than the bird; when you learn to control
There is joy on its own; you need no liquor.
There will be spring in the gait; sloth no more.
We have said the truth for the wise to know.

Commentary

Horse: prāṇa.

The saint describes in terms of worldly benefit the joy the heightened flow of prāṇa can bring the practitioner; i.e. 'you need no liquor.' Proper breathing techniques enhance the health of the practitioner, sharpen his awareness and mental function, provide harmony in life and confer many other benefits.

Mandiram 567

பிராணன் மனத்தொடும் பேராது அடங்கிப்
    பிராணன் இருக்கில் பிறப்பு இறப்பு இல்லை
பிராணன் மடைமாறிப் பேச்சு அறிவித்துப்
    பிராணன் அடைபேறு பெற்று உண்டீர் நீரே.

Transliteration

pirāṇan̲ man̲attoḍum pērādu aḍaṅgi-p
    pirāṇan̲ irukkil pir̲appu ir̲appu illai
pirāṇan̲ maḍai mār̲i-p pēccu ar̲ivittu-p
    pirāṇan̲ aḍai pēr̲u per̲r̲u uṇḍīr nīrē.

Translation

Let prāṇa and mind not be restless
    When they subside, birth and death no more.
Let prāṇa's course be changed and silence reign
    Attain to great benefits, such prāṇa will confer.

Commentary

Mind is the instrument. It is closely influenced by prāṇa. Each contributes to the restlessness of the other. Therefore, both must be settled and brought to stillness. As the prāṇa begins to balance between the iḍā and piṅgalā, the mind finds silence. As the mind stills, the prāṇa begins to flow through the central nāḍi, enabling

the rise of kuṇḍalini and the awakening of the ādhāras. The mind is in a heightened state when the prāṇa is flowing through suṣumnā nāḍi. The mind becomes one-pointed and silent. That state of mind is neither disturbed nor affected by the world.

Mandiram 568

ஏறுதல் பூரகம் ஈரெட்டு வாமத்தால்
    ஆறுதல் கும்பம் அறுபத்து நாலு அதில்
ஊறுதல் முப்பத்து இரண்டு அதி ரேசகம்
    மாறுதல் ஒன்றின் கண் வஞ்சகம் ஆமே.

Transliteration

ēṟudal pūragam īreṭṭu vāmattāl
    āṟudal kumbam aṟubattu nālu adil
ūṟudal muppattu iraṇḍu adi rēcagam
    māṟudal oṉṟiṉ kaṇ vañcagam āmē.

Translation

Inhaling two eights through left is *pūrakam*
    Staying within sixty four is *kumbhakam.*
Exhaling thirty two is *recakam.*
    Changing the pattern does no good.

Commentary

Tirumūlar succinctly explains stages of prāṇāyāma in this verse. The counts to be kept are known as *mātras.* There are different ways of keeping count of the *mātras.* Keeping count with AUM, the Praṇava mantra is considered sacred and potent. As the process of prāṇāyāma involves inhalation, retention and ex- halation, *mātras* are counted mentally. Inhalation is associated with *apāna*, and the

left nāḍi, the iḍā. Prāṇa is associated with exhalation and the piṅgalā, right nāḍi. Activities through these nāḍis involve the whole system of the body and its instruments, enabling one to perform daily activities with vitality. The prāṇa is retained for a duration to arouse the kuṇḍalini energy lying dormant at the base of suṣumnā nāḍi. It would not be possible for the average person to adopt such a ratio of 16:64:32 *mātras* (1:4:2, retention would be 4 times the length of inhalation, and exhalation would be two times the length) since normal breathing patterns are often disorderly as a result of imbalance in body and mind. Hence, these ratios are powerful and are said to be dangerous for the nervous system without the direction and supervision of a guru.

Mandiram 569

வளியினை வாங்கி வயத்தில் அடக்கில்
பளிங்கு ஒத்துக் காயம் பழுக்கினும் பிஞ்சு ஆம்
தெளியக் குருவின் திருஅருள் பெற்றால்
வளியினும் வேட்டு வளியனும் ஆமே.

Transliteration

vaḷiyiṉai vāṅgi vayattil aḍakkil
paḷiṅgu ottu-k kāyam paḻukkiṉum piñcu ām
teḷiya-k kuruviṉ tiru aruḷ peṟṟāl
vaḷiyiṉum vēṭṭu vaḷiyaṉum āmē.

Translation

When prāṇa is brought under one's control
Crystal like will the body be; and young despite years;
When guru's grace provides the light
In the subtle spheres, the blessed soul will move.

Commentary

The guru's grace mentioned in the third line refers to his teaching the seeker on the path to liberation. The fourth line has been translated to mean that the seekers, freed of blemishes by the guru's grace, learn to move in subtle spheres.

Prāṇāyāma, besides contributing to youthfulness, facilitates spiritual progress. When active life is prolonged, the soul should aspire to achieve liberation in its present life.

Mandiram 570

எங்கே இருக்கினும் பூரி இடத்திலே
    அங்கே அது செய்ய ஆக்கைக்கு அழிவு இல்லை
அங்கே பிடித்தது விட்டு அளவும் செல்லச்
    சங்கே குறிக்கத் தலைவனும் ஆமே.

Transliteration

eṅgē irukkiṉum pūri iḍattilē
    aṅgē adu ceyya ākkaikku aḻivu illai
aṅgē piḍittadu viṭṭu aḷavum cella-c
    caṅgē kuṟikka-t talaivaṉum āmē.

Translation

Wherever you be, breathe as the left
    Body will withstand all damage
Likewise, retain and breathe out as told
    Sound of the conch and leadership will be yours.

Commentary

Tirumūlar reiterates the necessity to adhere to the guru's prescribed procedure of prāṇāyāma. He says more on the sound

of the conch (and other sounds) in verses that follow. Proper breathing will direct prāṇa through the iḍā and piṅgalā, which will take care of the body even when it is ill. However, for spiritual progress, sound of the conch, one must retain and breathe out the breath as prescribed by the guru.

Mandiram 571

ஏற்றி இறக்கி இருகாலும் பூரிக்கும்
    காற்றைப் பிடிக்கும் கணக்கு அறிவார் இல்லை
காற்றைப் பிடிக்கும் கணக்கு அறிவாளர்க்குக்
    கூற்றை உதைக்கும் குறி அது ஆமே.

Transliteration

ēṟṟi iṟakki irukālum pūrikkum
    kāṟṟai-p piḍikkum kaṇakku aṟivār illai
kāṟṟai-p piḍikkum kaṇakku aṟivāḷarkku-k
    kūṟṟai udaikkum kuṟi adu āmē.

Translation

The science of breathing – inhalation, exhalation
    And retention, people know not.
When they know the correct manner of breathing
    Theirs is the goal of spurning the God of Death.

Commentary

The saint reiterates the divine opportunity of the science of breathing as explained by him be followed rigorously. A disciplined practitioner will grow healthy despite age and progress towards overcoming the God of Death, Yama.

The saint communicates that people do not know the spiritual power inherent in the breath. Comprehension of this sacred science and use of proper ratios of inhalation, exhalation and retention, will lead to a spiritual understanding otherwise not accessible.

Mandiram 572

மேல்கீழ் நடுப்பக்கம் மிக்குறப் பூரித்துப்
பாலாம் இரேசகத்தால் உட்பதிவித்து
மால் ஆகி உந்தியுள் கும்பித்து வாங்கவே
ஆலாலம் உண்டான் அருள் பெறலாமே.

Transliteration

mēl kīḻ naḍu-p-pakkam mikkuṟa-p pūrittu-p
pālām irēcagattāl uṭpadivittu
māl āgi undiyuḷ kumbittu vāṅgavē
ālālam uṇḍāṉ aruḷ peṟalāmē.

Translation

By inhaling, let prāṇa spread throughout the body
Purify, by exhaling prāṇa firmly and deeply
Retain prāṇa steadfastly at the navel to gain life
Practiced thus, Lord Śiva's grace shall be yours.

Commentary

Apart from the counting of *mātras,* awareness of the prāṇa is equally important in the practice of prāṇāyāma. What differentiates prāṇāyāma from a basic breathing technique is that the practitioner perceives and intentionally directs the flow of prāṇa harnessed by the breath. In the saint's perception, Lord Śiva's grace is incumbent on that awareness.

Mandiram 573

வாமத்தில் ஈரெட்டு மாத்திரை பூரித்தே
ஏம்உற்ற முப்பத்து இரண்டும் இரேசித்துக்
காமுற்ற பிங்கலைக் கண்ணாக இவ்விரண்டு
ஓமத்தால் எட்டெட்டுக் கும்பிக்க உண்மையே.

Transliteration

vāmattil īreṭṭu māttirai pūrittē
ēmuṟṟa muppattu iraṇḍum irēcittu-k
kāmuṟṟa piṅgalai-k kaṇṇāga ivviraṇḍu
ōmattāl eṭṭeṭṭu-k kumbikka uṇmaiyē.

Translation

Inhale sixteen *mātras* on the left
Exhale freely the thirty-two *mātras*
On the right through the blissful piṅgalā
Do sixty four *kumbhaka* at home centre. It is correct.

Commentary

The left side refers to the left nostril, and the subtle nāḍi is iḍā nāḍi. Exhalation is through the right nostril and the piṅgalā nāḍi. It gives a pleasant experience by carrying away impure air and bodily toxins.

Home centre: The navel centre. When worship takes place internally, the navel center is regarded as the altar of inner sacrifice; just as the heart center is regarded as the center for worship with offerings such as flowers.

The prāṇa's passages in the body are described in this verse.

It could be interpreted that Tirumūlar suggests a 64 count of *kumbhaka* after the breath is exhaled; but this is likely to be wrong, for holding the breath out may not yield the positive effect of equanimity between the iḍā and piṅgalā, although it could arouse kuṇḍalini in suṣumnā; that is, the ratio 16:0:32:64 could cause imbalance in the iḍā and piṅgalā. Rather, he may be suggesting that *kumbhaka* (breath retention) be employed at the top of the breath, in between inhalation and exhalation, as previously instructed a few verses prior.

Mandiram 574

இட்டது அவ்வீடு இளகாது இரேசித்துப்
    புட்டிப் படத் தச நாடியும் பூரித்துக்
கொட்டிப் பிராணன் அபானனும் கும்பித்து
    நட்டம் இருக்க நமன் இல்லை தானே.

Transliteration

iṭṭadu avvīḍu iḷagādu irēcittu-p
    puṭṭi-p paḍa-t taca nāḍiyum pūrittu-k
koṭṭi-p pirāṇaṉ apāṉaṉum kumbittu
    naṭṭam irukka namaṉ illai tāṉē.

Translation

You do *recaka* to uphold your house
    You do *pūraka* to strengthen your ten nāḍis,
Ensure that prāṇa and *apāna* exit not by their respective pathways
    You attain stability indeed. No more is Yama for you.

Commentary

Each inhalation and exhalation supports physical and subtle functions by moving prāṇa and *apāna* through the system of nāḍis

and cakras. However to attain spiritual benefit, the breath must not move either in or out of the body, nor up and down the iḍā and piṅgalā. Through the practice of prāṇāyāma, the breath will ultimately be stilled or suspended; not through retention, but through transcendence of the body. Once the prāṇa and *apāna* are stilled, the kuṇḍalini is aroused in the suṣumnā. The power of kuṇḍalini moves everything and stills everything, because it is finer than the gross physical elements. As a result the mind becomes concentrated and finely tuned to a single point in time and space, remaining focused there indefinitely. The whole body becomes firm and by the grace of the Lord the requirement of the breath is transcended.

Mandiram 575

புறப்பட்டுப் புக்குத் திரிகின்ற வாயுவை
    நெறிப்பட உள்ளே நின்மலம் ஆக்கில்
உறுப்புச் சிவக்கும் உரோமம் கறுக்கும்
    புறப்பட்டுப் போகான் புரிசடையோனே.

Transliteration

pu͟ra-p-paṭṭu-p pukku-t tirigi͟n͟ra vāyuvai
    ne͟ri-p-paḍa uḷḷē ni͟nmalam ākkil
u͟ruppu-c civakkum urōmam ka͟rukkum
    pu͟ra-p-paṭṭu-p pōgā͟n puricaḍaiyō͟nē.

Translation

Prāṇa that enters and wanders
    Regulate, purifying within
Body and limbs will glow. Hairs grow dark
    The Lord, too, will never leave you.

Commentary

Not listless breathing, but purposeful breathing known as prāṇāyāma will contribute to health of the body and help the soul taste the bliss of Lord Śiva's grace.

Mandiram 576

கூடம் எடுத்துக் குடிபுக்க மங்கையர்
ஓடுவர் மீளுவர் பன்னிரண்டு அங்குலம்
நீடுவர் எண்விரல் கண்டிப்பர் நால்விரல்
கூடிக்கொளில் கோல அஞ்சு எழுத்தாமே.

Transliteration

kūḍam eḍuttu-k kuḍi pukka maṅgaiyar
ōḍuvar mīḷuvar paṉṉiraṇḍu aṅgulam
nīḍuvar eṇviral kaṇḍippar nālviral
kūḍi-k-koḷil kōla añcu eḻuttum āmē.

Translation

Enter two damsels onto the dancing stage
When they perform; they exit twelve inches:
They move back eight inches. They cut short four.
Add the four, forever beautiful will the stage be.

Commentary

Two damsels: The breath flowing through the two nostrils.

Twelve inches: Normally, while exhaling, prāṇa is said to flow out twelve inches (or finger spaces).

Eight inches: Likewise *apāna* enters eight inches.

The four: As a result we breathe out slightly more prāṇa than we take in; during each breath prāṇa intake is less by four inches.

If prāṇāyāma is properly undertaken, this trend is reversed. Reduction in the inflow at every breathing cycle is said to shorten the life span. Regular prāṇāyāma can increase the human life span. According to Tirumūlar, the body will become beautiful and assume the nature of the sacred five letters. The *pañcakṣara* mantra is eternal. Even so, the body, according to the saint, becomes eternal.

Mandiram 577

பன்னிரண்டு ஆனை பகல் இரவு உள்ளது
    பன்னிரண்டு ஆனையைப் பாகன் அறிகிலன்
பன்னிரண்டு ஆனையைப் பாகன் அறிந்தபின்
    பன்னிரண்டு ஆனைக்குப் பகல் இரவு இல்லையே.

Transliteration

pan̲n̲iraṇḍu ān̲ai pagal iravu uḷḷadu
    pan̲n̲iraṇḍu ān̲aiyai-p pāgan̲ ar̲igilan̲
pan̲n̲iraṇḍu ān̲aiyai-p pāgan̲ ar̲indapin̲
    pan̲n̲iraṇḍu ān̲aikku-p pagal iravu illaiyē.

Translation

Day and night are for the elephant of twelve *mātras*
    Mahout knows not the elephant of twelve *mātras.*
When the mahout knows his elephant
    No more are day and night for the elephant of twelve *mātras.*

Commentary

Elephant of twelve *mātras*: Prāṇa of twelve inches in length, as understood in the yogic texts. The saint uses the example of an elephant, since it is as difficult to control the prāṇa as it is the elephant; rigorous discipline is required for both.

Day and Night: prāṇa courses along the lunar iḍā nāḍi, and the solar piṅgalā nāḍi in the ordinary course of human experience. This is likened to the experience of day and night. Day and night are ingredients of *kāla tattuva* (principle of time) of māyā. Ordinary human experience is also occasioned by *māyā-śakti.* The result is that prāṇa is used for worldly experience, but creates little impact on the spiritual evolution of the seeker. Once the soul learns to regulate the flow of prāṇa through the central nāḍi, the higher purpose becomes clear and practice of prāṇāyāma will help gradually lift the veil of māyā from the soul liberating it from *kāla,* time; that is the meaning of the fourth line. The inner-perception changes its direction from the world to God.

In this section the saint has explained some of the very significant concepts concerning prāṇāyāma.

6. Pratyāhāra (Withdrawal of the Senses)

The seeker pursuing enlightenment through Yoga decides to engage observances of *yama* and *niyama* in all earnestness. One starts yogic practice seated in a comfortable position, known as *āsana*. As a first step to establish control over the senses, one begins practice of prāṇāyāma, which is the control and regulation of breath. There are many *āsanas* and methods of prāṇāyāma with varying benefits. The particular course one adopts will depend on the advice of one's guru. The guru takes into account the level of spiritual maturity of the seeker, and the status of ones' malas and *vāsanas* (predispositions). With the help of prāṇāyāma the mind becomes steady and relieved of māyic existence. In the language of the yogins, the four steps of *yama, niyama, āsana* and *prāṇāyāma* are known as wakefulness (*jāgrat*) in Yoga. Next is the dream (*swapna*) stage of yoga. *Pratyāhāra* is known as the dream stage of yoga.

Pratyāhāra consists of detaching the consciousness from the physical senses. In order to divert the mind away from the senses, it must learn to concentrate on an internal object of focus. The mind, bereft of the pursuit of sensory experience, turns inwards. It focuses attention on the six ādhāras, subtle centres. Since there is an inner effort, involving *bhāvana* (the subject of contemplation), it is likened to a dream state; for so is the dream state internal. *Pratyāhāra* thus takes the mind away from external focus to an internal awareness, so the contact of mind with the senses can be eliminated step by step.

Mandiram 578

கண்டு கண்டு உள்ளே கருத்துற வாங்கிடில்
கொண்டு கொண்டு உள்ளே குணம்பல காணலாம்
பண்டு உகந்து எங்கும் பழமறை தேடியை
இன்று கண்டு இங்கே இருக்கலும் ஆமே.

Transliteration

kaṇḍu kaṇḍu uḷḷē karuttuṟa vāṅgiḍil
koṇḍu koṇḍu uḷḷē kuṇam pala kāṇalām
paṇḍu ugandu eṅgum paḻamaṟai tēḍiyai
iṉṟu kaṇḍu iṅgē irukkalum āmē.

Translation

Let the mind strive to discern the object within;
Experiencing it, the mind sees the many good that come out.
Ancient Vedas search for Him for aeons
Seeing Him inwardly, here and now, the mind abides in Him.

Commentary

Here, Tirumūlar speaks of the mind looking inward to its very source. It sees the subtle world of *ādhāras* and eventually has the experience of divinity. God is experienced within oneself; while the Vedas look for Him elsewhere. The saint here describes *pratyāhāra* as being an essential practice for one to find God.

Mandiram 579

நாபிக்குக் கீழே பன்னிரண்டு அங்குலம்
தாபிக்கும் மந்திரம் தன்னை அறிகிலர்
தாபிக்கும் மந்திரம் தன்னை அறிந்தபின்
கூவிக்கொண்டு ஈசன் குடி இருந்தானே.

Transliteration

nābikku-k kīḻē paṉṉiraṇḍu aṅgulam
tābikkum mandiram taṉṉai aṟigilar
tābikkum mandiram taṉṉai aṟindapiṉ
kūvi-k-koṇḍu īcaṉ kuḍi irundāṉē.

Translation

They know not the secret formula that will rest
The mind at the place twelve finger lengths below the navel
When they know the secret formula
God will respond readily, abide there too.

Commentary

Twelve-finger lengths below the navel is the mūlādhāra centre. The seeker focuses his mind at the centre with the help of a sacred formula. When the seeker does not know, he has no way of seeing the center or focusing the mind on it.

As the next step in *pratyāhāra,* the saint suggests the seeker concentrate his mind on the mūlādhāra center with the help of the mantra. Concentrating on the various *ādhāras* is a yoga known as *Prāsāda-Yoga,* which the saint explains later.

Mandiram 580

மூலத்து இருவிரல் மேலுக்கு முன்நின்ற
பாலித்த யோனிக்கு இருவிரல் கீழ்நின்ற
கோலித்த குண்டலி உள் எழும் செஞ்சுடர்
ஞாலத்து நாபிக்கு நால்விரல் கீழ் அதே.

Transliteration

mūlattu iruviral mēlukku mu̱n ni̱ṉra
pālitta yō̱nikku iruviral kīḻniṉṟa
kōlitta kuṇḍali uḷ e̱lum ceñcuḍar
jñālattu nābikku nālviral kī̱l adē.

Translation

Two finger lengths above mūlādhāra
Two finger lengths below the reproductive organ
A shining light within, lives kuṇḍalini
Also four-finger lengths below the navel.

Commentary

In this verse Tirumūlar ascribes the seat of kuṇḍalini-śakti to a point between mūlādhāra and navel. In the previous verse, the saint spoke of the location of the mūlādhāra as twelve-finger lengths below the navel. Here, he speaks of the location of kuṇḍalini as four-finger lengths below the navel. As the yogin intensifies his experience, and moves awareness within, realizations may yield unique dimensions and placements.

Kuṇḍalini is the *śuddha-māyā-śakti.* It is *nāda,* the sound from which all sounds and words emanate. It is pictured as a five-headed serpent lying head down at the mūlādhāra and the tail at the forehead. This image reflects the stage of ignorance while the soul is attached to experiences of the world. As a result of undertaking prāṇāyāma and *pratyāhāra* disciplines, the kuṇḍalini reverses its position, and turns its mouth upward, ascending to pierce the various *ādhāras* until it reaches the ethereal heights of wisdom at the forehead, and then upward again to unite with Lord Śiva at sahasrāra.

A blazing center lies within kuṇḍalini, visible to the inward looking eye empowered through internal discipline. This is the form-formless Deity whose external form-formless manifestation is the Liṅgam.

Mandiram 581

நாசிக்கு அதோமுகம் பன்னிரண்டு அங்குலம்
    நீ சித்தம் வைத்து நினையவும் வல்லையேல்
மாசித்த மாயோகம் வந்து தலைப்பெய்தும்
    தேகத்துக்கு என்றும் சிதைவில்லை ஆமே.

Transliteration

nācikku adōmugam paṉṉiraṇḍu aṅgulam
    nī cittam vaittu niṉaiyavum vallaiyēl
mācitta māyōgam vandu talaippeydum
    tēgattukku eṉṟum cidaivillai āmē.

Translation

At the center twelve-finger lengths below the nose
    Place your mind and concentrate
You shall master the mighty yoga with great siddhis
    The body shall encounter no harm.

Commentary

The saint here talks of the heart center, known as anāhata, twelve finger lengths below the tip of the nose. Above mūlādhāra is svādhiṣṭhāna, and above svādhiṣṭhāna is maṇipūraka, and above that is anāhata. This is the next stage in the *pratyāhāra* exercise, where the seeker concentrates on the anāhata center. This is said to confer siddhis upon the yogi. Eight siddhis have been identified,

which are supernatural powers a seeker may attain by rigorously following strict yogic discipline.

What appears important in this verse is Tirumūlar's suggestion 'the body shall encounter no harm.' Perhaps he is suggesting by concentrating on the anāhata cakra, the kuṇḍalini will rise with harmony, purifying the body and soul with love and peace, serving to aid and not hinder the goal of self realization. It is important that raising kuṇḍalini be complimented with devotion to the Divine Śakti, rather than with the mere manipulation of prāṇa, or it can create hindrances as lower cakras become agitated, increasing anger, lust, passion, greed, personal will, egoism, physical suffering or mental instability. It is with the guru's grace that the kuṇḍalini raises, and by this grace that the transformation is harmonious. Proper devotion to the Lord will support the right kind of spiritual development leading to our highest potential, for He is the power and will behind the realization of the self within all souls.

Mandiram 582

சோதி இரேகைச் சுடர் ஒளி தோன்றிடில்
 கோதில் பரானந்தம் என்றே குறிக் கொள்மின்
நேர்திகழ் கண்டத்தே நிலவொளி எய்தினால்
 ஓதுவது உன்னுடல் உன்மத்தம் ஆமே.

Transliteration

cōdi irēgai-c cuḍar oḷi tōṉṟiḍil
 kōdil parāṉandam eṉṟē kuṟi-k koḷmiṉ
nēr tigaḻ kaṇḍattē nilavoḷi eydiṉāl
 ōduvadu uṉṉuḍal uṉmattam āmē.

Translation

A streak of luminescence from the flaming light appears
Take it to be the ultimate bliss and stand by it
If such a light appears in the pure region of the throat
What you experience is no less than infatuation.

Commentary

From the luminescent light the saint spoke of earlier, a streak appears. This is the ray of knowledge, the glimmer of truth that God's grace is nearby. The saint speaks of the enlightening process that begins to sweep the soul when it concentrates on the truth seeking faculties of the throat region called viśuddhi. These are experiential stages and intense practice and purification ought to precede such experience.

Mandiram 583

மூலத் துவாரத்தை மொக்கரம் இட்டிரு
மேலைத் துவாரத்தின் மேல் மனம் வைத்திரு
வேல் ஒத்த கண்ணை வெளியில் விழித்திரு
காலத்தை வெல்லும் கருத்து இதுதானே.

Transliteration

mūla-t tuvārattai mokkaram iṭṭiru
mēlai-t tuvārattiṉ mēl maṉam vaittiru
vēl otta kaṇṇai veḷiyil viḻittiru
kālattai vellum karuttu idu tāṉē.

Translation

Close tightly the orifice at the base
Focus your mind concentrating on the upper orifice.

Keep your piercing eyes wide open
    That's the way to conquer time.

Commentary

Orifice at the base: The orifice leading from the excretory organ, the anus.

Upper orifice: The orifice at the upper palate, considered sacred by yogins because through it prāṇa travels to sahasrāra; some identify this as the *Brahma-randra,* the orifice at the crown of the head.

Concentration at this stage is on the ājñā, the center of spiritual sight between the eyebrows. This is said to stimulate the vast reservoir of inner powers, which connect the soul with the Lord's grace and jñāna. By keeping the eyes open, the seeker lets them receive the full effusion of prāṇa.

Conquering time means the soul is able to look beyond the past, present and future, seeing the unity of the three; experiencing the triune of time as one experience. Just as time is indivisible, and the division made is for practical use, so is experience indivisible.

Mandiram 584

எரு இடும் வாசற்கு இருவிரல் மேலே
    கரு இடும் வாசற்கு இருவிரல் கீழே
உரு இடும் சோதியை உள்க வல்லார்க்குக்
    கரு இடும் சோதி கலந்து நின்றானே.

Transliteration

eru iḍum vācaṟku iruviral mēlē
karu iḍum vācaṟku iruviral kīḻē
uru iḍum cōdiyai uḷga vallārkku-k
karu iḍum cōdil kalandu niṉṟāṉē.

Translation

Two finger lengths above the orifice at the base
Two finger lengths below the reproductive orifice,
Focus your thoughts on the visible luminescence.
The Lord that ends all birth shall be one with you.

Commentary

The reference here is to the luminescent center of the mūlādhāra. Focusing the mind on the luminescence at various ādhāras is a key element of *pratyāhāra, dhāraṇa, dhyāna* discipline, and as the soul is immersed in their light by directed concentration, one becomes aware of the Lord's presence within the body.

Mandiram 585

ஒருக்கால் உபாதியை ஒண்சோதி தன்னைப்
பிரித்துணர் வந்த உபாதிப் பிரிவைக்
கரைத்துணர் வுன்னல் கரைதல் உள்நோக்கல்
பிரத்தியாகாரப் பெருமை அதாமே.

Transliteration

orukkāl ubādiyai oṇcōdi taṉṉai-p
pirittuṇar vanda ubādi-p pirivai-k
karaittuṇar vuṉṉal karaidal uḷnōkkal
pirattiyāgāra-p perumai adāmē.

Translation

Contain the blemishes of māyā. Let the soul
Learn to part from them. Let it strive
To render them ineffective. Soul will see God.
Soul will abide in Him. These indeed, are the fruits of *pratyāhāra.*

Commentary

This is a verse of great significance. The earnest practice of *pratyāhāra* opens a new world of experience for the soul. The inner world opens to the experience of God. The important message here is that *pratyāhāra* is the means required to separate the mind from the impulses of the world. The senses and their instruments normally draw the mind into worldly entanglements. The soul must aspire greatly for God and to be free from the outward pull of the senses. The world appearance is intoxicating; habits and desires of the mind will continue to tempt. Constant practice of *pratyāhāra,* turning the consciousness inward is required. Only such inward awareness can award the soul with experience of God. Once God is experienced, nothing in the world is quite so sweet.

Mandiram 586

புறப்பட்ட வாயுப் புகவிடா வண்ணம்
திறப்பட்டு நிச்சயம் சேர்ந்து உடன் நின்றால்
உறப்பட்டு நின்றது உள்ளமும் அங்கே
புறப்பட்டுப் போகான் பெருந்தகையானே.

Transliteration

pura-p-patta vāyu-p puga vidā vannam
tira-p-pattu niccayam cērndu udan ninrāl

ur̲a-p-paṭṭu nin̲r̲adu uḷḷamum aṅgē
pur̲a-p-paṭṭu-p pōgān̲ perundagaiyān̲ē.

Translation

Let there be no ceaseless movement of prāṇa in and out.
Practice to make it stay stable with the seeker
The steady mind becomes fit for God to be.
The noble one will depart not there from.

Commentary

The first line has been interpreted to suggest that the seeker restrains the prāṇa so that once it has left the body, it will not re-enter. The saint does not appear to be talking of *kevala kumbhaka*.

The verse highlights the potential of practicing *pratyāhāra* during daily life. Normally, śakti or Prāṇa goes ceaselessly in and out through the mind and senses. Humans cannot sit all day in a practice of *pratyāhāra* or prāṇāyāma. However, they can develop through those practices a stable and inward focus of mind, and learn to develop a waking sense of *pratyāhāra*, an observing consciousness, where part of the consciousness stands back and watches what the rest of the consciousness is thinking, seeing, or doing; becoming conscious of what is conscious, aware of what is aware. This witness consciousness is an essential characteristic of self-realization.

Mandiram 587

குறிப்பினின் உள்ளே குவலயம் தோன்றும்
வெறுப்பு இருள் நீங்க விகிர்தனை நாடும்
சிறப்பு உறு சிந்தையைச் சிக்கென்று உணரில்
அறிப்புறு காட்சி அமரரும் ஆமே.

Transliteration

kuṟippiṉiṉ uḷḷē kuvalayam tōṉṟum
veṟuppu iruḷ nīṅga vigirdaṉai nāḍum
ciṟappu uṟu cindaiyai-c cikkeṉṟu uṇaril
aṟippuṟu kāṭci amararum āmē.

Translation

Pratyāhāra displays the world
Eschew the despicable darkness and seek God
Hold on dearly to the cherished thought
All will know: Godhood is yours.

Commentary

The saint says *pratyāhāra* is a means of wisely viewing and knowing the world to shun its error and ignorance. *Pratyāhāra* helps the soul give up all blemishes and realize God. Godhood is the ultimate aim. There is no other intermediate aim.

Thus in this section on *pratyāhāra* Tirumūlar describes the practice as involving separation of the mind from the senses and other physical instruments. Worldly and spiritual benefits follow.

7. Dhāraṇa (Concentration)

Dhāraṇa is a crucial stage in Yoga. After the mind has shut out the external world, the mind intensifies concentration on the inner world. The inner world is a place of energies and divinities, reflecting the outer world and offering new and limitless possi- bilities. In dhāraṇa, the mind is held steady, becoming insuscep- tible to outside influences. Through *pratyāhāra* the seeker has learned to focus the mind inward, and on the energies at the various *ādhāras.* The mind begins to envision the supreme at the various *ādhāras,* and even in the limbs of the body. During *dhāraṇa* the seeker tries to connect his sensory experiences with the supreme power. The mind concentrates on the five elements and their deities, and arrests any tendency of the mind to escape from this discipline. *Dhāraṇa* is the gateway to *dhyāna* and *samādhi.* It is an important stage in the jñāna path, where the mind freed from external stimulation is steadily concentrated on one single thought of the Supreme.

Mandiram 588

கோணா மனத்தைக் குறிக்கொண்டு கீழ்க்கட்டி
    வீணாத்தண் டூடே வெளியுறத் தானோக்கிக்
காணாக்கண் கேளாச் செவியென் றிருப்பார்க்கு
    வாணாள் அடைக்கும் வழியது வாமே.

Transliteration

kōṇā maṉattai-k kuṟi-k koṇḍu kīḻ-k-kaṭṭi
    vīṇā-t taṇḍūḍē veḷiyuṟa-t tāṉ nōkki-k
kāṇa-k kaṇ kēḷā-c cevy eṉṟu iruppārkku
    vāḻnāḷ aḍaikkum vaḻi adu āmē.

Translation

Concentrate the mind, away from the senses, on the goal hindering its downward flow
Train it to course up the central nāḍi to focus at the open.
Let it stay still unbound by sights and sounds.
You are on the road to freedom from birth.

Commentary

Tirumūlar introduces *dhāraṇa* in succinct language, instructing concentration of the mind, both to stop the *apāna* from its normal downward flow and to train it upward through the central nāḍi. Correct practice of both prāṇāyāma and *pratyāhāra* are required for *dhāraṇa*.

Mandiram 589

மலையார் சிரத்திடை வானீர் அருவி
நிலையாரப் பாயும் நெடுநாடி யூடே
சிலையார் பொதுவில் திருநட மாடுந்
தொலையாத ஆனந்தச் சோதிகண் டேனே.

Transliteration

malaiyār cirattiḍai vāṉīr aruvi
nilaiyāra-p pāyum neḍunāḍiyūḍē
cilaiyār poduvil tirunaḍamāḍum
tolaiyāda āṉanda-c cōdi kaṇḍēṉē.

Translation

From the mountain like crown the cascade of heavenly waters
Ceaselessly flow. Through the central channel
I, too, ascended to the brow's centre
And espied the dance of unceasing bliss in the vast open.

Commentary

The head is usually identified with the Meru mountain, the sun on the right and moon on the left. The head includes both sahasrāra and ājñā regions. The ājñā region is at the middle of the eyebrows. Yogins identify a sweet bliss-giving liquid that flows from this region after the kuṇḍalini opens up the ājñā cakra.

Vast open: This is again a yogic experience; a feeling of vast openness and light, which is the basic nature of Lord Śiva, and the foundation of His dance. This dance of the five great actions keeps the cosmic cycle of reincarnation happening for souls to work out karma and progress towards liberation. In this stage the soul is generally unaware of the grace of the Lord. Yet it is grace that keeps this cycle of life and death in motion. The other dance suggested in this verse is of jñāna, a blissful dance,which reveals divine knowledge to the soul, making it see and experience truth.

Mandiram 590

மேலை நிலத்தினாள் வேதகப் பெண்பிள்ளை
மூல நிலத்தில் எழுகின்ற மூர்த்தியை
ஏல எழுப்பி இவளுடன் சந்திக்கப்
பாலனும் ஆவான் பராநந்தி ஆணையே.

Transliteration

mēlai nilattiṉāḷ vēdaga-p peṇpiḷḷai
mūla nilattil eḻugiṉṟa mūrttiyai
ēla eḻuppi ivaḷuḍaṉ candikka-p
pālaṉum āvāṉ parānandi āṇaiyē.

Translation

Damsel of the transforming power belongs to the mansion above.
At the mansion below is fast asleep the divinity.
Wake him up; let him join her.
Sure, the child will be born; upon Nandi's word.

Commentary

"Damsel of the transforming power" is Śakti, who as *tirodāna śakti* veils and conceals the truth from the soul. Then at the right time, Śakti as grace transforms the mature soul to be the recipient of jñāna. "Mansion below" is the base of the spine where emotions and activities drain the soul. The soul in the *dhāraṇa* exercise concentrates on the respective divinities of the *ādhāras* and rises to experience grace at the eyebrow center. "The child" is the soul that has undergone transformation, shed its *malas,* and acquired purity which constitutes a new birth. The saint describes the effect of *dhāraṇa* at the ājñā center.

Mandiram 591

கடைவாச லைக்கட்டிக் காலை எழுப்பி
இடைவாசல் நோக்கி இனிதுள் இருத்தி
மடைவாயிற் கொக்குப்போல் வந்தித் திருப்பார்க்
குடையாமல் ஊழி இருக்கலு மாமே.

Transliteration

kaḍai vācalai-k kaṭṭi-k kālai eḻuppi
iḍai vācal nōkki iṉidu uḷ irutti
maḍai vāyil kokku-p-pōl vandittu iruppārkku
uḍaiyāmal ūḻi irukkalum āmē.

Translation

Close firmly the orifice at the base. Rousing prāṇa
 Fix your thoughts on the earth center in the middle,
Patiently, like the stork at the water source
 You shall live to achieve your goal.

Commentary

During *dhāraṇa,* fixing of thoughts at each *ādhāra* for concentration awakens kuṇḍalini at the mūlādhāra and causes it to rise. Engage *mūlabandha,* the muscular lock at the base of the spine, blocking downward flow of *apāna* and concentrate all energy on drawing *apāna* upward.

Mandiram 592

கலந்த உயிருடன் காலம் அறியில்
 கலந்த உயிரது காலின் நெருக்கங்
கலந்த உயிரது காலது கட்டிற்
 கலந்த உயிருடல் காலமும் நிற்குமே.

Transliteration

kalanda uyir uḍaṉ kālam aṟiyil
 kalanda uyir adu kāliṉ nerukkam
kalanda uyir adu kāladu kaṭṭil
 kalanda uyir uḍal kālamum niṟkumē.

Translation

If you ponder how time and life are linked.
 That is how life and prāṇa, too, are linked.
Learn to control prāṇa that is linked to life.
 Time, that is linked with life, will stay, still, too.

Commentary

Time and life are connected, manifesting their relationship in birth and death. The saint says that life and prāṇa are linked in similar fashion. When there is no movement of breath or prāṇa in the body, there is death. But when prāṇa in the body is controlled, life can be extended. Once prāṇa in the body is controlled, both prāṇa and mind become still in the transcendental state of *turiya* where time is an unknown quantity.

Mandiram 593

வாய்திற வாதார் மனத்திலோர் மாடுண்டு
வாய்திறப் பாரே வளியிட்டுப் பாய்ச்சுவர்
வாய்திற வாதார் மதியிட்டு மூட்டுவர்
கோய்திற வாவிடிற் கோழையுமாமே.

Transliteration

vāy tiṟavādār maṉattil ōr māḍu uṇḍu
vāy tiṟappārē vaḷi iṭṭu-p pāyccuvar
vāy tiṟavādār madiyiṭṭu mūṭṭuvar
kōy tiṟavāviḍil kōḻaiyum āmē.

Translation

There is treasure in their hearts but their passage is not open
They that open take prāṇa along the proper course
They try not to open, but indulge in reasoned argument
If they fail to open the casket, they but display their ignorance.

Commentary

The second line means that those who keep open the ājñā cakra are able to take prāṇa to the sahasrāra.

The gist of the verse is that the treasure of the Lord's grace is available to those who concentrate on ājñā and direct prāṇa to rise along suṣumnā nāḍi. The ājñā cakra is one of the first *ādhāras* to be opened, creating a magnetic force, which attracts the rising prāṇa. But those who think they can obtain this treasure by reason and intellect will fail, for they are ignorant of the effective method.

Some authors have given a different interpretation to this verse. According to them the meaning of the first line is that those who maintain silence see the treasure within. The second line according to them means that those who speak waste their prāṇa. The third line says the silent ones taste the pleasures of the regions of the moon in one's head. Since this verse deals with *ādhāra-yoga* at the ājñā level, the first interpretation appears to be more meaningful.

Mandiram 594

வாழலு மாம்பல காலும் மனத்திடைப்
    போழ்கின்ற வாயு புறம்படாப் பாய்ச்சுறில்
ஏழுசா லேகம் இரண்டு பெருவாய்தல்
    பாழி பெரியதோர் பள்ளி அறையே.

Transliteration

vāl̲alumām pala kālum man̲attiḍai-p
    pōl̲gin̲r̲a vāyu pur̲am paḍā-p pāyccur̲il
ēl̲u cālēgam iraṇḍu peruvāydal
    pāl̲i periyadōr paḷḷi ar̲aiyē.

Translation

You shall live long, if the prāṇa coursing from the mind
    Is restrained and not allowed to flow out;

The house, dilapidated with seven windows and two orifices
Will turn into a big bed chamber.

Commentary

In the human being, prāṇa and mind always go together. The state of mind and the state of the prāṇa affect one another. The normal tendency of prāṇa is to flow outward, consistent with the mind's attachments to the world. The saint says if part of one's consciousness remains internally focused on the flow of prāṇa in the central nāḍi, the seeker will live long. It takes control of both the prāṇa and mind to purify the whole organism to such an extent the body becomes a pure chamber for God to reside.

The seven windows: Two nostrils, two eyes and ears and the mouth, constitute the seven windows.

Two orifices: The excretory orifice; the reproductive orifice.

The saint says that the control of prāṇa brings about inner purification and increases one's longevity.

Mandiram 595

நிரம்பிய ஈரைந்தில் ஐந்திவை போனால்
இரங்கி விழித்திருந் தென்செய்வை பேதாய்
வரம்பினைக் கோலி வழிசெய்கு வார்க்குக்
குரங்கினைக் கொட்டை பொதியலு மாமே.

Transliteration

nirambiya īraindil aindu ivai pōṉāl
iraṅgi viḻittu irundu eṉceyvai pēdāy
varambiṉai-k kōli vaḻi ceyguvārkku-k
kuraṅginai-k koṭṭai podiyalum āmē.

Translation

Of the full ten, if five go away
O! fool! Of what avail, if you wail and keep awake!
Knowing how to control, if you follow the steps thereof.
You shall keep the restless monkey firmly in the fortress!

Commentary

The Ten Vāyus: Prāṇa is of ten types. They are *prāṇa* (that leaves from the nose), *udana* (from the mouth), *apāna* (from the excretory orifice), *samāna* (spreads through the body), *vyāna* (digests food), *nāgan* (coughing, etc), *kuruman* (moves the eyes), *kirigaran* (yawning), *devadatta* (blinking the eyes), and *danañjayan* (feeling separate from the body). The first five are actively involved in the function of the vital organs.

All ten vāyus play a role in the proper functioning of the body. If any five of them become inactive, the system becomes imbalanced. Hence it is necessary to ensure all of them fulfill their respective roles. Controlling prāṇa through the proper steps of āsana, prāṇāyāma, *yoga-nidrā, bandhas,* and concentration ensures all ten vāyus are well balanced and functioning properly. Mind settles down to a peaceful, purposeful existence. It will not run astray, which causes restlessness to the whole body. The monkey mind will be kept in a controlled mansion, without an opportunity to make mischief.

Mandiram 596

முன்னம் வந்தனர் எல்லாம் முடிந்தனர்
பின்னை வந்தவர்க் கென்ன பிரமாணம்

முன்னுறு கோடி உறுகதி பேசிடில்
　　என்ன மாயம் இடிகரை நிற்குமே.

Transliteration

munnam vandanar ellām muḍindanar
　　pinnai vandavarkku enna piramāṇam
munnuru kōḍi urukadi pēciḍil
　　enna māyam iḍikarai nirkumē.

Translation

Those that came before, did meet their end
　　For those that came after, what is the guarantee?
Numberless will be their lots, when they pass away
　　What a delusion! As though the crumbling block will stay.

Commentary

This verse does not find a place in the Dharmapuram Adeena edition on the supposition it was an insertion added at a later time. Death stares everybody in the face unless one knows the truth, and the opportunity of this life should not be wasted. This seems to be the purport of the verse.

Mandiram 597

அரித்த வுடலைஐம் பூதத்தில் வைத்துப்
　　பொருத்தஐம் பூதஞ்சத் தாதியிற் போந்து
தெரித்த மனாதிசத் தாதியிற் செல்லத்
　　தரித்தது தாரணை தற்பரத் தோடே.

Transliteration

aritta uḍalai aimpūdattil vaittu-p
　　porutta aimpūdam cattādiyil pōndu

teritta manādi cattādiyil cella-t
tarittadu tāraṇai taṟparattoḍē.

Translation

Body torn by desires, place it in the five elements
Place them in turn in their respective *tanmātras*
Let the mind and the rest abide in citta
Performing *dhāraṇa,* thus, one unites with the Supreme.

Commentary

The body is torn by desires and rattled by the five senses. The subtle essence of the five gross elements and the sensory perception of them are known as *tanmātras,* which consist of taste, smell, touch, sight and hearing. In involution the products of māyā settle in māyā itself. When all māyā kāryas (effects) involute into their respective maya karaṇas (causes) the soul meets the Lord and becomes one with Him. Total surrender of one's being is required to avoid death and unite with the supreme.

8. Dhyāna (Meditation)

Dhyāna meditation is an important stage of interiorization, when the mind dissociates completely from the external world and remains in one–pointed concentration on a chosen object or abstract subject. *Dhyāna* is said to be the natural corollary to *dhāraṇa*. *Dhāraṇa* concentrates the mind to cease thinking about the external world, and *dhyāna* draws the mind into continuous contact with inner reality. *Dhāraṇa* may be undertaken at the level of the *ādhāras*, or at the point of knowledge gained through experience. But in the course of *dhāraṇa*, consciousness does not necessarily remain in a continuous stream of awareness upon the object of concentration. In *dhyāna*, consciousness is continuously absorbed in the object of its concentration. To quote a familiar example: "When an interrupted flow of an image (*dhāraṇa*) is transferred into a continuous flow of that image, it is called *dhyāna*. Take the illustration of falling water, drop by drop, from a controlled perforated vessel full of water. Now, if the control mechanism is removed, then the flow of water will be continuous, in one stream. This is called *dhyāna*. *Dhāraṇa* develops into *dhyāna*. Here the image is continuous." (Quoted in *Thirumandirak-kaṭṭurai* 3rd Tantra, page 3, publication No.192 of Thiruvāvaḍuthurai Adheenam).

It is further stated that during *dhyāna*, the *sattva guṇa* is predominent. In *dhyāna*, consciousness is in the *turiya* state, where the observing mind, which is no longer committed to the senses and sense objects, enters pure contemplation.

Tirumūlar deals with this subject in twenty verses. He explains the practice of *dhyāna* at the level of *ādhāras*, and the resulting

nirādhāra dhyāna. He speaks of *Parai-dhyāna* and *Śiva dhyāna* and takes the seeker to explore various experiences including the audibility of sounds in the inner ear. This is an important section for the seeker; however the correct practice of *Dhyāna-Yoga* must be learned from the Yoga-Guru.

Mandiram 598

வருமாதி யீரெட்டுள் வந்த தியனாம்
    பொருவாத புந்தி புலன்போக மேவல்
உருவாய சத்தி பரத்தியான முன்னுங்
    குருவார் சிவத்தியானம் யோகத்தின் கூறே.

Transliteration

varum ādi īreṭṭuḷ vanda tiyāṉam
    poruvāda pundi pulaṉ pōga mēval
uruvāya catti para-t-tiyāṉam uṉṉum
    kuruvār civa-t-tiyāṉam yōgattiṉ kūṟē.

Translation

Involving the sixteen from the beginning, the *dhyāna* starts
    The inharmonious intellect and senses it transcends
Then seek the *dhyāna* of śakti in form
    Above that is the Supreme formless *dhyāna* of Śiva; all limbs of Yoga.

Commentary

The sixteen consist of the five elements, the five *tarmātras,* the four inner instruments, Prakriti and Purusha. In the section on *dhāraṇa,* Tirumūlar taught us how to concentrate on the respective *ādhāras* so that external influences are eschewed altogether. That is

the starting point of *dhyāna*. *Dhyāna* now involves continuous focus on the *ādhāras*. This helps the seeker transcend the mind complex and the senses, which are the subtle tattvas capable of leading one astray. *Dhyāna* moves one beyond the senses and the inharmonious mind, which are out of tune with the soul's aspiration to seek something beyond them. By mastery the seeker is able through intense *dhyāna* to experience *Śakti-dhyāna,* of the luminescent form. Beyond this is the summit of *dhyāna,* continuous contemplation of the formless Supreme Śiva. The saint thus speaks of *Śakti - dhyāna* and *Śiva dhyāna* as limbs of *Dhyāna Yoga.*

Mandiram 599

கண்ணாக்கு மூக்குச் செவிஞானக் கூட்டத்துட்
பண்ணாக்கி நின்ற பழம்பொருள் ஒன்றுண்(டு)
அண்ணாக்கின் உள்ளே அகண்ட ஒளிகாட்டிப்
புண்ணாக்கி நம்மைப் பிழைப்பித்த வாறே.

Transliteration

kaṇ nākku mūkku cevi jñāṉa-k kūṭṭattuḷ
paṇ ākki niṉṟa paḻam poruḷ oṉṟu uṇḍu
aṇṇākkiṉ uḷḷē aganḍa oḷikāṭṭi-p
puṇ ākki nammai-p piḻaippittavāṟē.

Translation

Instrument of perception, the eye, tongue, nose and ear
The beginningless one refines them all
At the cavity of the upper palate He showed us His boundless luminescence
That transformed our body and redeemed us.

Commentary

The instruments of perception follow the senses and attach themselves to the worldly objects. God changes the direction of one's attention. He dissociates the senses from the instruments and gives them an inward direction. He refines them.

The third line refers to yogic experience during *dhyāna*. The yogin concentrating on the middle of the eyebrow witnesses luminescence, which is said to cleanse and confer great bliss on him. This light transforms the body and its material components, enhancing their function as spiritual instruments. As the mind turns away from the world, Lord Śiva's grace pervades the soul and there is redemption, resulting in a life of wisdom, divine knowledge, and bliss.

Mandiram 600

ஒண்ணா நயனத்தில் உற்ற ஒளிதன்னைக்
கண்ணாரப் பார்த்துக் கலந்தங் கிருந்திடில்
விண்ணாறு வந்து வெளிகண் டிடவோடிப்
பண்ணாமல் நின்றது பார்க்கலு மாமே.

Transliteration

oṇṇā nayaṉattil uṟṟa oḷi taṉṉai-k
kaṇ āra-p pārttu-k kalandu aṅgu irundiḍil
viṇ āṟu vandu veḷi kaṇḍiḍa ōḍi-p
paṇṇāmal niṉṟadu pārkkalum āmē.

Translation

The inner eye espied a brilliant luminescence
It came across the sky and filled the vast space

The inner eye witnessed it to the full and became one with that.
    That is how the inner eye sees; not by other efforts.

Commentary

The inner eye is said to be located inside of the center of the eyebrows. The saint here speaks of the experience of light during *dhyāna* meditation; a light spreading across the vast sky hits the inner eye. The inner eye being cleansed of external objects is able to focus on this light and become one with it. The yogin is able to do this by deep concentration on God. The vision of light, which is the form of God (Śakti, as the saint said before) is not attainable by external means and measures.

Mandiram 601

ஒருபொழு துன்னார் உடலோ டுயிரை
    ஒருபொழு துன்னார் உயிருட் சிவனை
ஒருபொழு துன்னார் சிவனுறை சிந்தையை
    ஒருபொழு துன்னார் சந்திரப் பூவே.

Transliteration

oru poḻudu uṉṉār uḍalōḍu uyirai
    oru poḻudu uṉṉār uyiruṭ civaṉai
oru poḻudu uṉṉār civaṉ uṟai cindaiyai
    oru poḻudu uṉṉār candira-p pūvē.

Translation

The soul, as part of the body, they conceive not
    That God is within the soul, they think not.
Lord Śiva, they contemplate not within one's own self.
    They do not, even, concentrate upon the eyebrow centre. (*candirappū*)

Commentary

The discerning faculty is translated here as "one's own self," since *citta* (mind stuff) is one of the four inner instruments, and the Lord is deemed to be within the whole self.

Candirappū: This word has been translated variously. The word ājñā center appears to be appropriate and refers to the cakra in between the eyebrows. The saint earlier referred to this center as the inner eye, where the luminescence of the Lord's grace is experienced. The saint prescribes concentration upon the ājñā to gain insight into the highest spiritual knowledge about the presence of God within the soul, seated in *citta.*

Mandiram 602

மனத்து விளக்கினை மாண்பட ஏற்றிச்
சினத்து விளக்கினைச் செல்ல நெருக்கி
அனைத்து விளக்குந் திரியொக்கத் தூண்ட
மனத்து விளக்கது மாயா விளக்கே.

Transliteration

ma̱nattu viḷakki̱nai māṇpaḍa ē̱ṟṟi-c
ci̱nattu viḷakki̱nai-c cella nerukki
a̱naittu viḷakkum tiri okka-t tūṇḍa
ma̱nattu viḷakkadu māyā viḷakkē.

Translation

Light well the lamp of the soul.
Lessen the glow of the passions in the mind
Together, light the wicks of all the lamps
Undying will this lamp of the soul be.

Commentary

The lamp of the soul: (*Āṉma prākaśam*) accumulation of light over many lives, acquired through the varying experiences of the soul.

The glow of passions refers to desire, anger and delusion. They seem to have a glow and heat, but only temporarily. The object is to dim their glow, and give rise to permanent spiritual light.

The instruments of the body: Their activities, bereft of passions, will become regulated by the sacred cause of finding God in oneself. Once the instruments of the body are utilized for spiritual growth, there is no more fear about their obstructing the soul's passage to the Lord. Then the lamp of the soul will burn with vigor, forever.

Mandiram 603

எண்ணா யிரத்தாண்டு யோகம் இருக்கினும்
    கண்ணார் அமுதினைக் கண்டறி வாரில்லை
உண்ணாடிக் குள்ளே ஒளியுற நோக்கினால்
    கண்ணாடி போலக் கலந்துநின் றானே.

Transliteration

eṇṇāyirattāṇḍu yōgam irukkiṉum
    kaṇṇār amudiṉai-k kaṇḍaṟivār illai
uṇṇāḍikkuḷḷē oḷi peṟa nōkkiṉāl
    kaṇṇāḍi pōla-k kalandu niṉṟāṉē.

Translation

Being in the state of Yoga for eight thousand years,
    It is still not possible to experience the nectar, the darling of my eye;

Focus at the center of brow and see the light
Know that He merges with you, like the image in the mirror.

Commentary

In the first line, the saint implies that one may master the art and science of Yoga over thousands of years, but if it is not done with right method, and a sincerity of purpose to experience Godhead, the seeker is not likely to achieve God-union. Devotion, method and persistence are of equal importance. Prior to the experience of *Śiva-darśanam,* the seeker witnesses a light in the center of the forehead. With the *darsan* of Śiva, God merges with the soul like the image in a looking glass. An image is reflected only as well as the medium in which it is reflected. Reflected upon pure glass, the image and mirror are inseparable.

Mandiram 604

நாட்டம் இரண்டும் நடுமூக்கில் வைத்திடில்
வாட்டமும் இல்லை மனைக்கும் அழிவில்லை
ஓட்டமும் இல்லை உணர்வில்லை தானில்லை
தேட்டமும் இல்லை சிவனவ னாமே.

Transliteration

nāṭṭam iraṇḍum naḍu mūkkil vaittiḍil
vāṭṭamum illai maṉaikkum aḻivillai
ōṭṭamum illai uṇarvillai tāṉ illai
tēṭṭamum illai civaṉ avaṉ āmē.

Translation

Focus the gaze at the tip of the nose
There shall be no more distress. Body shall not perish

Endless pursuits there be none. No feeling of "I";
Nothing to be sought. You are Śiva.

Commentary

The eyes are to be focused on the tip of the nose. This "seeking" brings the prāṇa in the iḍā and piṅgalā into balance and stillness. All human pursuits cease that relate to self-interest and the gain of worldly knowledge. Once contemplation on this point is secured, one witnesses the light shining in the forehead.

Mandiram 605

நயனம் இரண்டும் நாசிமேல் வைத்திட்
டுயர்வெழா வாயுவை உள்ளே அடக்கித்
துயரற நாடியே தூங்கவல் லார்க்குப்
பயனிது காயம் பயமில்லை தானே.

Transliteration

nayaṉam iraṇḍum nāci mēl vaittiṭṭu
uyarveḻā vāyuvai uḷḷē aḍakki-t
tuyar aṟa nāḍiyē tūṅga vallārkku-p
payan idu kāyam payam illai tāṉē.

Translation

Fix the two eyes upon the nose
Contain the prāṇa, and regulate it within
Seek to abide deep in the peace and freedom from the senses
There shall be no fear of birth. This is the fruit.

Commentary

The saint advocates *ājñā-dhyāna* (meditation at the ājñā cakra) to regulate the prāṇa in the iḍā and piṅgalā so the kuṇḍalini will

rise in the suṣumnā. The third line means that *ājñā dhyāna* can both still the prāṇa and the mind, so that it experiences calm detachment from the senses. As a result one is not affected by mental agitations that cause pain and pleasure. The seeker comes to abide deeply within the self, in a state of equipoise where neither pain nor pleasure has power. This is the state of divine "sleep," of which the saint often speaks. The final benefit, according to the saint, is freedom from karma.

Mandiram 606

மணிகடல் யானை வார்குழல் மேகம்
 அணிவண்டு தும்பி வளைபேரி கையாழ்
தணிந்தெழு நாதங்கள் தாமிவை பத்தும்
 பணிந்தவர்க் கல்லது பார்க்கஒண் ணாதே.

Transliteration

maṇi kaḍal yāṉai vār-kuḻal mēgam
 aṇi-vaṇḍu tumbi vaḷai pērigai yāḻ
taṇindu eḻu nādaṅgaḷ tām ivai pattum
 paṇindavarkku alladu pārkka oṇṇādē.

Translation

The sound of the bell, the roar of the sea, the elephant's bleating, the music of the flute
 The thunder of the clouds, the melody of the bees
The call of the conch, and the song of the *yāḻ*
 These are the sounds the yogin hears. Not others.

Commentary

When meditation is intense and concentration of the seeker is complete and undiluted, the yogin is in right contact with the external world through his deep contact with the internal world. All vibrations are universal and the division between the external and internal is artificial. Universal vibrations are felt in the deepest core of one's being in the silence of contemplation. There can be no discord in such sounds. These sounds are sounds of nature, heard when the yogin abides in his true nature. They are subtle sounds, and their rhythm, harmony and melody fill the soul, for the sounds emanate from God Himself. The vibratory modulations resemble those of the cosmic dance of Lord Śiva, which incorporates the nāda and bindu, the sound and sight, the jñāna and grace. Hearing these sounds in the inner ear is the surest indication the seeker is realizing the purpose of *dhyāna*.

Mandiram 607

கடலொடு மேகங் களிறொடும் ஓசை
　　அடவெழும் வீணை அண்டரண் டத்துச்
சுடர்மன்னு வேணுச் சுரிசங்கின் ஓசை
　　திடமறி யோகிக்கல் லாற்றெரி யாதே.

Transliteration

kaḍaloḍu mēgam kaḷiṟoḍum ōcai
　　aḍaveḻum vīṇai aṇḍa-raṇḍattu-c
cuḍar maṉṉu vēṇu-c curi caṅgiṉ ōcai
　　tiḍamaṟi yōgikku allāl teriyādē.

Translation

The sound of the sea, the clouds, and the elephant
　　The melody of the veena, the flute and the conch

By the grace of the luminescence of the vast space
    The yogins know. Not others.

Commentary

This mandiram does not find a place in the Dharmapura Adeena Publication on the ground that "it is not said by Tirumūla Nāyaṉār."

Mandiram 608

ஈசன் இயல்பும் இமையவர் ஈட்டமும்
    பாசம் இயங்கும் பரிந்துய ராய்நிற்கும்
ஓசை யதன்மணம் போல விடுவதோர்
    ஓசையாம் ஈசன் உணரவல் லார்க்கே.

Transliteration

īcaṉ iyalbum imaiyavar īṭṭamum
    pācam iyaṅgum parinduyarāi niṟkum
ōcaiyadaṉ maṇam pola viḍuvadōr
    ōcaiyām īcaṉ uṇara vallārkkē.

Translation

The Lord's attributes, the company of the celestials,
    Pāśa's activities; experiences of the soul,
Nāda all these are, like the fragrance in the flower,
    The realized ones know, verily the Lord Himself is *nāda*.

Commentary

Tirumūlar speaks of two stages in *nāda*-sound relationship. All that happens in the universe, including knowledge of God's attributes, are emanations of *nāda* in the first stage. This is the experience gained by yogins in *dhyāna*. When *dhyāna*'s fruits are fully realized the yogin becomes a realized soul and knows that God

Himself is *nāda*, just as the flower itself can be spoken of as fragrance.

Mandiram 609

நாத முடிவிலே நல்லாள் இருப்பது
    நாத முடிவிலே நல்யோகம் இருப்பது
நாத முடிவிலே நாட்டம் இருப்பது
    நாத முடிவிலே நஞ்சுண்ட கண்டனே.

Transliteration

nāda muḍivilē nallāḷ iruppadu
    nāda muḍivilē nalyōgam iruppadu
nāda muḍivilē nāṭṭam iruppadu
    nāda muḍivilē nañcuṇḍa kaṇḍaṉē.

Translation

Śakti is where *nāda* ends
    True yoga is where *nāda* ends
Concentration is where *nāda* ends
    Lord Śiva is where *nāda* ends.

Commentary

The end of *nāda* is *Nādanta,* where all thirty-six tattvas end. Thereafter is direct experience of Lord Śiva and His grace that is Śakti. The purpose of Yoga is to lead the seeker to experience and renounce the tattvas that bind him to the body and its instruments, and subject him to the three malas. Beyond the *nāda* is the pristine experience of Lord Śiva and His Consort. Therefore yogins place their focus upon the goal of this experience. Ultimately, they experience Lord Śiva, who is beyond *nāda.*

Mandiram 610

உதிக்கின்ற ஆறினும் உள்ளங்கி ஐந்துந்
துதிக்கின்ற தேசுடைத் தூங்கிருள் நீங்கி
அதிக்கின்ற ஐவருள் நாதம் ஒடுங்கக்
கதிக்கொன்றை ஈசன் கழல்சேர லாமே.

Transliteration

udikkin̲r̲a ār̲in̲um uḷḷaṅgi aindum
tudikkin̲r̲a tēcuḍai-t tūṅgiruḷ nīṅgi
adikkin̲r̲a aivaruḷ nādam oḍuṅga-k
kadikkon̲r̲ai īcan̲ kal̲al cēralāmē.

Translation

In the six ādhāras are the five divinities
Worshipping them, the shining veil of darkness is lifted;
The heard sounds abide in the five. Nāda too subsides
Kon̲r̲ai-decked Lord's holy feet will be yours.

Commentary

Darkness of māyā is the experience of the soul in the world. But māyā also reveals the world and makes the soul world-conscious. To that extent it gives light. But this light is swamped by the overwhelming darkness of *āṇava-mala.*

This verse as a whole has been subject to various interpretations. In the previous verses the saint spoke of the different sounds audible to the inner ear during *Dhyāna-Yoga.* He also spoke of *nāda*'s end, as the penultimate state of *dhyāna* experience, the final stage being the *Śiva-darśana* (vision of Śiva). Therefore, as *dhyāna* intensifies and concentration on the mental object is continuous, the inner sounds become subtle and their subtle origin,

nāda, has also to subside in its *kāraṇa* (cause) Śiva-Śakti. This is the meaning of the third line. Ultimate persistence in *dhyāna* leads to the vision of the holy feet of Lord Śiva.

Mandiram 611

பள்ளி அறையிற் பகலே இருளில்லை
        கொள்ளி அறையிற் கொளுந்தாமற் காக்கலாம்
ஒள்ளி தறியிலோ ரோசனை நீளிது
        வெள்ளி அறையில் விடிவில்லை தானே.

Transliteration

paḷḷi aṟaiyil pagalē iruḷ illai
        koḷḷi aṟaiyil koḷundāmal kākkalām
oḷḷi daṟiyilō rōcaṉai nīḷidu
        veḷḷi aṟaiyil viḍivillai tāṉē.

Translation

In the sleeping chamber, all is day and no night
        You can protect it without torching it.
Its greatness, if you want to know, is one *yojana* high
        Such is the silvery chamber, and none need wake up and leave.

Commentary

Many Siddhas following Tirumūlar often spoke in this obscure way, making it difficult for the student to interpret the inner meaning of their teachings. The phraseology they adopt is reflective of their deep inner experience, at a level where conventional words do not convey reality.

The sleeping chamber (translated as bridal chamber by soul), is the ājñā center at the middle of the eye-brows, where *nāda* is in

communion with the *bindu* and pure knowledge is awakened in the mind and intellect. This state is said to reveal a permanent light or day, with no night or darkness. When attachment to the senses cease and the quest for God begins with the possession of pure knowledge, the body undergoes a transformation and bodily life lasts as long as the quest remains. So there is no question of death or the torching of the body prematurely. The soul abides in light, and the saint says that the soul's enlightenment is one *yojana* high. Once one is in pursuit of God's knowledge, there is no going back or getting out. No one need leave the purified house, as the saint would say. *Yojana* is a linear measure.

Mandiram 612

கொண்ட விரதங் குறையாமற் றானொன்றித்
    தண்டுடன் ஓடித் தலைப்பட்ட யோகிக்கு
மண்டல முன்றினும் ஒக்க வளர்ந்தபின்
    பிண்டமும் ஊழி பிரியா திருக்குமே.

Transliteration

koṇḍa viradam kuṟaiyāmal tāṉ oṉṟi-t
    taṇḍuḍaṉ ōḍi-t talai-p-paṭṭa yōgikku
maṇḍalam mūṉṟiṉum okka vaḷarnda piṉ
    piṇḍamum ūḻi piriyādu irukkumē.

Translation

Austerities the yogin shall undertake with no let
    One with them, he shall let prāṇa course through the central nāḍi.
The three *maṇḍalas* he shall cleanse and nourish
    For aeons his body will not separate.

Commentary

To a yogin intent on the final goal of Lord Śiva's holy feet, all life is austerity. It starts with *yama* and includes *samādhi* and experiences beyond. It is not merely the external manifestation by way of penances, vows (which are misleading), etc. It is, even more importantly, the internal control of all instruments so the lure of the physical world is extinguished. As a part of the internal discipline, prāṇāyāma is the primary exercise. Its impact is benign and beneficial on all regions of the subtle body, which are usually divided into the three sun, moon and fire *maṇḍalas*. All these *maṇḍalas* within the body and the ten *vāyus* become purified. The *maṇḍalas* are purified once they cease to desire activities that rouse passions or inferior emotions. The gross and subtle bodies are greatly strengthened by strong, pure and spiritually elevating vitalities. Tirumūlar says such a body will remain fit indefinitely.

Mandiram 613

அவ்வவர் மண்டல மாம்பரி சொன்றுண்டு
 அவ்வவர் மண்டலத் தவ்வவர் தேவராம்
அவ்வவர் மண்டலம் அவ்வவர்க் கேவரில்
 அவ்வவர் மண்டல மாயமற் றோர்க்கே.

Transliteration

avvavar maṇḍalamām paricu o̱ṉṟu uṇḍu
 avvavar maṇḍalattu avvavar tēvarām
avvavar maṇḍalam avvavarkkēvaril
 avvavar maṇḍala māyamaṟṟōrkkē.

Translation

Their own distinctive features the three *maṇḍalas* have
    They have their own gods.
The respective *maṇḍalas* come under the sway of the gods;
    One's primacy is connected to others by a community sense.

Commentary

Maṇḍalas are the three regions of the subtle body, under the ruler-ship of fire, sun and moon. Like the *ādhāras* they are points of concentration; they too have to be cleansed. Eventually all worship is dedicated to Lord Śiva, who masters the sun, moon and fire *(adhikāris).* But in so far as they direct their respective regions, the question arises of their interior primacy. Tirumūlar might answer saying there relationship is governed by a sense of communal unity. There is kinship and interconnectedness among all three.

Mandiram 614

இளைக்கின்ற நெஞ்சத் திருட்டறை உள்ளே
    முளைக்கின்ற மண்டலம் மூன்றினும் ஒன்றித்
துளைப்பெரும் பாசந் துருவிடு மாகில்
    இளைப்பின்றி மார்கழி ஏற்றம தாமே.

Transliteration

iḷaikiṉṟa neñcattu iruṭṭaṟai uḷḷē
    muḷaikiṉṟa maṇḍalam mūṉṟiṉum oṉṟi-t
tuḷaipperum pācam turuviḍumāgil
    iḷaippiṉṟi mārgaḻi ēṟṟamadāmē.

Translation

Heavy, is the mind in the dark chamber of the body.
Springing there from are the three *maṇḍalas*
Piercing them through, let a strong thread run through, uniting them
No more is the weariness. Like the cool, sacred bath in Mārgaḻi.

Commentary

Sacred bath in Mārgaḻi: This phrase suggests the accompanying sensation will be pleasant, like the one produced by the sacred bathing in the month of Mārgaḻi, a month of devotion and prayers. Heavy is the mind: The mind has grown weary by a futile chase of small deities.

The term "dark chamber" refers to the body, which is in ignorance caused by *āṇava mala*. The body is beset with ignorance and the mind is heavy by inability to distinguish between a small deity and the Lord Supreme. On top are the three deities in the regions of fire, sun and moon who influence the functioning of the body. Disjunctive functioning finally contributes to weariness of mind. In remedy the saint suggests invoking the kuṇḍalini, which strengthens the life potential. Concentrating on the various *ādhāras* as the kuṇḍalini raises, involves worship of the respective deities. But the saint has already said the final resting place of kuṇḍalini is Lord Śiva himself. When the soul witnesses its grand union at sahasrāra, all weariness ceases. The soul experiences the peace and enjoyment of the sacred Mārgaḻi bath. Mārgaḻi is considered by Hindus to be a sacred month.

Mandiram 615

முக்குண மூடற வாயுவை மூலத்தே
　　சிக்கென மூடித் திரித்துப் பிடித்திட்டுத்
தக்க வலமிடம் நாழிகை சாதிக்க
　　வைக்கும் உயர்நிலை வானவர் கோனே.

Transliteration

mukkuṇa mūḍaṟa vāyuvai mūlattē
　　cikkeṉa mūḍi-t tirittu-p piḍittiṭṭu-t
takka valam iḍam nāḻigai cādikka
　　vaikkum uyar nilai vāṉavar kōṉē.

Translation

Arouse the prāṇas from the mūlādhāra
　　Holding it firmly, guiding it. Changing its course
Away from left and right, measuring time. That is the way to contain the guṇas
　　The king of the Devas, He will hold you high.

Commentary

The purpose of this verse is to reiterate that Lord Śiva is the king of the Devas, the ultimate giver of all benefits, not the *ādhāra* deities nor the *maṇḍala* deities.

The immediate purpose of Kuṇḍalini-Yoga is to control and liberate the yogin from the forces of the three *guṇas* of *sattva, rajas* and *tamas.*

Mandiram 616

நடலித்த நாபிக்கு நால்விரன் மேலே
　　மடலித்த வாணிக் கிருவிரல் உள்ளே

கடலித் திருந்து கருதவல் லார்கள்
    சடலத் தலைவனைத் தாமறிந் தாரே.

Transliteration

naḍalitta nābikku nālviral mēlē
    maḍalitta vāṇikku iruviral uḷḷē
kaḍalittirundu karuda vallārgaḷ
    caḍala-t talaivaṉai-t tāmaṟindārē.

Translation

Four-finger lengths above the stable navel center
    Two-finger lengths below the lotus center of speech
On the center who so ever concentrates, sea like in depth
    The Lord of the body, they know him in full.

Commentary

The first two lines indicate the center referred to is anāhata, the heart center. The second line refers to viśuddhi, the throat center or seat of Vāṇi, the internal speech from where the *vaikhari* of the physical voice emanates. One may concentrate upon the heart center to its depths but not reach the shore. The shore is the experience of Lord Śiva's grace. According to Tirumūlar, *dhyāna* at the heart center gives the seeker true knowledge of the self.

The seeker is likely to experience *paśu-jñāna* (not *Pati-jñāna*), helping him distinguish the body and its instruments from the soul, but he still must learn to see God within the soul.

Mandiram 617

அறிவாய சத்தென்னு மாறா றகன்று
    செறிவான மாயை சிதைத்தரு ளாலே

பிறியாத பேரரு ளாயிடும் பெற்றி
நெறியான அன்பர் நிலையறிந் தாரே.

Transliteration

ar̲ivāya catten̲n̲um ār̲ār̲u agan̲r̲u
cer̲ivān̲a māyai cidaittu aruḷālē
pir̲iyāda pēraruḷ āyiḍum per̲r̲i
ner̲iyān̲a an̲bar nilai ar̲indār̲ē.

Translation

Leaving the six and six as unreal, in wisdom full
Destroying māyā's strength by His grace
With the greatness of becoming One with the Lord's grace
The kindly souls know this to be *dhyāna*'s way.

Commentary

Six and Six: The thirty-six tattvas (Ān̲matattvas-24; Vidyā Tattvas-7; Śiva tattvas-5: explained earlier). They are the work of māyā and therefore unreal.

Māyā: Here, this word stands for the body and its instruments, which are the products of māyā-śakti of the Lord.

This verse sums up beautifully what happens to the serious yogin who adopts the path of *dhyāna.* After concentrating on the deities at various *ādhāras,* the seeker's mind becomes ready for the Lord's grace to penetrate. The consequence is a growing awareness of the unreal and the real, and an ability to treat the body, its instruments and all other tattvas as unreal. *Dhyāna* moves one toward grace, narrowing the distance between the soul and the Lord. Then wisdom dawns and the heart fills with great love as the soul is merged in the Lord. The transforming capability of *dhyāna* is truly great.

9. Samādhi (Intense Contemplation)

Samādhi is the eighth limb of Yoga. It is the goal and purpose of Yoga. Samādhi is where *dhyāna* ends. *Dhyāna* matures into samādhi. With the patient practice of *yama, niyama* and all other limbs of yoga, the yogin finds it easy and natural to enter samādhi; and through its repeated experience, it eventually becomes permanent. Patañjali identifies stages in samādhi, involving deliberation, reflection, and joy. The yogins distinguish between *savikalpa samādhi* and *nirvikalpa samādhi.* Samādhi is also spoken of as jñāna in Yoga, where the goal and end is the state of enlightenment.

Tirumūlar gives us the essential aspects of *Śiva-Yoga* in the *Tirumandiram.* The soul finally unites with Śiva and becomes one with supreme knowledge. The ego is dissolved within the blazing light of Śiva's knowledge. Therefore the samādhi state in the *Tirumandiram* is union with Śiva. Tirumūlar stipulates that all preceding steps of Yoga must be scrupulously followed if the seeker is to enter effortlessly the state of samādhi. The saint underscores a disciplined life of penance and austerity, by which the inner instruments of the body and soul may be cleansed completely. The saint explains the effect of samādhi is experienced in terms of perception of the Lord's luminescent grace. He further says activities of the mind create the greatest hurdle to attaining samādhi. Mind and prāṇa affect each another. Prāṇāyāma is a crucial instrument in keeping the mind calm, steady and inwardly observant. The seeker who makes progress in the Samādhi-Yoga finds the tattvas fast losing power. He then develops occult powers known as siddhis, which enable hidden faculties and accesses to resources of the cosmos. The

saint warns siddhis are minor achieve- ments which have the power to detract the seeker from the main goal, which is union with Lord Śiva.

Mandiram 618

சமாதி யமாதியிற் றான்செல்லக் கூடும்
        சமாதி யமாதியிற் றானெட்டுச் சித்தி
சமாதி யமாதியில் தங்கினோர்க் கன்றே
        சமாதி யமாதி தலைப்படுந் தானே.

Transliteration

camādi yamādiyil tān̲ cella-k kūḍum
        camādi yamādiyil tān̲ eṭṭu-c citti
camādi yamādiyil taṅgin̲ōrkku an̲r̲ē
        camādi yamādi talai-p-paḍum tān̲ē.

Translation

From *yama* and the rest one proceeds to samādhi.
        In samādhi along with *yama* and the rest one gains eight siddhis
For those who stand firm in samādhi along with *yama* and the rest
        True it is that samādhi will follow *yama* and the rest.

Commentary

This verse introduces the subject of samādhi. The state of samādhi follows intense observance of other limbs of Yoga, starting from *yama.*

Only when the state of samādhi is successfully sustained will the seeker possess the eight siddhis or divine accomplishments. These are *aṇimā, lahimā, mahimā, prāpti, garimā, prākāmya, vāsitva and para kāya praveśa.* For all these to be acquired, one must stand firm in samādhi, preceded by *yama* and the rest.

Mandiram 619

விந்துவும் நாதமும் மேருவில் ஓங்கிடிற்
சந்தியி லான சமாதியிற் கூடிடும்
அந்த மிலாத அறிவின் அரும்பொருள்
சுந்தரச் சோதியுந் தோன்றிடுந் தானே.

Transliteration

vinduvum nādamum mēruvil ōṅgiḍil
candiyilāṉa camādiyil kūḍiḍum
andamilāda aṟiviṉ arumporuḷ
cundara-c cōdiyum tōṉṟiḍum tāṉē.

Translation

As *bindu* and *nāda* scale the height of Meru
Samādhi there will be in their conjunction;
The Supreme Lord, in all His transcendent knowledge
Will shine, as resplendent light.

Commentary

Bindu: The life energy, also translated as light. *Bindu,* the source of energy springs from *nāda,* the divine fundamental sound-vibration of the universe: AUM. Both are aspects of Śakti. Here life-energy must rise with kuṇḍalini upward through the *ādhāras* to ājñā and sahasrāra, to join Lord Śiva. Samādhi is reached when through yogic practices life energy raises the kuṇḍalini to meru, or ājñā. The next two lines describe Lord Śiva as resplendent light and transcendent knowledge. Jñāna is what the yogin experiences in samādhi. Its interior manifestation is light. The word "enlighten -ment" conveys this significance very well.

Mandiram 620

மன்மனம் எங்குண்டு வாயுவும் அங்குண்டு
    மன்மனம் எங்கில்லை வாயுவும் அங்கில்லை
மன்மனத் துள்ளே மகிழ்ந்திருப் பார்க்கு
    மன்மனத் துள்ளே மனோலய மாமே.

Transliteration

ma̲nma̲nam eṅgu uṇḍu vāyuvum aṅgu uṇḍu
    ma̲nma̲nam eṅgu illai vāyuvum aṅgu illai
ma̲nma̲nattu uḷḷē magi̲ḻndu iruppārkku
    ma̲nma̲nattu uḷḷē ma̲nōlayam āmē.

Translation

Where the active mind is, prāṇa is
    Where the active mind is not, prāṇa is not.
For those whose joy is to abide in their mind
    Verily, that mind abides within itself.

Commentary

Mind and prāṇa move together. When the mind is active, prāṇa too is active. Where the mind is free from slavery to its own thoughts, it is free from the heat and restlessness of worldly commitment; such a mind is a source of peace and joy and abides within itself. When it does this, as in the advanced stages of samādhi, it gains vision of Lord Śiva. When the mind abides in Lord Śiva, there is great happiness.

Mandiram 621

விண்டலர் கூபமும் விஞ்சத் தடவியுங்
    கண்டுணர் வாகக் கருதி யிருப்பர்கள்

செண்டு வெளியிற் செழுங்கிரி யத்திடை
　　கொண்டு குதிரை குசைசெறுத் தாரே.

Transliteration

viṇḍalar kūbamum viñcat taḍaviyum
　　kaṇḍu uṇarvāga-k karudi iruppargaḷ
ceṇḍu veḷiyil ceḻuṅkiri yattiḍai
　　koṇḍu kudirai kucai ceṟuttārē.

Translation

Amidst the hill, the open pond and the sprawling woods,
　　In profound contemplation of the reality, they remain;
Their horse, they leave in its staying post
　　By the hill, bridling it but firmly.

Commentary

This verse is variously interpreted. It seeks to explain the nature of experience during the stage of samādhi. The yogin is immersed in the profundity of divine experience. At the height of interior contemplation one enjoys total understanding, beauty, grace, and the sanctity of direct experience. The water of the pond is the bliss inducing nectar that flows within the head, which the yogin is said to drink. At this stage, the horse, the kuṇḍalini, has risen fully in the suṣumnā, but is stilled along with the mind and bridled by yogic control. The vehicle of the horse may also refer to the body, which remains breathless, still and suspended, from which the yogin detaches his consciousness.

Mandiram 622

மூல நாடி முகட்டல குச்சியுள்
நாலு வாசல் நடுவுள் இருப்பிர்காள்
மேலை வாசல் வெளியுறக் கண்டபின்
காலன் வார்த்தை கனாவிலும் இல்லையே.

Transliteration

mūla nāḍi mugaṭṭalagu ucciyuḷ
nālu vācal naḍuvuḷ iruppirgāḷ
mēlai vācal veḷiyuṟa-k kaṇḍa piṉ
kālaṉ vārttai kaṉāvilum illaiyē.

Translation

Seeking the Lord, you have reached, at the head,
The open space and the four doorways
Verily the grand passage you have witnessed clearly enough
Mention of Kālaṉ, you will not find even in dreams.

Commentary

The four door ways, refers to the eyes, ears, nose and mouth. The grand passage, refers to the suṣumnā and its realization through the sahasrāra. Kālaṉ refers to Yama. The verse is self-explanatory.

Mandiram 623

மண்டலம் ஐந்து வரைகளும் ஈராறு
கொண்டிட நிற்குங் குடிகளும் ஆறெண்மர்
கண்டிட நிற்குங் கருத்து நடுவாக
உண்டு நிலாவிடும் ஓடும் பதத்தையே.

Transliteration

maṇḍalam aindu varaigaḷum īrāṟu
koṇḍiḍa niṟkum kuḍigaḷum āṟeṇmar

kaṇḍiḍa nir̲kum karuttu naḍuvāga
uṇḍu nilāviḍum ōḍum padattaiyē.

Translation

Five regions; mountains twelve.
Forty eight groups of people residing there.
His was a great wish to see them all.
Midway, was an experience; He would go no more.

Commentary

Five regions are the elements, which make up matter in the world, earth, water, fire, air and space. Twelve mountains are interpreted as twelve *kalās* of *candra;* also as twelve levels, or ādhāras from mūlādhāra to *mithanam*. "Forty eight groups of people" refers to forty eight letters shown in the lotuses at the *ādhāras*. Thiruvāvaḍu Thurai Adeena Publication on the *Tirumandiram* (*Thirumandirak Kaṭṭurai:* Page 215) speaks of six *ādhāra* deities and eight other śaktis (6x8).

The yogin gives up all attachments, not only to the outside world, but to the world of spiritual experience, reserving all effort for the final stage of Yoga upon which his determination is concentrated.

Mandiram 624

பூட்டொத்து மெய்யிற் பொறிபட்ட வாயுவைத்
தேட்டற்ற வந்நிலஞ் சேரும் படிவைத்து
நாட்டத்தை மீட்டு நயனத் திருப்பார்க்குத்
தோட்டத்து மாம்பழந் தூங்கலு மாமே.

Transliteration

pūṭṭottu meyyil poṟipaṭṭa vāyuvai-t
tēṭṭaṟṟa annilam cērumpaḍi vaittu
nāṭṭattai mīṭṭu nayaṉattu iruppārkku-t
tōṭṭattu māmpaḻam tūṅgalum āmē.

Translation

Prāṇa caught in the body like a water contraption
Joining it to the grand that is beyond searching
Focus your concentration back on the grand
The juicy mango awaits you at the garden.

Commentary

Like the contraption used to draw water from a well, which goes up and down, prāṇa too rises and falls along the body's length and breadth. The prāṇa must be directed to flow through the suṣumnā nāḍi so it can raise the soul to the grandeur of all beings who is the Lord. The Lord is beyond search and discovery by ordinary intellectual effort. The focus must be withdrawn from the external world and placed on Him alone.

The fruit of this concentration is samādhi, the experience of God. The mango fruit is already available in the garden, and within reach through the practice of Yoga and the experience of samādhi.

Mandiram 625

உருவறி யும்பரி சொன்றுண்டு வானோர்
கருவரை பற்றிக் கடைந்தமு துண்டார்
அருவரை யேறி அமுதுண்ண மாட்டார்
திருவரை யாமனந் தீர்ந்தற்ற வாறே.

Transliteration

uru aṟiyum paricu oṉṟu uṇḍu vāṉōr
karuvarai paṟṟi-k kaḍaindu amudu uṇḍār
aru varai ēṟi amudu uṇṇa māṭṭār
tiru varaiyā maṉam tīrndu aṟṟavāṟē.

Translation

There is a way to know the truth.
Churning the mountain the celestials took the nectar.
They taste not the nectar by ascending the difficult mountain within
The goal to achieve is for the mind to sunder all bonds.

Commentary

Truth is God. That is, truth is to stay by His holy feet and transcend birth and death. The mountain refers to Mandara, which according to the Purāṇas, the asuras and devas churned with Vāsuki, the serpent disguised as a rope. The plan was to attain the nectar that would give the power to conquer the other. The difficult mountain is the ascent one must take within, along the suṣumnā nāḍi to reach ājñā, which calls for severe discipline and austerity as postulated in Yoga. To know the truth, the mind severs all bonds to enter samādhi. The interior conquest of the mind is far more difficult than the vanquishing of external forces.

Mandiram 626

நம்பனை யாதியை நான்மறை ஓதியைச்
செம்பொனின் உள்ளே திகழ்கின்ற சோதியை
அன்பினை யாக்கி யருத்தி ஒடுக்கிப்போய்க்
கொம்பேறிக் கும்பிட்டுக் கூட்டமிட் டாரே.

Transliteration

nambaṉai ādiyai nāṉmaṟai ōdiyai-c
cemponiṉ uḷḷē tigaḻgiṉṟa cōdiyai
aṉbiṉai ākki arutti oḍukki-p pōy-k
kombu ēṟi-k kumbiṭṭu-k kūṭṭamiṭṭārē.

Translation

The adorable one, that chants the Vedas,
The light that shines within the glittering gold
Upon Him they shower their love. Ending desire,
They ascend the column; worship, become one with Him.

Commentary

The Vedas are the words of God that flow straight from His (The Adorable one's) mouth, so people may learn and follow His directions. The Lord shines like a lamp within the soul (soul of the soul).

Ending all desires, with deepest love and devotion for the Lord, the seeker follows the path of Yoga and ascends the suṣumnā nāḍi to reach ājñā, where he becomes one with the Lord. The fruit of samādhi is again here mentioned.

Mandiram 627

மூலத்து மேலது முச்சது ரத்தது
காலத் திசையிற் கலக்கின்ற சந்தினில்
மேலைப் பிறையினில் நெற்றிநேர் நின்ற
கோலத்தின் கோலங்கள் வெவ்வேறு கொண்டதே.

Transliteration

mūlattu mēladu mu-c-cadurattadu
kāla-t ticaiyil kalakkin̲r̲a candin̲il
mēla-p pir̲aiyin̲il ner̲r̲i nēr nin̲r̲a
kōlattin̲ kōlaṅgal̲ vevvēr̲u koṇṭatē.

Translation

The triangle-shaped mūlādhāra is
From where the kuṇḍalini rises, through the suṣumnā
To the crescent moon facing the middle of the eyebrow
Myriad shapes, spring forth in a beauteous spectacle.

Commentary

The crescent moon: This is the experience the yogin has when he concentrates on the middle of the eyebrow. Tirumūlar describes the experience of the yogin who has raised his kuṇḍalini śakti to the ājñā cakra, the center of spiritual sight.

Mandiram 628

கற்பனை யற்றுக் கனல்வழி யேசென்று
சிற்பனை எல்லாஞ் சிருட்டித்த பேரொளிப்
பொற்பினை நாடிப் புணர்மதி யோடுற்றுத்
தற்பர மாகத் தகுந்தண் சமாதியே.

Transliteration

kar̲pan̲ai ar̲r̲u-k kan̲al val̲iyē cen̲r̲u
cir̲pan̲ai ellām ciruṭṭitta pēroḷi-p
por̲pin̲ai nāḍi-p puṇar madiyōḍu ur̲r̲u-t
tar̲paramāga-t tagum taṇ camādiyē.

Translation

Free from mind's agitations, moving along kuṇḍalini's path
Seeking the architect that created all, the great luminescence
Abiding in Him with dedication
Is samādhi, where the soul feels one with the Supreme.

Commentary

Kuṇḍalini travels a path from the mūlādhāra to the ājñā cakra in the middle of the forehead. The great luminescence is the yogin's experience of the supreme as light in samādhi.

Mind: Intelligence. Here the word is used to indicate the yogin's commitment and devotion to abide in the supreme. Some authors would have this to mean, "Abiding in the realm of the moon." Samādhi, is cool, and free from all mental agitations.

The saint says, once freed from all mental agitations, the prāṇa of the roused kuṇḍalini travels up to the middle of the forehead. Abiding in the supreme with absolute devotion is the condition precedent to the samādhi state.

Mandiram 629

தலைப்பட் டிருந்திடத் தத்துவங் கூடும்
வலைப்பட் டிருந்திடும் மாதுநல் லாளுங்
குலைப்பட் டிருந்திடுங் கோபம் அகலுந்
துலைப்பட் டிருந்திடுந் தூங்கவல் லார்க்கே.

Transliteration

talai-p-paṭṭu irundiḍum tattuvam kūḍum
valai-p-paṭṭu irundiḍum mādu nallāḷum
kulai-p-paṭṭu irundiḍum kōbam agalum
tulai-p-paṭṭu irundiḍum tūṅga vallārkkē.

Translation

United to God, truth will be unfolded
Lord's grace that was once *tirodana sakti*
Her indignation softened, is the shore of liberation
For those of perfect balance, immersed in samādhi.

Commentary

To become united to God is the state of samādhi, which is profound, continuous contemplation. Mind becomes one with the principle upon which it is meditating. The unfolding of truth is the manifestation of *aruṭśakti*, the grace of God. As the indirect and inner controller of the soul, Śakti takes the soul through the experience of pain and pleasure to wipe clear its karmic debts. Her indignation refers to the life of suffering the soul undergoes to discharge karmas. But now, *aruṭśakti* as the grace of the Lord begins manifesting Herself in stages. *Aruṭ Śakti* becomes the shore of liberation.

Tirumūlar highlights the necessity of perfect balance and detachment to attain the fruits of samādhi. The fruits are: union with God, the unfolding of truth, the progressive manifestation of divine grace, and access to the shore of liberation, which is grace itself.

Mandiram 630

சோதித் தனிச்சுட ராய்நின்ற தேவனும்
ஆதியும் உள்நின்ற சீவனு மாகுமால்
ஆதிப் பிரமன் பெருங்கடல் வண்ணனும்
ஆதி அடிபணிந் தன்புறு வாரே.

Transliteration

cōdi-t tan̲i-c cuḍarāy nin̲r̲a tēvan̲um
ādiyum uḷnin̲r̲a cīvan̲um āgumāl
ādi-p piraman̲ peruṅgaḍal vaṇṇan̲um
ādi aḍi paṇindu an̲bur̲uvārē.

Translation

The effulgent light that God is,
His consort, the soul in samādhi have become one,
The ancient Brahma, and Tirumāl of the great ocean
Bowing before His holy feet are indeed happy.

Commentary

The first two lines describe the union with God and Śakti during Samādhi, when the soul experiences God, becoming one with Him. Brahma and Tirumāl pay obeisance as much to the soul, as Śiva and Parvāti.

The two are happy about the arrival of a pure soul in their midst. Some authors have said the celestials even offer worship to the liberated soul because the soul having taken on the nature of Śiva can be expected to ease their burden, as they are engaged in the demanding tasks of creation and sustenance. Although the soul may be one with Śiva in samādhi, it is not expected to participate in these tasks; the soul is simply immersed in the boundless wisdom and joy of the Lord.

Mandiram 631

சமாதிசெய் வார்க்குத் தரும்பல யோகஞ்
சமாதிகள் வேண்டாம் இறையுட னேகிற்

சமாதிதா னில்லை தானவ னாகிற்
சமாதியில் எட்டெட்டுச் சித்தியும் எய்துமே.

Transliteration

camādi ceyvārkku-t tagum pala yōgam
camādigaḷ vēṇḍām i̱raiyuḍa̱n ēgil
camādi tā̱n illai tā̱nava̱n āgil
camādiyil eṭṭeṭṭu-c cittiyum eydumē.

Translation

Yogas many come to those in samādhi,
Samādhi one needs not, walking with God,
One with God, there is no samādhi either.
In samādhi, siddhi sixty four one attains.

Commentary

"Yogas many," implies that those who remain in samādhi are capable of performing different yogas, like Mantra-Yoga, Praṇava-Yoga, etc. The line can also mean that diverse experiences come to those in complete samādhi, though they may have taken different yogic paths. The second and third lines are the crux of the verse, which make a subtle distinction between the experience of yogic samādhi and that of the path of grace, where the soul walks with God and becomes one with Him. It is suggested that grace is the supreme samādhi and there is no need for any other effort. The jñāna one attains in the path of grace is Pati-Jñāna, supreme wisdom in the consciousness of the Lord, and is distinct from the experience one gets in yogic samādhi.

In a subsequent section the saint will speak of the eight siddhis. In this verse he refers to sixty four siddhis. The reference may be to sub-groups within the basic eight siddhis. Or they may refer to sixty four yogic accomplishments or attainments.

10. Benefits of the Eight-Limbed Yoga

In this section Tirumūlar explains some benefits that accrue to the practitioner of the eight-limbed yoga. While union with Lord Śiva is the ultimate experience, the firm practitioner of yoga will benefit in the earlier stages. This follows the dictum: If there is a worthwhile effort, there will be a worthwhile result. Even if one is unable to satisfy the discipline required in all eight limbs, one will experience fruits from the effort given to each discipline. In brief, the Aṣṭāṅga-Yoga purifies the internal instruments, the mind, intellect and *citta.* It helps the practitioner adopt a clear, simple, and disciplined way of life. It provides a sense of direction towards the higher purpose of attaining God's grace and knowledge. The choice of commitment to attain God is the most difficult of all choices. The greatest obstacles are intrinsic to this spiritual quest, due to the power of the three *malas:* ego, māyā and karma.

In a separate section, the saint talks of the *aṭṭamā siddhis* (eight great siddhis), which are powers the yogin attains on his spiritual quest. These powers can be dangerous and may delude one in thinking he has attained the highest realization. This is a play of maya, and if the ego is caught in its snares, all spiritual efforts are rendered ineffective. The yogin is warned by the saint not to desire the siddhis, which will only lead his attention away from concentration on the Lord.

Yama

Mandiram 632

போதுகந் தேறும் புரிசடை யானடி
    யாதுகந் தாரம ராபதிக் கேசெல்வர்
ஏதுகந் தானிவன் என்றருள் செய்திடு
    மாதுகந் தாடிடு மால்விடை யோனே.

Transliteration

pōdugan dērum puricaḍaiyāṉ aḍi
    yādugan dāramarā padikkē celvar
ēdugandāṉ ivaṉ eṉṟu aruḷ ceydiḍum
    mādugandu āḍiḍum māl viḍaiyōṉē.

Translation

The holy feet of the One, His hairs bedecked with flowers
    He that seeks, goes to heaven
"Whatsoever he seeketh?" Saying, His grace He doeth confer,
    The One whose consort likes Him to dance the rider of the bull.

Commentary

The fruits of disciplined *yama* are mentioned here as "bedecked with flowers." He who leads a life of discipline, as stipulated by *yama*, goes to the heaven of immortality. Lord Śiva will also be pleased to confer upon him, whatever he is seeking.

Niyama

Mandiram 633

பற்றிப் பதத்தன்பு வைத்துப் பரன்புகழ்
    சுற்றிருந் தாங்கே கருது மவர்கட்கு

முற்றெழுந் தாங்கே முனிவர் எதிர்வரத்
தெற்றுஞ் சிவபதஞ் சேரலு மாமே.

Transliteration

pa<u>rr</u>i-p padattu a<u>n</u>bu vaittu-p para<u>n</u> puga<u>l</u>
ka<u>rr</u>u irundu āṅgē karudum avargaṭku
mu<u>rr</u>a e<u>l</u>undu āṅgē mu<u>n</u>ivar edir vara-t
te<u>rr</u>um civa padam cēralum āmē.

Translation

Abide in His holy feet love Him
Learn about His greatness, contemplate on it
The full concourse of sages shall greet you
As you arrive at the shining world of Śiva.

Commentary

The saint speaks of jñāna-mārga here, which is a form of inward worship contingent upon a life of discipline and sacrifice, as stipulated by *yama* and *niyama*. Such souls have definite access to the world of Śiva, where they have opportunity to mix with sages.

Āsana

Mandiram 634

வந்தித் தவஞ்செய்து வானவர் கோவாய்த்
திருந்தம ராபதிச் செல்வன் இவனெனத்
தருந்தண் முழவங் குழலும் இயம்ப
இருந்தின்பம் எய்துவர் ஈசன் அருளே.

Transliteration

vandi-t tavam ceydu vā<u>n</u>avar kōvāy-t
tirundu amarāpadi-c celva<u>n</u> iva<u>n</u> e<u>n</u>a-t

tarum taṇ mul̲avam kul̲alum iyamba
irundu in̲bam eyduvar īcan̲ aruḷē.

Translation

Steeped in hard penance, enjoying God's grace
Hailed as leaders of the celestials, possessors of Amarāvati's wealth
They are indeed most happy,
As the dreams sound and the pipes play.

Commentary

The yogins concentrating their efforts on hard penance of yogic austerity, are hailed by celestials as leaders, besides being conferred fabulous wealth in the city of Amarāvati known as the city of Indra. As there is considerable amount of exaggeration in this verse, it is doubtful whether Tirumūlar wrote this verse.

Prāṇayāma

Mandiram 635

செம்பொற் சிவகதி சென்றெய்துங் காலத்துக்
கும்பத் தமரர் குழாம்வந் தெதிர்கொள்ள
எம்பொற் றலைவன் இவனா மெனச்சொல்ல
இன்பக் கல்வி இருக்கலு மாமே.

Transliteration

cempor̲ civagadi cen̲r̲u eydum kālattu-k
kumbattu amarar kul̲ām vandu edir koḷḷa
empor̲r̲alaivan̲ ivan̲ām en̲a-c colla
in̲ba-k kalavi irukkalum āmē.

Translation

The splendorous Śiva's world he reaches
　　Welcomed by the celestials
Our golden leader, they hail him
　　Steeped in pleasure will he be, who is adept at *kumbhaka.*

Commentary

The other-worldly benefit of performing *kumbhaka* correctly is mentioned in this verse.

Pratyāhāra

Mandiram 636

சேருறு காலந் திசைநின்ற தேவர்கள்
　　ஆரிவன் என்ன அரனாம் இவனென்ன
ஏருறு தேவர்கள் எல்லாம் எதிர்கொள்ளக்
　　காருறு கண்டனை மெய்கண்ட வாறே.

Transliteration

cēruṟu kālam ticai niṉṟa tēvargaḷ
　　ār ivaṉ eṉṉa araṉām ivaṉ eṉṉa
ēruṟu tēvargaḷ ellām edirkoḷḷa-k
　　kāruṟu kaṇḍaṇai mey kaṇḍavāṟē.

Translation

Śiva's world the aspirant reaches; the Devas, too
　　Exclaim: "Who is he?" "Is he Śiva?"
The shining celestials receive him, hailing him
　　Vision of Nīlakaṇṭa indeed is his.

Commentary

Firm in *pratyāhāra,* the aspirant focuses his entire being on Lord Śiva. The aspirant develops a golden body that is the envy of the celestials. He has a vision of Nīlakaṇṭa, the blue-throated Śiva who swallowed the *ālāhala* poison to save the world.

Dhāraṇa

Mandiram 637

நல்வழி நாடி நமன்வழி மாற்றிடுஞ்
சொல்வழி யாளர் சுருங்காப் பெருங்கொடை
இல்வழி யாளர் இமையவர் எண்டிசைப்
பல்வழி எய்தினும் பார்வழி யாகுமே.

Transliteration

nalvaḻi nāḍi namaṉ vaḻi māṟṟiḍum
colvaḻiyāḷar curuṅgā-p peruṅkoḍai
ilvaḻiyāḷar imaiyavar eṇḍicai-p
palvaḻi eydiṉum pārvaḻi āgumē.

Translation

The right path they seek; they change yama's course
Theirs is the sacred world; repository of limitless wealth
In heavens, the celestials may move about.
They, too, have to come back to the world.

Commentary

Yama's course is the cycle of birth and death inherent to the world. The sacred world is created as the mind, heart and the speech of the yogin become pure. They are of the sacred world, for God

speaks through them. Therefore their wealth is limitless, with assets of jñāna and grace, which are shared with the rest of humanity.

In the first two lines, the saint speaks of powers of those who stand firm in dhāraṇa. In the last two lines, he refers to celestials who have to return to the world to fulfill their karmas.

Dhyāna

Mandiram 638

தூங்கவல் லார்க்கும் துணையேழ் புவனமும்
 வாங்கவல் லார்க்கும் வலிசெய்து நின்றிடுந்
தேங்கவல் லார்க்கும் திளைக்கும் அமுதமுந்
 தாங்கவல் லார்க்குந் தன்னிட மாமே.

Transliteration

tūṅga vallārkkum tuṇai ēḻ puvaṉamum
 vāṅga vallārkkum vali ceydu niṉṟiḍum
tēṅga vallārkkum tiḷaikkum amudamum
 tāṅga vallārkkum taṉṉiḍam āmē.

Translation

Becoming one with the object; the world
 Removed from their ken; standing firm,
Mind withheld from the senses; drinking
 The bliss of nectar; they experience, what they strive for.

Commentary

The first line refers to the samādhi stage of cognitive absorption, in which the mind is one with the object. The second line refers to yogins freeing themselves from the world and pursuit of worldly

objects. The third line indicates the *dhāraṇa* state, where the mind is withheld from the senses. The fourth line speaks of drinking the bliss of nectar, the experience of yogins during *dhyāna,* whereby continuous contemplation of a chosen object confers great bliss.

The saint explains, as the yogin attains *dhyāna,* concentration, he experiences the benefit of acquiring true knowledge of that object: knowledge by identity, becoming one with the object. *Dhyāna* arises in a transcendent state of mind, a *turiya* state of awareness, which draws intelligence from its divine source.

Some authors have explained this verse stating that Tirumāl (first line), Brahma (second line), Rudra (third line) and Devas (fourth line) have to seek Śivagati finally. Arunai Vaḍivēlu Mudaliār does not agree with this explanation (Dharmapura Adeena Publication, First Volume Page.616).

Samādhi

Mandiram 639

காரிய மான உபாதியைத் தான்கடந்
    தாரிய காரணம் ஏழுந்தன் பாலுற
ஆரிய காரண மாய தவத்திடைத்
    தாரியல் தற்பரஞ் சேர்தல் சமாதியே.

Transliteration

kāriyam āṉa ubādiyai-t tāṉ kaḍandu
    āriya kāraṇam ēḻum taṉpāluṟa
āriya kāraṇam āya tavattiḍai-t
    tār iyal taṟparam cērdal camādiyē.

Translation

Over coming the limitations caused
    Making his own, arising causes seven
Causal karmic cycle being no longer
    One with the supreme, samādhi, the seeker, indeed, is in.

Commentary

The term "limitations" refers to the body and its instruments, the world of experience and the like. Arising causes (seven) are the causal tattvas known as *vidyā tattvas* (explained in the 1st Tandiram); they act through the body and its instruments, as do the casual karmic circles, which continue to assail the seeker.

The saint speaks of cumulative experiences that lead the seeker to samādhi. They are benefits that flow from the yogic disciplines undertaken on the path to samādhi.

The above eight verses of section ten are found under the caption, "Benefits of eight-limited yoga" in all recognized texts; particularly those published by Dharmapura Adeenam and Tiruvavaduthurai Adeenam. However Suba Annamalai in the first volume of his publication on *Tirumandiram* has taken the view (page 341) that these eight mandirams are not contributions of Tirumūlar but later day additions, and has deleted them from his text.

11. Eight Great Siddhis

Siddhis are accomplishments attained as a result of intense yogic practice and austerity. They are known as *aṇimā, mahimā, lahimā, garimā, prāpti, prākāmya, īsitva* and *vāsitva.* In this section, these are explained by Tirumūlar. They are referred to as "great siddhis" because they indicate the boundless powers of Lord Śiva imparted upon yogins. It is a reminder to the seeker to continue the quest of His holy feet, and not to rest enroute. In truth, these powers are but a shadow of the infinite power of the Supreme Being. The first point to be kept in view is that these siddhis are the conferment of Lord Śiva's grace. The second notable point is that these siddhis accrue by the seeker's intense austerity, and particularly through his effort to control prāṇa and raise the kuṇḍalini up the suṣumnā nāḍi. They come after years of dedication to this practice and devotion to the Lord. The third point is that these siddhis may appear dazzling because of their supernatural content, and may fan the flame of egoism. This may lead the individual away from the goal of liberation and further into karmic debt and māyic illusion.

Tirumūlar tells us the rise of siddhis awakens within the seeker knowledge of the tattvas, which is an incidental benefit. For in the process, the seeker will not only absorb the powers belonging to the elements, but be capable of exercising control over them.

These *maha siddhis* are to be understood as the grace of Lord Śiva, and the seeker must continue his quest for liberation without interruption, or run risk of falling victim again to the delusive forces of āṇava-mala, from which he had sought and worked to free himself.

The subtitle "entering into another body" (*para-kāya-p-praveśam*) appears in some texts. It is true that siddhis are utilized by yogins to effect this kind of inter-body-journey of the soul. Tirumūlar himself exercised this power. But the reference here appears to contain mystical significance. While the powers conferred upon the seeker can be destructively used to promote ego sense, the powers ought to be utilized to scale the heights of spirituality. The suffix "parā," here means "superior," and the experience refers to the ascent of the soul from enslavement by the malas to an existence of a higher order. In the latter event, the siddhis are experienced as powers of the Lord, and the soul abiding in the Lord, free from āṇava-mala, has no need to use them.

Para-kāya-p-praveśam

Mandiram 640

பணிந்தெண் திசையும் பரமனை நாடித்
துணிந்தெண் திசையுந் தொழுதெம் பிரானை
அணிந்தெண் திசையினும் அட்டமா சித்தி
தணிந்தெண் திசைசென்று தாபித்த வாறே.

Transliteration

paṇindu eṇticaiyum paramaṉai nāḍi-t
tuṇindu eṇticaiyum tol̲udu em pirāṉai
aṇindu eṇticaiyuṉum aṭṭa-mā-citti
taṇindu eṇticai ceṉṟu tābittavāṟē.

Translation

I seek and yearn for the supreme in directions eight,
The Lord I worship in eight directions in great faith,

I adore Him, too, in eight directions. Abiding then,
    I am established in eight great siddhis in all directions.

Commentary

The eight siddhis will be enumerated by the saint later. The saint makes it clear acquisition of the eight great siddhis by a seeker is entirely due to the grace of Lord Śiva, who comes at the appropriate time, as a response to the yogin's austerity.

Mandiram 641

பரிசறி வானவர் பண்பன் அடியெனத்
    துரிசற நாடியே தூவெளி கண்டேன்
அரிய தெனக்கில்லை அட்டமா சித்தி
    பெரிதருள் செய்து பிறப்பறுத் தானே.

Transliteration

paricu a̱ri vāṉavar paṇbaṉ aḍiy eṉa-t
    turicu ara nāḍiyē tūveḷi kaṇḍēṉ
ariyadu eṉakku illai aṭṭa-mā-citti
    peridu aruḷ ceydu pi̱rappu a̱ruttāṉē.

Translation

In the pure open vastness sought without blemish
    The Lord's holy feet, beloved of the celestials
What's more to do? on me,
    He bestowed eight great siddhis, cut the birth cycle too.

Commentary

Pure vast openness is God. The saint says, he experienced the bliss of the Lord's holy feet in the pure open vastness, with an unblemished heart, and there was nothing more arduous for him

to seek or achieve. He was completely content, having received through grace the eight great siddhis; and above all, the Lord cut asunder his cycle of birth and death. The saint refers to ultimate experience, the grace of God, which is beyond even the experience of samādhi.

Mandiram 642

குரவன் அருளிற் குறிவழி மூலன்
    பரையின் மணமிகு சங்கட்டம் பார்த்துத்
தெரிதரு சாம்பவி கேசரி சேரப்
    பெரிய சிவகதி பேறெட்டாஞ் சித்தியே.

Transliteration

kuravan̲ aruḷil kur̲i val̲i mūlan̲
    paraiyin̲ maṇamigu caṅgaṭṭam pārttu-t
teri taru cāmbavi kēcari cēra-p
    periya civagadi pēr̲u eṭṭām cittiyē.

Translation

By the grace of guru raise kuṇḍalini to its abode
    Look for the right moment
For sāmbhavi or kechari to join
    Eight siddhis shall be yours, in the path of Śivahood.

Commentary

The saint here refers to Kuṇḍalini-Yoga practiced in conjunction with Sāmbhavi Yoga or Kechari-Yoga as conferring the eight siddhis. Siddhis are accomplishments which the yogin attains on his path to Śivahood.

Mandiram 643

காயாதி பூதங் கலைகால மாயையில்
ஆயா தகல அறிவொன் றனாதியே
ஓயாப் பதியதன் உண்மையைக் கூடினால்
வீயாப் பரகாயம் மேவலு மாமே.

Transliteration

kāyādi būdam kālai kala māyaiyil
āyādu agala aṟivu oṉṟu aṉādiyē
ōyā-p padi adaṉ uṇmaiyai-k kūḍiṉāl
vīyā-p para kāyam mēvalum āmē.

Translation

Elements of the body, *kalās,* time and māyā
Be not entangled with them. Let your intelligence
Be joined with timeless, unceasing truth of God
You, too, can attain the imperishable superior space.

Commentary

The important message of this verse is that every human soul is capable of attaining the Lord.

"Elements of the body" refers to the five elements that constitute the body, along with instruments of action and instruments of perception. Time, *niyati, kalā, vidyā, āṇavam, māyā* and *puruṣa* are spoken of as *vidyā tattvas,* which help the embodied soul access the ever-present divine light behind the world, and to thrive in the world for the sake of experience and spiritual evolution.

Parakāyam is a word that denotes both "entering another body" and "superior space," or the space of jñāna and the space of grace. The former is a siddhi that requires the soul to be involved in worldly

entanglements. The latter is the accomplishment of a higher order. It is the final goal of every soul to attain the holy feet of Lord Śiva in the vast space of infinite consciousness.

Mandiram 644

இருபதி னாயிரத் தெண்ணூறு பேதம்
　　மருவிய கன்ம மாமந்த யோகந்
தருமிவை காய உழைப்பாகுந் தானே
　　அருமிகு நான்காய் அடங்குமா சித்திக்கே.

Transliteration

iru-padiṉāyirattu eṇṇūṟu pēdam
　　maruviya kaṉmamām anda yōgam
tarum ivai kāya uḻaippāgum tāṉē
　　arumigu nāṉgāy aḍaṅgu mā-cittikkē.

Translation

Twenty thousand eight hundred varieties
　　Works related yoga does confer
These are none but bodily exertions.
　　They are accounted for by the eight siddhis of Aṣṭāṅga-Yoga.

Commentary

In some texts, the word 'seven hundred' is used in this first line. The saint may be referring to exertions necessary for requirements of the eight-limbed yoga, which will eventually confer the eight great siddhis. This does not seem to refer to karma yoga, as is generally understood in the Bhagavad Gita. The last line clarifies the meaning by stating that exertions of Aṣṭāṅga Yoga lead the seeker to attain eight siddhis.

Mandiram 645

மதிதனில் ஈராறாய் மன்னுங் கலையின்
உதய மதுநா லொழியவோ ரெட்டுப்
பதியும்ஈ ராறாண்டு பற்றறப் பார்க்கில்
திதமான ஈராறு சித்திக ளாமே.

Transliteration

madi tanil īrārāy mannum kalayin
udayamadu nāloliya ōrettu-p
padiyum īrāndu parru ara-p pārkkil
tidamāna īrāru cittigalāmē.

Translation

Let the moon of prāṇa surge
Twelve *kalās* in; four be left, the eight, too
Will stay behind. Be detached for twelve years
Eight siddhis will, indeed, be accomplished.

Commentary

The saint says that of the twelve-inches of prāṇa inhaled, if eight stay inside and only four leave, the seeker who leads a detached life will accomplish all siddhis in twelve years. This involves prāṇāyāma practice.

Mandiram 646

நாடும் பிணியாகு நஞ்சனஞ் சூழ்ந்தக்கால்
நீடுங் கலைகல்வி நீள்மேதை கூர்ஞானம்
பீடொன்றி னால்வாயாச் சித்திபே தத்தின்
நீடுங் துரங்கேட்டல் நீண்முடி வீராறே.

Transliteration

nāḍum piṇi āgum nañcaṉam cūḻnda-k-kāl
nīḍum kalai kalvi nīḷmēdai kūr-jñāṉam
pīḍu oṉṟiṉāl vāyā-c citti pēdattiṉ
nīḍun tūraṅkēṭṭal nīṇmuḍivu īrāṟē.

Translation

Bondage results. When kith and kin surround
Neither deep study, nor profound scholarship nor sharp intellect
Confer siddhis eight; with such gaiety
It is twelve (years), if you ask for length (of time for yoga).

Commentary

Tirumūlar directly states the attainment of siddhis can be achieved by yogic practices only. They free the seeker from all bondages. No amount of intellectual pursuit will bring siddhi. According to the saint, it takes twelve years of intense yoga practice for the seeker to attain the siddhis. The message is that one should not waste time in aimless pursuits. It is strongly implied that when family and friends surround, or rather, when one is not practicing yoga in isolation and solitude, perpetual bondage results.

Mandiram 647

ஏழா னதிற்சண்ட வாயுவின் வேகியாந்
தாழா நடைபல யோசனை சார்ந்திடுஞ்
சூழான ஓரெட்டில் தோன்றா நரைதிரை
தாழான ஒன்பதிற் றான்பர காயமே.

Transliteration

ē<u>l</u>ā<u>n</u>adil caṇḍa vāyuvi<u>n</u> vēgiyām
tā<u>l</u>ā naḍai pala yōca<u>n</u>ai cārndiḍum
cū<u>l</u>ā<u>n</u>a ōr eṭṭil tō<u>n</u><u>r</u>ā narai tirai
tā<u>l</u>ā<u>n</u>a o<u>n</u>badil tā<u>n</u> para kāyamē.

Translation

The seventh year, faster than mind will his stride be
With no let up on speed, he can traverse *yojanas* many
Yoga for eight years will keep at bay wrinkling skin and greying hairs
By the ninth, for greater glory, transformed will the body be.

Commentary

Tirumūlar lists the benefits of an intensive, consistent and long-term practice of yoga. By the seventh, eighth and ninth years, physical transformation of a far-reaching nature will take place. By the ninth year, the body becomes a "Superior body." Arunai Vaḍivēlu Mudaliār (Dharmapura Adeenam Edition) calls the transferred body, "a lustrous body," or "a divine body."

Some translators, preferring the view that the soul journeys into other bodies, or transmigration (performed by the saint himself), speak of "*parakāyam*" as a "different body." However, since this section speaks of great siddhis (and not interior siddhis), and is captioned "eight great siddhis," *parakāyam* seems to refer to the transformation of the body from its lower nature to its true, spiritual nature.

Mandiram 648

ஈரைந்திற் பூரித்துத் தியான உருத்திரன்
ஏர்வொன்று பன்னொன்றில் ஈராறாம் எண்சித்தி
சீரொன்று மேலேழ் கீழேழ் புவிச்சென்று
ஏரொன்று வியாபியாய் நிற்றலீ ராறே.

Transliteration

īraindil pūrittu-t tiyāṉa uruttiraṉ
ērvoṉṟu paṉṉoṉṟil īrāṟām eṇ citti
cīroṉṟu mēlēḻ kīḻēḻ puvi-c ceṉṟu
ēroṉṟu viyābiyāi niṟṟal īrāṟē.

Translation

By the tenth attractive will his body be
By the eleventh, he turns lustrous like Rudra; the eighth siddhi.
Seven worlds up and seven down he can traverse,
Spanning the space, reaching each by the twelfth.

Commentary

By intense and continuous Yoga practice the aspirant reaches greater heights of power by the tenth, eleventh and twelfth years. The aspirant's body is then in full health and vigor. He assumes a glowing complexion and a fiery red hue, like Rudra. Tirumūlar calls this the eighth siddhi. There is some doubt about the use of this word. The saint will explain the siddhis in the succeeding verse. According to the saint, the practitioner of Yoga will be able to traverse various worlds and planes of existence, and gain mastery over them. The saint uses the term "spanning the space," which is interpreted as the ability to transcend and envelop space in all its dimensions. More will be said about this later.

Mandiram 649

தானே அணுவுஞ் சகத்துத்தன் நொய்ம்மையும்
மானாக் கனமும் பரகாயத் தேகமுந்
தானாவ தும்பர காயஞ்சேர் தன்மையும்
ஆனாத வுண்மையும் வியாபியு மாம்எட்டே.

Transliteration

tāṉē aṇuvum cagattu-t taṉ noymmaiyum
māṉā-k kaṉamum para kāya-t tēgamum
tāṉāvadum para kāyam cēr taṉmaiyum
āṉāda uṇmaiyum viyābiyumām eṭṭē.

Translation

Atomic in stature; larger than cosmos
Incomparably heavy; light in body too.
Powerful in his true nature; transmigrating into other bodies;
Adored by all; attracting all to himself — siddhis eight are they.

Commentary

These siddhis; *aṇimā, mahimā, garimā, lahimā, prāpti, prakamiya, isatva, vāsitva*; are known as great siddhis. They come to the seeker in the course of long years of assiduous Yoga. In the Purāṇic lore are episodes of display of siddhis; e.g. Hanuman in the Ramayana. These powers come and one develops an expanding aura that attracts and magnetizes others to them. Great saints like Tirugñāṉa-sambandar, Appar and others performed miracles, but considered themselves merely the instruments of God.

Mandiram 650

தாங்கிய தன்மையுந் தானணுப் பல்லுயிர்
வாங்கிய காலத்து மற்றோர் குறையில்லை

யாங்கே எழுந்தோம் அவற்றுள் எழுந்துமிக்
　　கோங்கி வரமுத்தி முந்திய வாறே.

Transliteration

tāṅgiya ta<u>n</u>maiyum tā<u>n</u> aṇu-p palluyir
　　vāṅgiya kālattu ma<u>rr</u>ōr ku<u>r</u>ai illai
āṅgē e<u>l</u>undōm ava<u>rr</u>uḷ e<u>l</u>undu mikku
　　ōṅgi vara mutti mundiyavā<u>r</u>ē.

Translation

When, atom sized he enters many lives,
　　Or withdraws to transcend them, no difficulty there is,
He enters and transcends with Praṇava
　　That rises to herald the coming of liberation.

Commentary

"Enters many lives" refers to the ability of a yogin's consciousness to become the size of an atom, and penetrate other bodies, observe, and hold life in them. The yogin now knows the truth of existence; he knows matter, prāṇa, mind, and truth. He knows the essential energies that constitute the physical body and sees the universe from all perspectives, both small and great. His consciousness is no longer confined to the realm of the physical body. He has accessed the highest illumined state of being, and can unite thought with thought, and is one with the conscious power of the Lord.

"No difficulty there is" refers to the complete flexibility and creative control attained by the yogin to expand or contract without limit, become heavy or light, and to penetrate other bodies and then get out of them.

The third line has been differently interpreted; giving importance to the Praṇava mantra as the force behind the sadhana of the yogin. It is Praṇava that provides the motive force for the siddhis, and leads the yogin to liberation, which is the only true goal. Arunai Vaḍivēlu Mudaliār interprets the third and fouṛth lines to mean the yogin is equally capable of entering the bodies, as of transcending them and making himself immanent in them.

Mandiram 651

முந்திய முந்நூற் றறுபது காலமும்
    வந்தது நாழிகை வான்முத லாயிடச்
சிந்தை செயச்செய மண்முதல் தேர்ந்தறிந்
    துந்தியுள் நின்று வுதித்தெழு மாறே.

Transliteration

mundiya munnūṟṟu aṟubadu kālamum
    vandadu nāḻigai vāṉ mudal āyiḍa-c
cindai ceya-c ceya maṇ mudal tērndu aṟindu
    undiyuḷ niṉṟu udittеḻumāṟē.

Translation

Times division into three hundred and sixty, of yore
    Then came the *nāḻigai*; meditate upon its connection to space
Related to the earth and the like is time.
    Understand the elements' energies to spring from their subtle seats.

Commentary

The saint speaks of a past when time's measurement was in terms of three hundred and sixty. Some authors have interpreted this to refer to the period of a year.

At some point of time, the term *nāḻigai* came into use. Day was divided into thirty *nāḻigai* and the night into thirty *nāḻigai*. The five elements of space, air, fire, water and earth held sway in equally divided units of time spread over day and night. The living body is constituted of these five elements. In their subtle essence, they are a source of energy located separately, one in each of the first five ādhāras of the subtle body. Thus, it is said to be appropriate to meditate upon each element at the appropriate time, at the subtle center where it is located, to use its energies for higher purposes. Time, the elements, and the human body are thus shown to be intimately connected. The yogin who concentrates upon the element at its essential center within the body, at the proper time and for a specified period, derives the powers of that element.

Mandiram 652

சிந்தத் திரிந்து சிவமய மாகியே
முத்தந் தெரிந்துற்ற மோனர் சிவமுத்தர்
சுத்தம் பெறலாம் ஐந்தில் தொடக்கற்றோர்
சித்தம் பரத்தில் திருநடத் தோரே.

Transliteration

cittam tirindu civamayam āgiyē
muttam terindu uṟṟa mōṉar civa muttar
cuttam peṟalām aindil toḍakku aṟṟōr
cittam parattil tiru naḍattōrē.

Translation

With transformed senses, leading them to Śiva hood
Path of Śiva is revealed, they become *Śivamuktas* in silence

Eschewing senses, Siddha state is theirs
Cast in the spell of the divine dance is the *cidākāśa* are they.

Commentary

In the previous verse the saint spoke of worship of the five great elements in the ādhāras as a formal yogic discipline. The yogin's subtle senses become purified, the elements become harmonized and unified, and the yogin slips into a *śuddha* state, a higher state of being with awareness of the omnipresent reality.

According to Tirumūlar, the yogins witness the great dance of Lord Śiva in the *cidakasa*, which is the Intelligence/Open Space spoken of as *dvādaśānta.*

Mandiram 653

ஒத்தஇவ் வொன்பது வாயுவும் ஒத்தன
ஒத்தஇவ் வொன்பதின் மிக்க தனஞ்செயன்
ஒத்தஇவ் வொன்பதில் ஒக்க இருந்திட
ஒத்த வுடலும் உயிரும் இருந்ததே.

Transliteration

otta ivvo̱nbadu vāyuvum ottaṉa
otta ivvoṉbadiṉ mikka taṉañceyaṉ
otta ivvoṉbadil okka irundiḍa
otta uḍalum uyirum irundadē.

Translation

Vāyus nine, in unison they function
Danañjayan, the tenth, indeed is superior.
When blended with the nine in this
Inseparate are they body and the soul.

Commentary

Vāyus are the vital forces or prāṇas that direct the functioning of the body. They are subtle forces, and seemingly stem from the air in the atmosphere. They are identified as ten in number: *Prāṇa, apāna, samāna, udāna, vyāna, nāga, kūrma, krikara, devadatta* and *dhanañjaya.* Many yogic texts describe in detail how these vital forces activate the centers of the body and keep them moving. The yogic texts explain that these subtle vital forces are responsible for the proper functioning of the gross body with its organs and complex systems. The seat of *prāṇa* is said to be in the heart; that of *apāna* in the colon; *samāna* in the naval region; *udāna* in the throat; and the *vyāna* pervades the whole body; these five are known as the inner vāyus or motive powers. The remaining five vāyus control the external functioning of the body: the *nāga* causes the function of eructation; the *kūrma* controls the eyelids and allows for vision; the *krikara* brings about sneezing; yawning is produced by the *devadatta* vayu; the *dhanañjaya* pervades the whole body, and does not leave it even for a minute (some yogic texts say that *dhanañjayan* does not leave the body even after death, for it helps the body decompose (*Gheraṇḍa Samhitā* V. 58-68)). In this verse Tirumūlar highlights the importance of *dhanañjayan*, the tenth vital force.

According to the Bṛhadāraṇyaka Upanishad, "Verily by air, as by a thread, this world, the other world and all beings are held together" like a thread. Therefore it is said when an individual dies, his limbs have been loosened because they are held together by air like a thread. It should be noted that throughout this section the saint speaks of these subtle forces of air. The seeker must know and master them, which will enable entrance to the more subtle divine

world. The saint is leading us into *parakāya praveśam*, the world of the subtle body with its finer forces.

Mandiram 654

இருக்குந் தனஞ்செயன் ஒன்பது காலில்
    இருக்கும் இருநூற் றிருபத்து மூன்றாய்
இருக்கு முடலி லிருந்தில வாகில்
    இருக்கும் உடலது வீங்கி வெடித்ததே.

Transliteration

irukkum tan̲añceyan̲ on̲badu kālil
    irukkum irunūr̲r̲u irubattu mūn̲r̲āi
irukkum uḍalil irundila āgil
    irukkum uḍal adu vīṅgi veḍittadē.

Translation

In the body dhanañjayan pervades the nine vāyus
    It is the two hundred and twenty third
If it stays not in the body
    The body will bloat and burst.

Commentary

The saint continues to speak of the potency of *dhanañjayan.* The number two hundred and twenty three may refer to the nāḍis, subtle energy channels in the body through which the vāyus or the vital forces flow. This referral to two hundred and twenty three may also be the *bhuvanams* or subtle worlds mentioned in the Agamas. Dhanañjaya is said to be the last but one. This indicates the great subtlety of this vital force. Yogins experience these subtle worlds both within the body and in the universe beyond.

Mandiram 655

வீங்குங் கழலை சிரங்கொடு குட்டமும்
வீங்கும் வியாதிகள் சோகை பலவதாய்
வீங்கிய வாதமுங் கூனு முடமதாய்
வீங்கு வியாதிகள் கண்ணில் மருவியே.

Transliteration

vīṅgum kal̲alai ciraṅgoḍu kuṭṭamum
vīṅgum viyādigaḷ cōgai palavadāi
vīṅgiya vādamum kūn̲um muḍamadāi
vīṅgu viyādigaḷ kaṇṇil maruviyē.

Translation

Bulging tumors, eruptions, leprosy
Bloating diseases, anaemia and the like
Painful rheumatism, curved backs, crippling
Diseases including those that affect the eye (are the result).

Commentary

The saint enumerates various types of crippling and life-threatening diseases that affect human beings when the *dhanañjayan* vayu is not properly blended with the other vāyus or is not performing its functions properly. The saint implies that this vāyu must be carefully nourished by practices of Yoga.

Mandiram 656

கண்ணில் வியாதி யுரோகந் தனஞ்செயன்
கண்ணிலிவ் வாணிகள் காச மவனல்லன்
கண்ணினிற் கூர்மன் கலந்தில னாதலாற்
கண்ணினிற் சோதி கலந்ததும் இல்லையே.

Transliteration

kaṇṇil viyādi urōgam tan̲añceyan̲
kaṇṇil ivvāṇigaḷ kācam avan̲ allan̲
kaṇṇin̲il kūrman̲ kalandilan̲ ādalāl
kaṇṇin̲il cōdi kalan̲dadum illaiyē.

Translation

Dhanañjayan, cause for certain eye diseases
Is not concerned with the nerves and sight of the eye
When kūrman is not properly blended with the eye
Light, too, does not permeate the eye.

Commentary

The saint clears a possible misconception in this verse, following the important previous verse. When *dhanañjayan* does not function properly, many diseases are caused including diseases of the eye. It is not *dhanañjayan*, but *kūrman* that is responsible for the proper functioning of the nervous system and the eye. Vision is primarily due to *kūrman*, and when it malfunctions, problems relating to eye sight arise.

Mandiram 657

நாடியின் ஓசை நயனம் இருதயந்
தூடி யளவுஞ் சுடர்விடு சோதியைத்
தேவருள் ஈசன் திருமால் பிரமனும்
ஓவற நின்றங் குணர்ந்திருந் தாரே.

Transliteration

nāḍiyin̲ ōcai nayan̲am irudayam
tūḍiyaḷavum cuḍar viḍu cōdiyai-t

tēvaruḷ īcan̲ tirumāl piraman̲um
ōvar̲a nin̲r̲u aṅgu uṇarndu irundārē.

Translation
In the subtle sound of the nāḍi in the eyes and heart
Sparkles the luminescent
Īśan̲, Tirumāl and Brahma among the Devas
Know this; steadfast they are placed there.

Commentary

Tirumūlar refers to the subtle sound heard in the eyes and heart as the seal of luminescent light that is the Supreme Being. This is the experience of the yogins. Once the nāḍis are purified, light and sound of the nāda can be heard flowing through all the nāḍis. The creator, protector and destroyer who are the foremost among celestials, know this mystical state and remain there steadfast.

Mandiram 658
ஒன்பது வாசல் உடையதோர் பிண்டத்துள்
ஒன்பது நாடி யுடையதோ ரோரிடம்
ஒன்பது நாடி ஒடுங்கவல் லார்கட்(கு)
ஒன்பது காட்சி யிலைபல வாமே.

Transliteration
on̲badu vācal uḍaiyadōr piṇḍattuḷ
on̲badu nāḍi uḍaiyadōr ōr iḍam
on̲badu nāḍi oḍuṅga vallārkaṭku
on̲badu kāṭci ilai pala āmē.

Translation

Nine are the doors to the body
    And a place too where nine nādis meet
One that contains the nine nādis
    Sees not the nine sights alone, but the many.

Commentary

The "nine doors" are: two eyes, two ears, one mouth, two nostrils, two excretory organs.

The nine nāḍis are: *iḍā, piṅgalā, gāndhāri, hastijihvā, pūsa, yasaśvini, alambusa, sangivi,* and *kuhu.* These nine nāḍis originate at the *kunda* point, just above *mūlabandha* at the base of *suṣumnā,* and run along the *suṣumnā* nāḍi. The kanda is said to be nine inches high. The nine nāḍis associated with the body take part in generation of sensory impulses as the foundation of the *guṇas.* The nine nāḍis move the body towards the external world of sights and sounds, desires and the like. The seeker who controls the nine nāḍis through Yoga, and establishes a flow of prāṇa in suṣumnā is able to resist the pull and push of the senses, to turn consciousness inward, and to look at the world with dispassion.

A different interpretation based on a textual change is that the seeker who contains the nine nāḍis is able to calm the burning cauldron of the body and experience the bliss associated with freedom from desire.

Mandiram 659

ஓங்கிய அங்கிக்கீழ் ஒண்சுழு னைச்செல்ல
    வாங்கி இரவி மதிவழி ஓடிடத்

தாங்கி உலகங்கள் ஏழுந் தரித்திட
ஆங்கது சொன்னோம் அருவழி யோர்க்கே.

Transliteration

ōṅgiya aṅgi-k-kīl̲ oṇcul̲un̲ai-c cella
vāṅgi iravi madi val̲i ōḍiḍa-t
tāṅgi ulagaṅgaḷ ēl̲um tarittiḍa
āṅgadu con̲n̲ōm aru val̲iyōrkkē.

Translation

The shining fire's upward journey along the suṣumnā
The trained coursing of prāṇa along the sun and moon nāḍis
Mastering and abiding in the seven worlds
We make it clear, for the followers of the difficult path.

Commentary

The "seven worlds" are the seven ādhāras including the sahasrāra, which are said to be presided over by respective deities. The kuṇḍalini courses up through the seven ādhāras, granting mastery over the respective associated element that lies within each.

The saint makes the point that to master the inner forces, elements and vital energies, is a difficult task that calls for severe discipline. Man's ability to lead a life of discipline and righteousness requires the descent of grace upon his soul: this point has been emphatically reiterated throughout the Tirumandiram.

Mastery of siddhis or super natural powers is attained by the yogin who sincerely seeks union with the Lord. Even sincere yogins may be unable to master these powers due to the *vāsanas* (predisposition) of previous births.

Mandiram 660

தலைப்பட்ட வாறண்ணல் தையலை நாடி
　　வலைப்பட்ட பாசத்து வன்பிணை மான்போல்
துலைப்பட்ட நாடியைத் தூவழி செய்தால்
　　விலைக்குண்ண வைத்ததோர் வித்தது வாமே.

Transliteration

talai-p-paṭṭavāṟu aṇṇal taiyalai nāḍi
　　valai-p-paṭṭa pācattu vaṉpiṇai māṉ pōl
tulai-p-paṭṭa nāḍiyai-t tūvaḻi ceydāl
　　vilaikku uṇṇa vaittadōr vittu adu āmē.

Translation

Like the Lord seeking His consort in holy union
　　Like the deer approaching the fawn in captivity
Let the prāṇa move along the pure course of the central nāḍi
　　Corn aplenty for sale and use you will have.

Commentary

The saint continues to stress the need for the yogin to maintain one-pointed concentration of mind and prāṇa on the attainment of union with the Lord. The aspirant must seek this goal with all intensity. The saint speaks of the Lord seeking His Consort in holy union, just as a deer approaches a fawn, and the saint adds that benefits will be plentiful like the farmer harvesting a bumper crop more than sufficient for sale and personal use.

The similes are well known, yet interesting. The seeker must constantly arouse kuṇḍalini and lure her through the various open cakras towards the Lord. When the seeker succeeds in the effort to raise kuṇḍalini to the highest ādhāra, he experiences bliss of the

Śiva-Śakti union, and there is a fulfillment and contentment on all levels, which is difficult to express in words.

Mandiram 661

ஓடிச்சென் றங்கே ஒருபொருள் கண்டவர்
    நாடியி னுள்ளாக நாதம் எழுப்புவர்
தேடிச்சென் றங்கே தேனை முகந்துண்டு
    பாடியுள் நின்ற பகைவரைக் கட்டுமே.

Transliteration

ōḍi-c ce<u>n</u><u>r</u>u aṅgē oru poruḷ kaṇḍavar
    nāḍiyi<u>n</u> uḷḷāga nādam e<u>l</u>uppuvar
tēḍi-c ce<u>n</u><u>r</u>u aṅgē tē<u>n</u>ai mugandu uṇḍu
    pāḍiyuḷ ni<u>n</u><u>r</u>a pagaivarai-k kaṭṭumē.

Translation

Running hither and thither many a thing is espied
    Within the nāḍi, the nāda is raised.
But for the true seekers, the bliss of grace is there to taste
    While the soul's foes are held down in the fortress.

Commentary

Yogic practice can increase one's spiritual power and the ability to achieve spiritual goals, but also increases one's ability to accomplish worldly goals. One may use the power to attain desires of the world, or one may seek and acquire inner sounds, visions and awaken latent spiritual faculties.

But the true seeker yearns only for the Lord and cares little for the world or any advantage he may have in it attained through Yoga practice and austerity; he is not assailed by past influences or desires.

Mandiram 662

கட்டிட்ட தாமரை ஞானத்தில் ஒன்பது
மட்டிட்ட கன்னியர் மாதுடன் சேர்ந்தனர்
கட்டிட்டு நின்று களங்கனி யூடுபோய்த்
பொட்டிட்டு நின்று பூரண மானதே.

Transliteration

kaṭṭiṭṭa tāmarai jñānattil o̱nbadu
maṭṭiṭṭa ka̱ṉniyar māduḍa̱n cērndana̱r
kaṭṭiṭṭu ni̱ṉṟu kaḷaṅga̱ṉi yūḍu pōy-p
poṭṭiṭṭu ni̱ṉṟu pūraṇam āṉadē.

Translation

Along the layered lotus stalk, the damsels nine
Join their mother, dispensing nectar sweet
Crossing hurdles, they pass the throat center
Reach the eye brows middle in fulfillment.

Commentary

The lotus stalk is the central nāḍi along which the various centers are situated and through which the kuṇḍalini ascends.

The nine damsels are the nine śaktis; namely, Vāmai seated in the mūlādhāra; Śreṣṭā in svādhishtana; Raudri and Kāli in maṇipūraka; Kalarikārani, Palavikāraṇi, Palapramadani and Sarva bhūtadamani in anāhata; and Manonmaṇi in viśuddhi. Ādhi śakti is seated in ājñā cakra in between the eyebrows; She is none other than Aruṭśakti (Lord Śiva's grace), which the Śiva yogins seek. Aruṭśakti is perfect and is the perfection that is the goal of Śiva yogins.

The nectar is worldly joy conferred upon the soul by the nine śaktis seated at the various ādhāras, which in turn are connected to the five great elements.

Mandiram 663

பூரண சத்தி எழுமூன் றறையாக
ஏரணி கன்னியர் எழுநூற்றஞ் சாக்கினார்
நாரணன் நான்முக னாதிய ஐவர்க்குங்
காரண மாகிக் கலந்து விரிந்ததே.

Transliteration

pūraṇa catti eḻu mūṉṟaṟaiyāga
ēraṇi kaṉṉiyar eḻnūṟṟu aiñcu ākkiṉār
nāraṇaṉ nāṉmugaṉ ādiya aivarkkum
kāraṇam āgi-k kalaṉdu virindadē.

Translation

Pūraṇa śakti, in twenty one chambers
Transforms into themselves, seven hundred and five
The causative factor for the five including Brahma and
She is mingled with them inseparably.

Commentary

Śakti resides in the six ādhāras and sahasrāra, as *akaram, ukaram, makaram, apara bindu, apara nādam, para bindu* and *para nādam.* She pervades the five senses and five devas: Brahma, Māl, Rudra, Maheśwara and SadāŚiva. The saint says that *pūrṇa śakti* is both causative and pervasive in seven hundred and five formal divine forms of energy.

The verse appears to highlight the pervasive nature of Śakti in the subtle body and its ādhāras, and emphasizes the body is the seat of divinity. The seeker understanding this approaches the body as the temple of Śakti, and witnesses the Divine nature through the five-fold activities, which take place within the body and without.

Mandiram 664

விரிந்து குவிந்து விளைந்தஇம் மங்கை
    கரந்துள் எழுந்து கரந்தங் கிருக்கிற்
பரந்து குவிந்தது பார்முதற் பூதம்
    இரைந்தெழு வாயு விடத்தினில் ஒடுங்கே.

Transliteration

virindu kuvindadu viḷainda im-maṅgai
    karandu uḷ eḻundu karandu aṅgu irukkil
parandu kuvindadu pār mudal pūdam
    iraindu eḻu vāyu iḍattiṉil oḍuṅgē.

Translation

Unfolding and closing does this damsel act
    Concealing herself, emanating, folding again
Elements like earth, she manifests, withdraws
    You, too, should abide in the prāṇa, as it courses along.

Commentary

The saint describes the cosmic manifestation and withdrawal of Śakti. The soul is part of the experience of cosmic rhythm. Kuṇḍalini is constant both within and outside of living beings, animating, emanating and concealing herself both in the physical and the subtle. The yogin must increase the quantity and quality

of prāṇa in the ādhāras. Each ādhāra is the source of a particular element and sense perception. Once kuṇḍalini is awakened and raised through suṣumnā she releases the yogin from all external supports of the senses and their function in the mind. She liberates the soul from the elements. Therefore seekers should abide in Her, and perceive the world through divine consciousness.

Mandiram 665

இடையொடு பிங்கலை என்னும் இரண்டு
மடைபடு வாயுவு மாறியே நிற்குந்
தடையவை யாறேழுந் தண்சுட ருள்ளே
மிடைவளர் மின்கொடி தன்னில் ஒடுங்கே.

Transliteration

iḍaiyoḍu piṅgalai eṉṉum iraṇḍu
maḍaipaḍu vāyuvum māṟiyē niṟkum
taḍai avai āṟu ēḻum taṇ cuḍar uḷḷē
miḍai vaḷar miṉkoḍi taṉṉil oḍuṅgē.

Translation

The iḍā and the piṅgalā, the two nāḍis are they
They will get closed. Helpful will prāṇa be.
With it, rise through the ādhāras into the cool moon's region
Abide in the flash of light in eyebrows center.

Commentary

Iḍā and piṅgalā are the left and right nāḍis, the subtle energy channels. When the left and right nāḍis are purified and balanced by yogic discipline and practice, the central suṣumnā channel opens and draws the prāṇa through it, enabling the kuṇḍalini to rise through the ādhāras and reach the region of the moon. The saint

has earlier explained that the eyebrow center is the seat of *prāṇa-śakti.* This verse continues to emphasize the need for prāṇa to abide in the central nāḍi to help the soul experience the bliss of *prāṇa-śakti.*

Mandiram 666

ஒடுங்கி ஒருங்கி யுணர்ந்தங் கிருக்கில்
மடங்கி அடங்கிடும் வாயு வதனுள்
மடங்கி மடங்கிடு மன்னுயி ருள்ளே
நடங்கொண்ட கூத்தனும் நாடுகின் றானே.

Transliteration

oḍuṅgi oruṅgi uṇarndu aṅgu irukkil
maḍaṅgi aḍaṅgiḍum vāyu adaṉuḷ
maḍaṅgi maḍaṅgiḍum maṉṉuyir uḷḷē
naḍam koṇḍa kūttaṉum nāḍugiṉṟāṉē.

Translation

When, thus, the mind withdrawing, moon's region does experience
Prāṇa, too folds, quiescent stays therein
Closing, folding upon itself is the inward looking soul
That is the place where the eternal dancing Lord likes to abide.

Commentary

The saint speaks of the experience that results as the mind and prāṇa ascend to the eyebrow center in the region of the moon. Worldly attraction ceases, inward vision is clarified, and the Great Dancer's presence is experienced as duality ends.

Mandiram 667

நாடியின் உள்ளே நாதத் தொனியுடன்
　　தேடி யுடன்சென்றத் திருவினைக் கைக்கொண்டு
பாடியுள் நின்ற பகைவரைக் கட்டிட்டு
　　மாடி ஒருகை மணிவிளக் கானதே.

Transliteration

nāḍiyin uḷḷē nāda-t toniyuḍan
　　tēḍi uḍan cenra-t tiruvinai-k kai-k-koṇḍu
pāḍiyuḷ ninra pagaivarai-k kaṭṭiṭṭu
　　māḍi oru kai maṇi viḷakku ānadē.

Translation

Immersed in the symphony that flows from the nāḍi
　　Strive for the Lord's grace and hold on it
Imprison the enemies that lurk within
　　You have the shining lamp in the mansion of your heart.

Commentary

Some refer to the *nāda* as emanating from all nāḍis in perfect harmony when the cakras are open. This is a yogic experience. As prāṇa is controlled and the kuṇḍalini begins her ascent, indicative of the *śakti-nipāda* stage, control of the five senses, lowly desires, anger and delusion become effortless.

The saint says that in this stage one is freed from delusion and awakened to the eternal lamp of knowledge. This transformation is the main aspect of *parakāyapravēśam.*

Mandiram 668

அணுமாதி சித்திக ளானவை கூறில்
　　அணுவில் அணுவின் பெருமையில் நேர்மை

இணுகாத வேகார் பாகாய மேவல்
அணுவத் தனையெங்குந் தானாத லென்றெட்டே.

Transliteration

aṇumādi cittigaḷ āṉavai kūṟil
aṇuvil aṇuviṉ perumaiyil nērmai
iṇugāda vēgār pāgāya mēval
aṇuvattaṉai eṅgum tāṉādal eṉṟeṭṭē.

Translation

We speak of siddhis like *aṇimā*.
To become tinier than atom; bigger than the big and heavy
Light as vapor, enter bodies in transmigration
Be all pervasive, Lord of all creations and omnipresent.

Commentary

The saint will describe the eight siddhis in succeeding verses. However, this verse does not find a place in the Dharmapuram Adheena Edition (Vol I); since its author, Arunaivaḍivēlu Mudaliār is of the view it is not the genuine composition of Tirumūlar.

Mandiram 669

எட்டா கியசித்தி யோரெட்டி யோகத்தாற்
கிட்டாப் பிராணனே செய்தாற் கிடைத்திடும்
ஒட்டா நடுநாடி மூலத்த னல்பானு
விட்டான் மதியுண்ண வும்வரு மேலதே.

Transliteration

eṭṭāgiya citti yōreṭṭi yōgattāl
kiṭṭā-p pirāṇaṉē ceydāl kiḍaittiḍum
oṭṭā naḍu nāḍi mūla-t taṉal bāṉu
viṭṭāṉ madiyuṇṇavum varumēladē.

Translation

Eight-limbed Yoga does confer eight siddhis
When the rebellious prāṇa is indeed controlled
Let the mūlādhāra fire rise along the central nāḍi through the sun's region
And reach the moon's to taste its ambrosia.

Commentary

Strenuous practice of the eight-limbed Yoga leads to the attainment of eight siddhis. Crucial to this attainment is the control of the prāṇa, which enables the *mūlā-agni* (the fire at mūlādhāra) to rise to the higher region and enable transcendental experience. It is kuṇḍalini that creates the triangle at the crown of the head, this moon center, where she centers herself. Śiva is at the center of the triangle. Supreme *bindu* expands and emits prāṇa as radiant sound and makes the shining circular moon appear in the head as *bindu.* It is described as bright like the sun, illuminating conscious- ness, and yet cool like the moon, filled with *amrita* (ambrosia), which deepens concentration and is like fire, absorbing all.

Mandiram 670

சித்திக ளெட்டன்றிச் சேரெட்டி யோகத்தாற்
புத்திக ளானவை எல்லாம் புலப்படுஞ்
சித்திகள் எண்சித்தி தானாந் திரிபுரை
சத்தி அருள்தரத் தானுள வாகுமே.

Transliteration

cittigaḷ eṭṭaṉṟi-c cēreṭṭi yōgattāl
puttigaḷ āṉavai ellām pula-p-paḍum
cittigaḷ eṇcitti tāṉām tirupurai
catti aruḷ tara-t tāṉ uḷa āgumē.

Translation

From the eight-limbed Yoga, flows the benefits of eight siddhis
True knowledge, too, is revealed.
Eight siddhis are conferred by Tirupurai,
When Her grace abounds, they, too are enveloped in Her grace.

Commentary

The saint makes it clear that attainment of the siddhis and the *tattva* wisdom are due to the grace of Tirupurai, Lord Śiva's Śakti in Her three-fold aspect of *śuddha māyā*, *prakrti-māyā* and *aśuddha māyā*. Some seekers attain siddhi and then stop, not aspiring to the highest liberation. Tirupurai confers the eight siddhis upon the seeker to help strengthen the māyic experience of the soul. As the soul grows in maturity, māyā is replaced by *aruṭśakti* of Tirupurai, which causes the soul to transform. This too is Her act of grace, which eventually takes the soul to *mukti* or liberation.

AṆIMĀ

The Dharmapura Adeenam edition uses the title *Para Aṇimā*, which describes a higher order of accomplishment in the light of experience, as compared to the *aṇimā* of the eight siddhis. The seekers have become Siddhas, immersed in the power of grace, and to them the eight siddhis come naturally.

Mandiram 671

எட்டிவை தன்னோ டெழிற்பரங் கைகூடப்
பட்டவர் சித்தர் பரலோகஞ் சேர்தலால்
இட்டம துள்ளே இறுக்கல் பரகாட்சி
எட்டு வரப்பு மிடந்தானின் றெட்டுமே.

Transliteration

eṭṭivai ta<u>nn</u>ōḍu e<u>l</u>i<u>r</u>param kaikūḍa-p
paṭṭavar cittar paralōgam cērdalāl
iṭṭama duḷḷē i<u>r</u>ukkal parakāṭci
eṭṭu varappu miḍandā<u>n</u>i<u>n</u> <u>r</u>eṭṭumē.

Translation

Commanding eight siddhis, the Siddhas
Amidst the divine, they remain in the world beyond
To the supreme experience they surrender all their will.
No match are the eight siddhis to this experience.

Commentary

Here is described the enjoyment of supreme knowledge and bliss by a self-realized soul. The saint defines a Siddha as one who has mastered the eight siddhis and is immersed in the supreme revelation of God's existence. The Siddhas surrender all their will to the divine, so no thought is their own. The supreme blissful experience of the Ultimate Reality is bestowed by the grace of God, and cannot be obtained through use of the eight siddhis. They are mere side effects or benefits earned by self-realization through Yoga, and not the goal. The saint makes this clear.

Mandiram 672

மந்திர மேறு மதிபானு வைமாற்றிக்
கந்தாய்க் குழியிற் கசடற வல்லார்க்குத்
தந்தின்றி நற்கா மியலோகஞ் சார்வாகும்
அந்த வுலகம் அணிமாதி யாமே.

Transliteration

mandara mē<u>r</u>u madi bā<u>n</u>uvai mā<u>r</u><u>r</u>i-k
kandāy-k ku<u>l</u>iyil kacaḍa<u>r</u>a vallārkku-t
tandi<u>n</u><u>r</u>i na<u>r</u>kāmiya lōgam cārvāgum
anda ulagam aṇimādi āmē.

Translation

Ascend Mandira, diverting prāṇa from left and right nāḍis
They, that cast off the blemishes that tie down to the pit
Shall partake of the higher bliss. The higher world is theirs
Aṇimādhi of that world they shall obtain.

Commentary

Mandira (Meru) mountain stands for the central nāḍi. The pit is the mūlādhāra in particular and other ādhāras too, which tie the soul to worldly experience. One must transcend enslavement from worldly experience through yogic effort.

Tirumūlar explains how a Śiva yogi, intent upon the experience of Śivahood, spurns the *aṇimā* siddhis that strengthen the bondage of the soul and seek realization of a higher order that will convey the yogi to the *para loka* (other world) of Supreme Bliss.

Mandiram 673

முடிந்திட்டு வைத்து முயங்கிலோ ராண்டில்
அணிந்த அணிமாகை தானாம் இவனுந்
தணிந்தவப் பஞ்சினுந் தானொய்ய தாகி
மெலிந்தங் கிருந்திடும் வெல்லவொண் ணாதே.

Transliteration

muḍindiṭṭu vaittu muyaṅgil ōr āṇḍil
aṇinda aṇimāgai tāṉām ivaṉum
taṇindava-p pañciṉum tāṉoyyadāgi
melindu aṅgu irundiḍum vella oṇṇādē.

Translation

Tying prāṇa to central nāḍi, strive for a year
The power of *aṇimā* enters. He shall be
Lighter than cotton and more subtle.
And remain pervaded and unconquerable.

Commentary

Keep the flow of prāṇa consistently within the suṣumnā nāḍi for one solar year. Some authors speak of Jupiter's twelve year cycle as one year, however one solar year is most likely indicated to bring about the minor siddhis (as opposed to the eight major siddhis).

The power of *aṇimā*, here has to do with the power of grace. It is not merely the physical prowess of becoming small, though the saint speaks of becoming lighter than cotton and more subtle. Becoming light in the body is a minor siddhi. However, this really suggests pervasiveness. A continuously flowing suṣumnā means that śakti has entered the soul with grace, frees it from the three blemishes, and unites it with the pervasive aspect of Śakti.

LAHIMĀ

Mandiram 674

ஆகின்ற வத்தனி நாயகி தன்னுடன்
போகின்ற தத்துவம் எங்கும் புகல தாய்ச்
சாகின்ற காலங்கள் தன்வழி நின்றிடின்
மாய்கின்ற தையாண்டின் மாலகு வாகுமே.

Transliteration

āgin̲r̲a attan̲i nāyagi tan̲n̲uḍan̲
pōgin̲r̲a tattuvam eṅgum pugal adāy-c
cāgin̲r̲a kālaṅgaḷ tan̲vaḻi nin̲r̲iḍin̲
māygin̲r̲a taiyāṇḍin̲ mālagu vāgumē.

Translation

Let the supreme Śakti be your guide
And refuge. Whatever be the disposition,
Be steadfast on the path of grace as years pass.
When self declines even in a year, thats *para lahimā* indeed.

Commentary

A person may have views on matters of life and philosophy, which are not material once he learns to abide in grace. Surrendering to grace is a lifelong mission, but one will begin to ex- perience the benefits within a year if self-surrender is sincere. Tirumūlar would consider it *para lahimā,* the surrender of the small self to the Lord's grace.

Mandiram 675

மாலாகு வாகிய மாயனைக் கண்டபின்
தானொளி யாகித் தழைத்தங் கிருந்திடும்

பாலொளி யாகிப் பரந்தெங்கு நின்றது
மேலொளி யாகிய மெய்ப்பொருள் காணுமே.

Transliteration

mālagu vāgiya māyaṉai-k kaṇḍapiṉ
tāṉoḷi yāgi-t taḻaittaṅ girundiḍum
pāloḷi yāgi-p parandeṅgu niṉṟadu
mēloḷi yāgiya mey-p-poruḷ kāṇumē.

Translation

God is seen in the state of *para lahimā*
The Śakti light grows lustrous.
As pure heavenly light it pervades everywhere
Resplendent light, it doeth espy the Being Supreme.

Commentary

The saint explains how the soul in the state of *para lahimā*, with ego destroyed, absorbs itself in the supreme light, attaining the vision of the Supreme Being. This is *para lahimā,* when the soul unites with God; it is not merely *lahimā,* which confers supernatural power on the soul.

MAHIMĀ

Mandiram 676

மெய்ப்பொருள் சொல்லிய மெல்லிய லாளுடன்
தற்பொரு ளாகிய தத்துவங் கூடிடக்
கைப்பொரு ளாகக் கலந்திடு மோராண்டின்
மைப்பொரு ளாகு மகிமாவ தாகுமே.

Transliteration

mey-p-poruḷ colliya melliya lāḷuḍan̲
tar̲poru ḷāgiya tattuvam kūḍiḍa-k
kai-p-poru ḷāga-k kalandiḍum ōrāṇḍin̲
mai-p-poru ḷāgu magimāva dāgumē.

Translation

The divinity damsel doeth reveal the Supreme Truth.
Instilling the experience of the Supreme which is That
Joined to the soul as real as the palm of the hand
In a year the rest is seen no more. Such mahimā is.

Commentary

The world is no longer a concern for the soul turned toward God. The saint talks of *mahimā* as the soul's experience of Supreme Truth. The Lord's grace guides the soul to reach the Absolute step by step. Dawning of such experience involves a process of awakening to the reality, and "sleeping" towards the world.

Mandiram 677

ஆகின்ற காலொளி யாவது கண்டபின்
போகின்ற காலங்கள் போவது மில்லையாம்
மேனின்ற காலம் வெளியுற நின்றன
தானின்ற காலங்கள் தன்வழி யாகுமே.

Transliteration

āgin̲r̲a kāloḷi yāvadu kaṇḍapin̲
pōgin̲r̲a kālaṅgaḷ pōvadum illaiyām
mēn̲in̲r̲a kālam veḷiyur̲a nin̲r̲an̲a
tān̲in̲r̲a kālaṅgaḷ tan̲ vaḻi āgumē.

Translation

When prāṇa (soul) meets the supreme light
No more is the movement of time
Time-highly regarded, plays with every one else.
With the one in grace, time takes that path.

Commentary

Time is a powerful force. Few can expel its action. It affects all. However, when kuṇḍalini śakti travels upward from the densest to the most subtle, and the mind is absorbed in the supreme light, the mind transcends the physical, vital and mental realms where time operates. Consciousness meets itself in illumination and fullness of power beyond time, where there is no form or change (the operatives of time), but only divine light. There the march of time is ceased. When the consciousness of kuṇḍalini comes to the One, bestowed with grace, time ceases to flow in the divine permanence of the eternal Now. Tirumūlar stresses the mastery of time by God's grace, and calls it *mahimā*.

Mandiram 678

தன்வழி யாகத் தழைத்திடு ஞானமுந்
தன்வழி யாகத் தழைத்திடும் வையகந்
தன்வழி யாகத் தழைத்த பொருளெல்லாந்
தன்வழி தன்னரு ளாகிநின் றானே.

Transliteration

ta̱nva̱li yāga-t ta̱laittiḍu jñā̱namum
ta̱nva̱li yāga-t ta̱laittiḍum vaiyagam
ta̱nva̱li yāga-t ta̱laitta poruḷ ellām
ta̱nva̱li ta̱ṉaruḷ āginiṉ ṟā̱nē.

Translation

Abiding in God, enlightenment abounds.
Abiding in God, the world too prospers.
Prosperity that follows enlightenment he pursues not
But remains steadfast in the Lord's grace.

Commentary

The saint indicates that pursuit of yogic disciplines, so far detailed, not only brings enlightenment, but prosperity too; to the individual and society as a whole. But the seeker is not interested in material prosperity, or the spiritual powers gained. He remains deeply committed to the path of grace and surrender to the Divine.

PRĀPTI

Mandiram 679

நின்றன தத்துவ நாயகி தன்னுடன்
கண்டன பூதப் படையவை யெல்லாங்
கொண்டவை யோராண்டு கூட இருந்திடில்
விண்டது வேறல்ல பிராத்தி யதாகுமே.

Transliteration

ni̲ṉ̲ṟ̲aṉ̲a tattuva nāyagi taṉ̲ṉ̲uḍaṉ̲
kaṇḍaṉ̲a pūda-p paḍaiyavai yellām
koṇḍavai ōrāṇḍu kūḍa irundiḍil
viṇḍadu vēnalla pirātti yadāgumē.

Translation

They march under Śakti Tattuvanāyaki's banner
The army of tattvas, as are seen in this world.

Keep them under your control for a year
That is what is known as good *prāthi.*

Commentary

Ādi Śakti is the creator of all māyā. Tattvas are the components of māyā. Hence Ādi Śakti is spoken of as Tattva-nāyaki. Freeing oneself from the tattvas, according to the saint is *prāpti* or *prāthi.* Tattvas are also the creation of Ādi Śakti as māyā. When Ādi Śakti transforms as Aruṭ Śakti and confers grace upon the soul, the spiritual progress of the soul is ensured. The seeker's efforts to control egoism begin to bear fruit. The saint says that intensive practice of Yoga undertaken for a year enables the seeker to dissociate from the tattvas.

GARIMĀ

Mandiram 680

ஆகின்ற மின்னொளி யாவது கண்டபின்
பாகின்ற பூவிற் பரப்பவை காணலா
மேகின்ற காலம் வெளியுற நின்றது
போகின்ற காலங்கள் போவது மில்லையே.

Transliteration

Āgintra miṉṉoḷi yāvudu kaṇḍapiṉ
Pāgiṉṟa pūvir parappavai kāṇalā
Mēgiṉṟa kālam veḷiyura niṉṟadu
Pōgiṉṟa kālaṅga pōvadum illaiye.

Translation

Sighting the ray of light, as it streaks across
The universe, and all that there is, is perceived.

Time of the higher realm acts not, stays out.
And stands still, too, time that forever, marches on.

Commentary

In verse 677 under the heading *mahimā,* the saint speaks of a similar experience with time, when the kuṇḍalini śakti rises to the middle of the eyebrow. There also the subjugation of time was mentioned. This verse covers time in its second aspect. *Aśuddha-māyā* and *śuddha-māyā* are the two aspects or stages that time assumes; and time's influence over the soul occurs at both levels. The difference is one of subtlety known as the *sūksma avasthā.* In this verse, the saint stresses controlling time in its *śuddha-māyā* aspect. As the soul goes closer to God, the situational impact becomes more and more subtle. In such areas of mystical learning and experience, a preceptor or guru is a necessary guide along the path.

Mandiram 681

போவதொன் றில்லை வருவது தானில்லை
சாவதொன் றில்லை தழைப்பது தானில்லை
தாமத மில்லை தமரகத் தின்னொளி
யாவது மில்லை யறிந்துகொள் வார்க்கே.

Transliteration

pōvadu o̱ṉṟillai varuvadu tāṉ illai
cāvadu o̱ṉṟillai ta̱laippadu tāṉ illai
tāmadam illai tamaragattu iṉṉoḷi
yāvadum illai aṟindu koḷvārkkē.

Translation

No going, or coming
    Neither death, nor growth
Nothing to delude. No hearing of the inner sound
    Nothing more to do, for one who knows.

Commentary

This highly mystical verse describes a yogin's spiritual attainment who spurns the power of siddhis and attains the highest God-consciousness. Though he has the power to travel the many universes, he chooses not to, steeped in the fulfillment of God experience. The things of the world are not for him. He is not deluded by them and has no desire for them. He has experience of the subtle realms of *nāda.* But he is not enslaved by them. He has full mastery over all the tattvas. That is the true *garimā.*

Mandiram 682

அறிந்த பராசத்தி யுள்ளே அமரில்
    பறிந்தது பூதப் படையவை யெல்லாங்
குவிந்தவை யோராண்டு கூட இருக்கில்
    விரிந்தது பரகாய மேவலு மாமே.

Transliteration

a̠rinda parācatti uḷḷē amaril
    pa̠rindadu pūda-p paḍaiyavai ellām
kuvindavai ōrāṇḍu kūḍa irukkil
    virindadu parakāyam mēvalu māmē.

Translation

Know Parāśakti. Take abode in Her
    The worldly elements cast off their pranks

Rest quiet for a year too.
    The vast open space of the supreme you shall dwell in.

Commentary

The saint continues the refrain of refining one's experience by plunging deeper into the sea of grace. The worldly elements are tattvas that attach the soul to the body and the world. In the embrace of grace, there can be no attachment to worldly pleasures.

In the holy company of Parāśakti's grace, sensory stimulants are no longer active. The subtle body consisting of mind, intellect, *ahamkāra* and *citta* grows quiescent, making it possible to establish contact with the open space of supreme consciousness.

PRĀKAMYĀ

Mandiram 683

ஆன விளக்கொளி யாவ தறிகிலர்
    மூல விளக்கொளி முன்னே யுடையவர்
கான விளக்கொளி கண்டுகொள் வார்கட்கு
    மேலை விளக்கொளி வீடெளி தாநின்றே.

Transliteration

ān̲a viḷakkoḷi yāva dar̲igilar
    mūla viḷakkoḷi mun̲n̲ē uḍaiyavar
kān̲a viḷakkoḷi kaṇḍukoḷ vārgaṭku
    mēlai viḷakkoḷi vīḍeḷi dānin̲r̲adē.

Translation

The shining lamp within, they know not,
    Its light is at the root. Has been there before.

This light that removes darkness, if you perceive
This light superior makes liberation easy.

Commentary

The light in the first line refers to the light within, the light of Śiva shining through the soul, which is divine knowledge permeating the soul's awareness. The saint says this effulgent light has been there in all jivas at the mūlādhāra from time immemorial. Through many lives the soul reaches higher levels of maturity, and the soul's *citśakti* increases: its awareness increases. It is this growing wisdom (light) that enables the soul to pierce the veil of darkness cast by the three malas or blemishes. When God's surrounding light is experienced, the soul's light is merged in it. According to the saint, this is the stepping stone to liberation.

ĪŚITVA

Mandiram 684

நின்ற சதாசிவ நாயகி தன்னுடன்
கண்டன பூதப் படையவை எல்லாங்
கொண்டவை யோராண்டு கூடி
யிருந்திடிற்பண்டையவ் வீசன் தத்துவ மாகுமே.

Transliteration

ni<u>n</u><u>r</u>a cadāciva nāyagi ta<u>n</u><u>n</u>uḍa<u>n</u>
kaṇḍa<u>n</u>a pūda-p paḍaiyavai ellām
koṇḍavai yōrāṇḍu kūḍi irundiḍil
paṇḍaiyav vīca<u>n</u> tattuva māgumē.

Translation

Standing in the company of Sadāśivanāyaki
Having seen the retinue of elements
United the yogin stays for one year
The eternal Lord's supremacy does he attain to.

Commentary

Sadāśivanāyaki is the consort of Sadāśiva or the manifestation of Lord Śiva as both knowledge and energy. This stage sets in motion all activities relating to creation. At every level of manifestation, Lord Śiva has a constant consort, His energy (grace). For the yogin who has learned to cross the tattvas, it is the benign grace, *anugraha-śakti,* which acts. This śakti empowers the efforts of the yogin, with transcendence of the tattvas and progress towards the divine light in ājñā cakra and beyond. The yogin detaches from the elements and other tattvas in the course of his yogic discipline, and becomes free through Kuṇḍalini-Yoga.

The second and the third lines tell us grace (Śakti) is cause and will behind the efforts of the yogin, even in the attempt made to ascend to the ājñā cakra. It is as if She Herself is doing the crossing, for all these are Her own creation. The "one year" refers to a lengthy period of yogic effort and not necessarily to the calendar year. The Sanskrit term tattva has a much larger connotation than the English expression; it suggests supremacy and denotes Lordship of the universe, transcendence and supreme intelligence, which together guide the course of all life.

Mandiram 685

ஆகின்ற சந்திரன் தன்னொளி யாயவன்
ஆகின்ற சந்திரன் தட்பமு மாயிடும்
ஆகின்ற சந்திரன் தன்கலை கூடிடில்
ஆகின்ற சந்திரன் தானவ னாமே.

Transliteration

āgin̠r̠a candiran̠ tan̠n̠oḷi yāyavan̠
āgin̠r̠a candiran̠ taṭpamu māyiḍum
āgin̠r̠a candiran̠ tan̠kalai kūḍiḍil
āgin̠r̠a candiran̠ tān̠ava n̠āmē.

Translation

Then, moon's luster he comes to possess
Cool as moon he becomes
If moon's divisions he does blend
The moon he himself becomes.

Commentary

The head and the space around the head are known as the moon's region within the subtle body. When prāṇa and kuṇḍalini śakti reach the moon region at the ājñā cakra, one assimilates the moon's luster and its coolness. A bright light shines in the eyebrow center and the whole front of the forehead becomes illuminated. Blending with the sixteen *kalās* or the divisions of the moon, the seeker is said to become the moon itself. Ājñā is the seat of Sadāśivam. Some yogic texts say the soul assumes the nature of Sadāśivam. The mind reflecting the light of consciousness can no longer create thoughts from the ego-self. Ones' thoughts are a direct action of divine consciousness itself.

Mandiram 686

தானே படைத்திட வல்லவ னாயிடுந்
 தானே யளித்திட வல்லவ னாயிடுந்
தானே சங்காரத் தலைவனு மாயிடுந்
 தானே யிவனெனுந் தன்மைய னாமே.

Transliteration

tāṉē paḍaittiḍa vallava ṉāyiḍum
 tāṉē yaḷittiḍa vallava ṉāyiḍum
tāṉē caṅgāra-t talaivaṉu māyiḍum
 tāṉē yivaṉeṉum taṉmaiya ṉāmē.

Translation

Himself he gets the power to create.
 Himself he gets the power to preserve.
Himself the Lord of Samhāra he will be
 He, too, has His attributes.

Commentary

The verse is the crux of īśitva. The yogin acquires the powers of creation, preservation and *samhāra* (involution), but he may not choose to exercise these powers, for He is steeped in grace and with the extinctions of the malas, he thinks only of the holy feet of Lord Śiva. He is a soul purified and has surrendered unto God. This, the saint makes clear in the last line where he says the yogin acquires the nature of Īśa or Sadāśivam.

Mandiram 687

தன்மைய தாகத் தழைத்த கலையினுள்
 பன்மைய தாகப் பரந்தஐம் பூதத்தை

வன்மைய தாக மறித்திடில் ஓராண்டின்
    மென்மைய தாகிய மெய்ப்பொருள் காணுமே.

Transliteration

taṉmaiya dāga-t taḻaitta kalaiyiṉuḷ
    paṉmaiya dāga-p paranda aimbūdattai
vaṉmaiya dāga maṟittiḍil ōrāṇḍiṉ
    meṉmaiya dāgiya mey-p-poruḷ kāṇumē.

Translation

In the evolutes of the kalās, Śakti's own
    Keep the five elements that spread manifold
In firm control for a year.
    The mellowed vision of the supreme truth is yours.

Commentary

The five *kalās* are subtle aspects of Śakti in ascending levels of subtlety. The five elements are their manifestation. They evolve and subside in the *kalās* of Śakti. The saint instructs the seeker in the region of the moon to learn that the subtler elements of the bhutas return into the *kalās*, and understand that the varying levels of subtlety in perceiving the supreme are a process of ascent towards liberation. At each stage, the seeker learns to control the impact the elements and other forces bring about in the daily life and activities of the seeker.

VĀSITVA

Mandiram 688

மெய்ப்பொரு ளாக விளைந்தது வேதெனின்
    நற்பொரு ளாகிய நல்லவசித்துவங்

கைப்பொரு ளாகக் கலந்த உயிர்க்கெல்லாந்
    தற்பொரு ளாகிய தன்மைய னாகுமே.

Transliteration

mey-p-poru ḷāga viḷaindadu vēdeṉiṉ
    naṟporu ḷāgiya nalla vacittuvam
kai-p-poru ḷāga-k kalanda uyirkkellām
    taṟporu ḷāgiya taṉmaiya ṉāgumē.

Translation

From the vision of the supreme truth emanates
    As its worthy consequence, the good *vāsitva*
He that is mingled in all souls, like one's own resources
    The Supreme Being is. Of its nature the seeker becomes.

Commentary

The saint explains that *vāsitva* is a result of directly experiencing the supreme truth. The seeker then acquires the nature of the Supreme Being. God is in every soul, inextricably interconnected and ready to help, just like one's own resource. The true devotee is attracted to his own inner being, for there is the Lord, and there is the altar of love, worship, and discipline. This love and devotion is born of the purity and truth found in the inner being.

Mandiram 689

தன்மைய தாகத் தழைத்த பகலவன்
    மென்மைய தாகிய மெய்ப்பொருள் கண்டிடின்
பொன்மைய தாகப் புலன்களும் போயிட
    நன்மைய தாகிய நற்கொடி காணுமே.

Transliteration

ta<u>n</u>maiya dāga-t ta<u>l</u>aitta pagalava<u>n</u>
me<u>n</u>maiya dāgiya mey-p-poruḷ kaṇḍiḍi<u>n</u>
po<u>n</u>maiya dāga-p pula<u>n</u>gaḷum pōyiḍa
na<u>n</u>maiya dāgiya na<u>r</u>koḍi kāṇumē.

Translation

Shining like the sun in Śiva's nature
He does espy the vision Supreme and subtle
Golden becomes his hue; his senses under control
Himself at the Holy Feet of the benign grace.

Commentary

The saint charts the course of spiritual development of the seeker who has reached the region of the moon and become the nature of Śiva, and directly experiences the Lord's benign grace. The seeker's body assumes a golden hue and the senses are kept at bay. With the vision of benign grace of Ādi Śakti, the soul is freed from the influence of the malas.

Mandiram 690

நற்கொடி யாகிய நாயகி தன்னுடன்
அக்கொடி யாகம் அறிந்திடில் ஓராண்டு
பொற்கொடி யாகிய புவனங்கள் போய்வருங்
கற்கொடி யாகிய காமுக னாமே.

Transliteration

na<u>r</u>koḍi yāgiya nāyagi ta<u>nn</u>uḍa<u>n</u>
akkoḍi yāgam a<u>r</u>indiḍil ōrāṇḍu
po<u>r</u>koḍi yāgiya puva<u>n</u>aṅgaḷ pōyvarum
ka<u>r</u>koḍi yāgiya kāmuga <u>n</u>āmē.

Translation

In the blessed company of Śakti,
One immersed in Her grace, one spends a year.
Traverse ones can, several worlds, gold in hue,
Will one desire a creeper from a rock?

Commentary

A creeper growing from a rock is imaginary, and only suggests potential desires.

A true Śiva yogin enjoying the bliss of the Lord will not be interested in beautiful worlds and the things they offer. The true yogin's goal is to seek the supreme knowledge that will release him from all bondage. The goal is not to exercise supernatural powers that may take him away from God.

In the last line, rock also means mountain, standing for Meru, and creeper for crow. The line will mean "like the crow desiring the golden hue of the Meru mountain." A true yogin will not indulge in such fancies. This verse reinforces the saint's stand that true seeking consists in the effort to acquire supreme union with Lord Śiva.

Mandiram 691

காமரு தத்துவ மானது வந்தபின்
பூமரு கந்தம் புவனம தாயிடும்
மாமரு வுன்னிடை மெய்த்தடு மானனாய்
நாமரு வும்ஒளி நாயக மானதே.

Transliteration

kāmaru tattuva māṉadu vandapiṉ
pūmaru kandam puvaṉama dāyiḍum

māmaru vuṉṉiḍai mey-t-taḍu māṉaṉāy
nāmaru vumoḷi nāyaga māṉadē.

Translation

Arrives the discerning understanding of truth
World shall abide therein, like the perfume in the flower.
That truth you master and make your own
You, too, shall abide in the light of truth.

Commentary

The term "discerning understanding" in the first line has been variously interpreted. It would be appropriate to consider the meaning in the context of the descent of grace, which has been the theme of the whole section. Grace sheds reveals to the seeker supreme truth; it kindles inner perception. Truth reveals itself in tattvas. Discerning understanding of the tattvas is the result of the Lord's grace. The seeker receives true understanding of the inner self and the external world. With this knowledge, objects of the world no longer trouble or attract. The seeker has mastered his relationship with the world by correct knowledge. When the supreme truth is revealed by the Lord, the soul has no alternative but to abide in it. The light of Śiva's grace overwhelms the light of jīva.

Mandiram 692

நாயக மாகிய நல்லொளி கண்டபின்
தாயக மாகத் தழைத்தங் கிருந்திடும்
போயக மான புவனங்கள் கண்டபின்
பேயக மாகிய பேரொளி காணுமே.

Transliteration

nāyaga māgiya nalloḷi kaṇḍapiṉ
tāyaga māga-t taḻaittaṅ girundiḍum
pōyaga māṉa puvaṉaṅgaḷ kaṇḍapiṉ
pēyaga māgiya pēroḷi kāṇumē.

Translation

Perceiving the auspicious light that is supreme
He shall happily reside therein, his home.
You may roam around many worlds
Supreme light, you can perceive, that is difficult to reach.

Commentary

"Auspicious light" is the light of the Lord's grace, Śakti. "Many worlds" are the subtle planes of existence and various planets the yogin may explore. The supreme light is seated in the inmost recesses of the soul. It is difficult to reach and possible to experience only after conquering the darkness of the blemishes.

The saint speaks of two different situations. One is that of the true yogin guided by the hand of Lord Śiva's grace, Śakti, and finds refuge in the Her abode and resides there contentedly. The other is that of the seeker who desires siddhis, who can reach the subtle worlds but does not abide contentedly in the Supreme Light, which requires wholly removing the blemishes.

Mandiram 693

பேரொளி யாகிய பெரியஅவ் வேட்டையும்
பாரொளி யாகப் பதைப்பறக் கண்டவன்
தாரொளி யாகத் தரணி முழுதுமாம்
ஓரொளி யாகிய காலொளி காணுமே.

Transliteration

pēroḷi yāgiya periyaav vēṭṭaiyum
pāroḷi yāga-p padaippaṟa-k kaṇḍavaṉ
tāroḷi yāga-t taraṇi muḻudumām
ōroḷi yāgiya kāloḷi kāṇumē.

Translation

The supreme light does he desire
Desireless, he sees in the light of the world.
This all pervasive light, by ascension
The sole light he sees as kuṇḍalini through prāṇa control.

Commentary

The saint refers to kuṇḍalini as the light of the world. The light of world also refers to life experiences, which stimulate the learning process and lead to gradual accretion of wisdom. As prāṇa is controlled and directed through the suṣumnā nāḍi, kuṇḍalini too begins her ascent through the ādhāras, delivering enlightening experience to the soul. The saint first speaks of the Supreme light, *Śiva Oḷi;* next he refers to the light of the world. The soul's experience of the world through the body and its instruments over many lives helps increase its own light of wisdom. Finally there occurs conscious experience of the light within the soul, the light of kuṇḍalini as it rises through the ādhāras, illuminating the path to divine knowledge of the Lord.

Mandiram 694

காலோ டுயிருங் கலக்கும் வகைசொல்லிற்
காலது அக்கொடி நாயகி தன்னுடன்
காலது ஐஞ்ஞூற் றொருபத்து முன்றையுங்
காலது வேண்டிக் கொண்டஇவ் வாறே.

Transliteration

kālō ḍuyirum kalakkum vagai collil
*kāladu akkoḍi nāyagi ta*n̲*n̲uḍa*n̲
*kāladu aijñjñū*r̲ r̲*orupattu mū*n̲*r̲aiyum*
*kāladu vēṇḍi-k koṇḍaiv vā*r̲*ē.*

Translation

How prāṇa blends with jīva, I'll tell you.
It is through the central nāḍi, prāṇa and śakti mix.
Prāṇa pervades five hundred and ten and three nāḍis.
Pervasive Śakti, too, blends with prāṇa (and soul).

Commentary

Soul here is identified with prāṇa. In the first line the saint raises the question of how the physical prāṇa merges with the soul. His answer is that the merger takes place through Śakti, whose pervasiveness envelops and unites both prāṇa and soul.

Five hundred and ten and three are nāḍis, part of the 72000 energy currents of the subtle body. The saint talks of 500 among them and narrows the number to ten, and finally to three primary nāḍis consisting of iḍā, piṅgalā and suṣumnā nāḍi.

The physical prāṇa flows through the body, and also the subtle prāṇa flows in currents throughout the body. Śakti envelops all nāḍis, but it is in the central nāḍi the vital union of prāṇa and Śakti (in the form of kuṇḍalini) takes place. The term prāṇa also indicates the soul, since both of them are interconnected inextricably.

Mandiram 695

ஆறது வாகும் அமிர்தத் தலையினுள்
　　ஆறது ஆயிர முந்நூற் றொடைஞ்சுள
ஆறது வாயிர மாகு மருவழி
　　ஆறது வாக வளர்ப்ப திரண்டே.

Transliteration

āṟadu vāgum amirda-t talaiyiṉuḷ
　　āṟadu āyira munnūṟ ṟoḍaiñcuḷa
āṟadu vāyira māgu maruvaḻi
　　āṟadu vāga vaḷarppa diraṇḍē.

Translation

Like a river flows ambrosia in the head
　　Through pathways thousand and three hundred and five
Thousand more, revere is the precious path,
　　The river's flow the two does nourish.

Commentary

The yogins speak of the river-like flow of ambrosia in the region of the ājñā and sahasrāra cakras. Tirumūlar refers to "thousand and three hundred and five" nāḍis through which this ambrosia flows. According to him, while 72,000 nāḍis are said to be functional in the subtle body through which Divine Śakti flows and prāṇa acts, ambrosial flow experienced by yogins is limited to fewer number of subtle pathways. The saint makes an important observation in the last line that the iḍā and piṅgalā nāḍis help nourish this flow, or rather, they serve as the primary rivers of ambrosial flow.

Authors have interpreted this line to mean that Aruṭśakti in Her māyā and pure aspects, facilitate the seeker's taste of ambrosia. It is well known that prāṇa flows through the iḍā and piṅgalā nāḍis, iḍā flowing towards the region of the moon, and piṅgalā flowing towards the region of the sun. Worldly activity provides the platform on which spiritual progress begins. Both nāḍis contribute to all-round development of the soul, but entrance in the central (suṣumnā) nāḍi is necessary for the highest union with God, because through it the soul is liberated and united with Śiva-Śakti. In a sense, the iḍā and piṅgalā nāḍis function as the training ground for the soul to eventually drink the ambrosia said to flow in the head.

Mandiram 696

இரண்டினின் மேலே சதாசிவ நாயகி
    இரண்டது கால்கொண் டெழுவகை சொல்லில்
இரண்டது ஆயிரம் ஐம்பதோ டொன்றாய்த்
    திரண்டது காலம் எடுத்ததும் அஞ்சே.

Transliteration

iraṇḍiṉiṉ mēlē cadāciva nāyagi
    iraṇḍadu kālkoṇ ḍeḻuvagai collil
iraṇḍadu āyiram aimbadō ḍoṉṟāy-t
    tiraṇḍadu kālam eḍuttadum añcē.

Translation

Beyond the two is Sadāśiva nāyaki
    With prāṇa she ascends, let me tell you.
The thousand and the fifty one, linked to the two
    The five, too, seizes time opportune.

Commentary

Sadāśivanāyaki is Śiva-śakti in Her form as consort of Sadāśivam, the fifth placed form-formless representation in the tattvas of Śiva, the Absolute. The saint says Her seat is beyond the center where piṅgalā and iḍā nāḍis meet. In this verse, the saint makes it further clear that prāṇa spread over a thousand nāḍis eventually converges in the two, iḍā and piṅgalā. But the soul can experience the divine only when it makes the ascent via the central suṣumnā nāḍi, through the six ādhāras and fifty one letters inscribed on the petals there. This can happen only by the grace of the Lord. When grace begins to manifest, Śiva-Śakti makes the ascent via the central nāḍi. The yogin directs prāṇa along the central nāḍi, and the soul undergoes divine experience. The last line means that Śiva-Śakti, the five-faced Sadāśivanāyaki, makes its way along the central nāḍi.

Mandiram 697

அஞ்சுடன் அஞ்சு முகமுள நாயகி
 அஞ்சுடன் அஞ்சது வாயுத மாவது
அஞ்சது வ ன்றி இரண்டது வாயிரம்
 அஞ்சது காலம் எடுத்துளும் ஒன்றே.

Transliteration

añcuḍa<u>n</u> añcu mugamuḷa nāyagi
 añcuḍa<u>n</u> añcadu vāyuda māvadu
añcadu va<u>nr</u>i iraṇḍadu vāyiram
 añcadu kālam eḍuttuḷum o<u>nr</u>ē.

Translation

Five-faced is Sadāśivanāyaki
        Ten are Her weapons
Two fold is She at the thousand petaled
        Five faced is the one that activates. Worship her.

Commentary

Sadāśivanāyaki is five faced. In addition to having five faces, She is responsible for activating the lotus flower of the sahasrāra. She is Śiva and Śakti. The saint says Śiva-Śakti is to be worshiped as the one power that activates the world of maya, as well as the world of inner experience. She is omnipresent.

Mandiram 698

ஒன்றது வாகிய தத்துவ நாயகி
        ஒன்றது கால்கொண் டூர்வகை சொல்லிடில்
ஒன்றது வென்றிகொள் ஆயிரம் ஆயிரம்
        ஒன்றது காலம் எடுத்துளும் முன்னே.

Transliteration

oṉṟadu vāgiya tattuva nāyagi
        oṉṟadu kālkoṇ ḍūrvagai colliḍil
oṉṟadu veṉṟikoḷ āyiram āyiram
        oṉṟadu kālam eḍuttuḷum muṉṉē.

Translation

She is the One; She is Tattuvanāyaki
        As you reflect on Her ascent with prāṇa
Immense, indeed, is Her power for success.
        In this very life, pray for Her grace.

Commentary

Śakti is inseparable from Śiva, the Absolute. She is therefore, the one. All tattvas flow from Her boundless energy. And yet She chooses to place Herself in the subtle body to initiate the soul's ascent along the central nāḍi for a glimpse of Śiva-Śakti. This reflects Her grace, when she absorbs prāṇa and mind into Herself. It is one of the many proofs of Her limitless power to confer bliss on the seeker. One must understand this and surrender completely. The saint exhorts us to embark on this during the current life, and not waste the spiritual opportunity to advance rapidly towards the Lord.

Mandiram 699

முன்னெழும் அக்கலை நாயகி தன்னுடன்
முன்னுறு வாயு முடிவகை சொல்லிடின்
முன்னுறும் ஐம்பத் தொன்றுடன் அஞ்சுமாய்
முன்னுறு வாயு முடிவகை யாமே.

Transliteration

mun̲n̲el̲um akkalai nāyagi tan̲n̲uḍan̲
mun̲n̲ur̲u vāyu muḍivagai colliḍin̲
mun̲n̲ur̲um aimbatt ton̲r̲uḍan̲ añcumāy
mun̲n̲ur̲u vāyu muḍivagai yāmē.

Translation

Rising ahead of Kalaināyaki
Prāṇa, ahead, what indeed is its end.
Earlier, prāṇa, fifty one it was
In Five, prāṇa, be eventually abides.

Commentary

Prāṇa is intelligent life-force, which dwells within. It flows through iḍā and piṅgalā, which are activated by Śakti to provide the soul life in the world. Prāṇa creates and uses this body, builds, maintains, and renews it. At the same time it uses up the substantial form of itself that keeps it in existence. When prāṇa śakti dominates and moves the world of tattvas, putting the soul through various roles and tasks to clear its karma, she is the grace of Śiva-Śakti.

Prāṇa, the universal subtle life energy is intimately related to Ādi Śakti in Her aspect concerned with world function. The soul, entwined with prāṇa for the duration of its life in the body, shares the same goal.

Fifty-one letters are distributed on the petals of the ādhāras. Letters are divine precursors to speech and language, the gross form of *vākśakti*. These are physical phenomena associated with the senses and bodily instruments. Prāṇa courses though these while crossing the ādhāras.

The five faced Sadāśivanāyaki who manifests as Aruṭ Śakti is referred to here. Prāṇa abides here. The soul, too, seeks to arrive at this final destination.

Some authors have translated "in five" as the five-lettered pañcākṣara mantra, implying the final resting place of prāṇa is *namaśivaya.*

Mandiram 700

ஆய்வரும் அத்தனி நாயகி தன்னுடன்
ஆய்வரு வாயு அளப்பது சொல்லிடில்

ஆய்வரும் ஐஞ்ஞூற்று முப்பதொ டொன்பது
    மாய்வரு வாயு வளப்புள் ளிருந்ததே.

Transliteration

āyvarum attani nāyagi tannudan
    āyvaru vāyu aḷappadu collidil
āyvarum aijñjñūṟṟu muppadō ḍonbadu
    māyvarum vāyu vaḷappuḷ ḷirundadē.

Translation

Hard, in deed, to measure the greatness of supreme nāyaki.
    But the measure of prāṇa, I'll tell you.
Count five hundred and thirty and nine breaths
    As lost; if saved, prāṇa will flourish.

Commentary

Man's daily breaths total 21,600. Five hundred and thirty nine are said to be lost as we breathe out slightly more prāṇa than we inhale. When the prāṇa moves at equal intervals through the iḍā and piṅglā nāḍis, life can be extended. When breath flows through the iḍā at sunrise and throughout the day, and through piṅgalā from sunset through the night, this leads the yogin to immortality. Yoga discipline aided by grace, can enable immortality. The breaths will flourish under a regime of pranic discipline.

Mandiram 701

இருநிதி யாகிய எந்தை யிடத்து
    இருநிதி வாயு இயங்கு நெறியில்
இருநூற்று முப்பத்து மூன்றுடன் அஞ்சாய்
    இருநிதி வாயு இயங்கும் எழுத்தே.

Transliteration

irunidi yāgiya endai yiḍattu
irunidi vāyu iyaṅgu ne͟riyil
irunū͟r͟ru muppattu mū͟n͟ruḍa͟n añcāy
irunidi vāyu iyaṅgum e͟luttē.

Translation

The Lord's grace like two precious funds,
In the precious path of Lord's grace if prāṇa flows,
Two hundred and thirty eight the number be
With Lord's grace prāṇa will attain that level.

Commentary

Saṅga nidhi and *Paduma nidhi* are two precious funds, the legendary inexhaustible source of prosperity and joy. It is Lord's grace that makes it possible for anyone to tap this resource. Here the saint refers to His grace, as demonstrated in His Śakti. The saint talks of the ascent of prāṇa with the help of Śakti's blessing, without which, prāṇa will not rise.

The number two hundred and thirty eight refers to the number of breaths. The saint says the normal 21,600 times man breathes daily will reduce to 238 by the practice of Yoga. The breaths become longer and deeper, and the inhalation and exhalation become of equal proportion. Calculating on the basis of this reduction, it is estimated the life span of the yogin who practices this breath control will be 9000 years. The slower an animal breathes, the longer it lives, like the turtle or elephant. Animals that breathe rapidly have short life-spans, like the dog. The point is made in this verse that the ascent of prāṇa to ājñā in between the eyebrow is the catalyst for this reduction.

Mandiram 702

எழுகின்ற சோதியுள் நாயகி தன்பால்
 எழுகின்ற வாயு இடமது சொல்லில்
எழுநூற் றிருபத் தொன்பா னதுநாலாய்
 எழுந்துடன் அங்கி இருந்ததிவ் வாறே.

Transliteration

eḻuginṟa cōdiyuḷ nāyagi tanpāl
 eḻuginṟa vāyu iḍamadu collil
eḻunūṟ ṟirubat tonbā nadunālāy
 eḻunduḍan aṅgi irundadiv vāṟē.

Translation

Nāyaki rises in luminous splendor
 So does prāṇa that has its place too.
Coursing through seven hundred and twenty nine nāḍis
 It spreads too the four petal fire with it.

Commentary

This verse conveys a yogic experience that further clarifies the connection between prāṇa and Śakti. Prāṇa rises to meet Śakti at the ājñā cakra, coursing through seven hundred and twenty nine nāḍis starting from the four-petal mūlādhāra. When kuṇḍalini awakens there, prāṇa and Śakti travel up the suṣumnā and cakras, and out through all nāḍis, and surely the entire body emanates Śakti. Wherever prāṇa is, there Śakti is. Śakti transmits Her fire, and prāṇa experiences it.

Mandiram 703

ஆறது கால்கொண் டிரதம் விளைத்திடும்
 ஏழது கால்கொண் டிரட்டி இறக்கிட

எட்டது கால்கொண் டிடவகை யொத்தபின்
    ஒன்பது மாநிலம் ஒத்தது வாயுவே.

Transliteration

āṟadu kālkoṇ ḍiradam viḷaittiḍum
    ēḻadu kālkoṇ ḍiraṭṭi iṟakkiḍa
eṭṭadu kālkoṇ ḍiḍavagai yottapiṉ
    oṉbadu mānilam ottadu vāyuvē.

Translation

Past the sixth, nectar flows, as prāṇa speeds
    Changing courses up the seventh
Fullness it is as prāṇa's past the eighth
    Among the nine, prāṇa spreads evenly.

Commentary

The saint speaks of the sixth, seventh, eighth and ninth (meaning the ādhāras), the seventh cakra, sahasrāra and beyond to the center twelve inches above, and the nine nāḍis. The saint describes the benefits that the śakti bestows upon the seeker as kuṇḍalini ascends through the six ādhāras. At the seventh, there is a flow of nectar. At the eighth the yogin experiences fullness. As the yogin brings that fullness back down the suṣumnā peace and equanimity spread evenly throughout the nine nāḍis.

Mandiram 704

சந்திரன் சூரியன் தற்பரன் தாணுவிற்
    சந்திரன் தானுந் தலைப்படுந் தன்மையைச்
சந்தியி லேகண்டு தானாஞ் சகமுகத்
    துந்திச் சமாதி யுடையொளி யோகியே.

Transliteration

candiran cūriyan tarparan tāṇuvil
candiran tānum talai-p-paḍum tanmaiyai-c
candiyilē kaṇḍu tānām cagamuga-t
tundi-c camādi yuḍaiyoḷi yōgiyē.

Translation

The transcendental Supreme, with moon and sun
Merging at the moon, so manifests
Perceiving this; giving up the world,
The resplendent yogin reaches samādhi.

Commentary

The moon is the left eye of Śiva. The sun is the right eye of Śiva. The Śiva yogin experiences the vision of Lord Śiva in the samādhi state. The yogin in the fullness of his spirituality has a vision of Lord Śiva, who manifests the sun and moon blended in His forehead. This vision occurres in Samādhi; the yogin immerses in the fullest bliss, with no more thoughts of the world.

Mandiram 705

அணங்கற்ற மாதல் அருஞ்சன நீவல்
வணங்குற்ற கல்விமா ஞான மிகுத்தல்
சுணங்குற்ற வாயர் சித்திதூரங் கேட்டல்
நுணங்கற் றிரோதல்கால் வேகத்து நுந்தலே.

Transliteration

aṇaṅgarra mādal aruñcana nīval
vaṇaṅgurra kalvimā jñāna miguttal
cuṇaṅgurra vāyar cittitūram kēṭṭal
nuṇaṅgar rirōdalkāl vēgattu nundalē.

Translation

Giving up desire for women; leaving the kith and kin
Gaining depth in learning from praise-worthy studies
Lessening speech, focusing on subtle listening
Unperturbed by world's deeds, mastering prāṇa.

Commentary

This verse, followed by the next, gives an account of several qualities of Śiva-yogins who are recipients of Lord Śiva's grace, whose actions are the manifestation of *śakti-nipādam*, the descent of grace.

Mandiram 706

மரணஞ் சரைவிடல் வண்பர காயம்
இரணஞ் சேர்பூமி இறந்தோர்க் களித்தல்
அரணன் திருவுற வாதன்மூ வேழாங்
கரனுறு கேள்வி கணக்கறிந் தோனே.

Transliteration

maraṇam caraiviḍal vaṇpara kāyam
iraṇam cērpūmi irandōrkku aḷittal
araṇan tiruvura vādanmū vēlām
karanuru kēḷvi kaṇakkarin dōnē.

Translation

No more death nor age, the vast open space is his place
Into the world of meritorious deeds, he inducts the dead
God's form is his; three and seven
He is a scholar indeed; the one who knows.

Commentary

Some authors have spoken of the vast open space of grace *(para-kāyam)* as the capacity of the yogin to enter other bodies. However, since the saint is talking of the Lord's grace, Śiva-Śakti's impact upon the soul, the reference could more readily be taken to indicate the divine void, the open space of eternal light, which is the source of all being, where the yogin abides in the highest realization of Self.

The world of merited deeds is the world to which the human beings aspire to reach after their death.

Assuming the form of the Lord, *sārūpyam* is referred to as one of three types of liberation.

Some authors have said "three and seven" relates to the ten qualities of Lord Śiva, while others count the number as twenty-one and speak of twenty-one Śaiva Āgamas. The latter seems plausible, since the last line mentions the scholarship, perhaps characterizing persons versed in the Āgamas.

"The One who knows" refers to the yogin who has mastered the flow of prāṇa through the nāḍis of the subtle body. This verse speaks of the characteristics of a realized yogin who basks in the sun of Lord Śiva's grace.

Mandiram 707

ஓதம் ஒலிக்கும் உலகை வலம்வந்து
பாதங்கள் நோவ நடந்தும் பயனில்லை
காதலில் அண்ணலைக் காண இனியவர்
நாதன் இருந்த நகரறி வாரே.

Transliteration

ōdam olikkum ulagai valamvandu
pādaṅgaḷ nōva naḍandum payan̲illai
kādalil aṇṇalai-k kāṇa in̲iyavar
nādan̲ irunda nagarar̲i vārē.

Translation

Going round the world girdled by the ocean.
Feet in pain, search in vain. Of what avail?
With love intense, see Him, the dear ones.
They that know where the Lord resides.

Commentary

The message here is direct. The paths of caryā and kriyā take the aspirant to a point, but it is overwhelming love and devotion that takes the seeker directly to the Lord. Intense love is a condition precedent to the dawn of knowledge. Conjoined with this awareness of love, is the message that seeking the Lord in the external Lord is ultimately futile, for He resides within each and every soul and there can be found. Tirumūlar is suggesting the aspirant go no father than to look within one's own being. There the Lord abides, and there union with Him is achieved.

Mandiram 708

மூல முதல்வேதா மாலரன் முன்னிற்கக்
கோலிய ஐம்முகன் கூறப் பரவிந்து
சாலப் பரநாதம் விந்துத் தனிநாதம்
பாலித்த சத்தி பரைபரன் பாதமே.

Transliteration

mūla mudalvēdā mālaraṉ muṉṉiṟka-k
kōliya aimmugaṉ kūṟa-p paravindu
cāla-p paranādam vindu-t taṉinādam
pālitta catti paraiparaṉ pādamē.

Translation

Mūlādhāra upwards, manifest Brahma, Viṣṇu and Hara.
Surrounding is Sadāśiva with Parā Bindu.
So are Parā Nādam. Bindu and the end of Nāda
They are, but the protecting Śakti, the Lord's grace.

Commentary

Śakti is the inseparable grace of Lord Śiva. She manifests Herself in the nine great hierarchical forms, creating, sustaining, and destroying the world for the evolution and happiness of souls. They are transcendental and immanent manifestations. Their forms are Brahma, Viṣṇu, Rudra, Maheśwara, Sadāśiva, Nātha, Bindu, Para Nātha, Parā Bindu; in order, culminating in Śakti who is the consort of Śiva. All in the end, according to Tirumūlar, are the manifestations of Śakti. The eight great siddhis, themselves are creations of Śakti. The yogin who knows this cares not for siddhis, but surrenders himself at the holy feet of Lord Śiva.

Mandiram 709

ஆதார யோகத் ததிதே வொடுஞ்சென்று
மீதான தற்பரை மேவும் பரனொடு
மேதாதி யீரெண் கலைசெல்ல மீதொளி
ஓதா அசிந்தமீ தானந்த யோகமே.

Transliteration

ādāra yōgat taditē voḍumceṉṟu
mīdāṉa taṟparai mēvum paraṉoḍu
mēdādi īreṇ kalaicella mīdoḷi
ōdā acindamī dāṉanda yōgamē.

Translation

Being One with Devas all along is Ādhāra Yoga
Proceed to *mitana*, where Parai meets Para
Passing the sixteen kalās, experience the luminescence.
The silence where speech is not. Yoga of Bliss it truly is.

Commentary

Ādhāra Yoga is worshipping deities respective to each center, concentrating upon one after another, and freeing oneself from the clutches of the elements and senses associated with each element.

From the thousand-petal lotus situated at the crown, twelve inches away is Dvadasānta, and *mitana* is beyond that.

Luminescence, silence, and a state of bliss characterize Yoga. The grace of Lord Śiva shares this unique experience, which consists of transcendent happiness and eternal bliss.

Mandiram 710

மதியமும் ஞாயிறும் வந்துடன் கூடித்
துதிசெய் பவரவர் தொல்வா னாவர்கள்
விதியது செய்கின்ற மெய்யடி யார்க்குப்
பதியது காட்டும் பரமன்நின் றானே.

Transliteration

madiyamum jñāyir̲um vanduḍan̲ kūḍi-t
tudicey bavaravar tolvā n̲avargaḷ
vidiyadu ceygin̲r̲a meyyaḍi yārkku-p
padiyadu kāṭṭum paraman̲ nin̲r̲ān̲ē.

Translation

As the moon and sun come together
The worshippers become Devas
Disciplined; to them that seek truth
There the Lord is, showing the way.

Commentary

The moon and sun are the left (iḍā) and right (piṅgalā) nāḍis, through which prāṇa courses. The yogin directs the flow of prāṇa through the central nāḍi. This enables him to elevate kuṇḍalini śakti, and traverse the ādhāras. He becomes the worshipper of the Devas at the altar of the ādhāras. While mastering the various centers, he becomes the Deva himself. But a Śiva-Yogin seeks not Deva-hood. He yearns for mukti, the liberation from birth and death. He adopts the path of Ādhāra Yoga, but his goal is different. To him Lord Śiva provides what he requires.

Mandiram 711

கட்டவல் லார்கள் கரந்தெங்குந் தானாவர்
மட்ட விழ் தாமரை யுள்ளே மணஞ்செய்து
பொட்டெழக் குத்திப் பொறியெழத் தண்டிட்டு
நட்டறி வார்க்கு நம னில்லை தானே.

Transliteration

kaṭṭaval lārgaḷ karandeṅgum tāṉāvar
maṭṭaviḻ tāmarai yuḷḷē maṇamceydu
poṭṭeḻa-k kutti-p poṟiyeḻa-t taṇḍiṭṭu
naṭṭaṟi vārkku namaṉillai tāṉē.

Translation

Breath in control, unseen, they are, everywhere in Śiva-hood
In the honeyed lotus, holy union, they celebrate, indeed.
Along the central channel, Prāṇa rises to hit the crown's pit
They that remain steadfast know not death.

Commentary

In this verse, the saint describes the ultimate achievement of yogins blessed with Lord Śiva's grace in conquest of death, which is none other than Śiva-hood. The effort or penance, tapas (to straighten by fire), has to be undertaken in this very life. No day is too soon for this practice. Yet, even this effort depends on the gentle (unperceived) descent of grace to initiate the will of the yogin. In this section, the saint emphasizes the eightfold major siddhis are the realization of Śiva-hood through intercession of His grace.

12. State of Kalās

Kalā is a difficult word to translate in English for it has different connotations in different contexts. A general definition would be: manifestation of a specific power or energy or phase of a thing. *Kalā* means aspect or activity.

In this section Tirumūlar deals with the esoteric Yoga known to mystics and practitioners as *Praṇava Yoga* or *Prāsāda Yoga*. *Aumkāra* is the Praṇava mandiram. Praṇava is AUM in *vyaṣti* (manifestation) state, where all components are merged and integrated. When the components of AUM are looked upon as subdivisions, they are in the samashti state. The letters AUM are divisible into subtle seed sounds (*bīja*) placed at the ādhāras of the subtle body and there worshipped. Śakti as kuṇḍalini associates herself in her Praṇava form at the ādhāras. This is known as ādhāra worship. An experienced practitioner goes beyond this and uses the subtle components of Praṇava to elevate his consciousness to *nirādhāra* (support-less) meditation, made possible by the grace of the Goddess. *Kalās* are subdivided into 12 or 16 or higher numbers, and are experienced at greater levels depending on the spiritual maturity of the seeker. Basic to Praṇava Yoga is skill in prāṇāyāma; because through prāṇāyāma the kuṇḍalini moves upward in the central nāḍi through the Praṇava Kalās. The disciplines associated with the body and in the personal life are extremely important for the seeker to attain higher levels of self-realization. It requires the highest form of worship to experience the Supreme God Lord Śiva with His consort in the vast open space of jñāna. As Tirumūlar stresses, such experiences are granted by the blessings of Lord Śiva through His Grace.

Mandiram 712

காதல் வழிசெய்த கண்ணுதல் அண்ணலைக்
    காதல் வழிசெய்து கண்ணுற நோக்கிடிற்
காதல் வழிசெய்து கங்கை வழிதருங்
    காதல் வழிசெய்து காக்கலு மாமே.

Transliteration

kādal vaḻiceyda kaṇṇudal aṇṇalai-k
    kādal vaḻiceydu kaṇṇuṟa nōkkiḍil
kādal vaḻiceydu kaṅgai vaḻitarum
    kādal vaḻiceydu kākkalum āmē.

Translation

Love, the path the three-eyed Lord showed
    Tread along that path, devouring Him with love
The flood-gates of bliss shall open with Thy love
    Your savior will He be, who that enjoyeth Thy love.

Commentary

The yogins identify the location of bliss in the crown of the head, after they have shed all blemishes. Tirumūlar lays the path of love as the road to attain awareness (knowledge) of Lord Śiva. Such effort calls for intense concentration and oneness of sensory occupation (or one-pointed concentration) that make subsequent disciplines easier.

This is the starting point of *Praṇava-Yoga* or *Mantra-Yoga,* also known as *Prāsāda Yoga;* this Yoga is intended to secure ultimate liberation of the soul from worldly commitments. When Aumkāra is practiced as five subdivisions(kalās), it is *pañca-kalā; shaḍkalā prāsāda, aṣṭa kalā prāsāda, nava-kalā prāsāda, dvadhaśa-kalā* (12) and

ṣoḍasa kalā (16) prāsāda etc. The *dvadaśa kalā prāsāda* is the most widely practiced form of Yoga. The twelve *kalās* are: *akāram, makāram, ukāram, bindu, ardha-candra, nirodhini, nādam, nādāntam, Śakti, Vyāpini, Samanai, Unmaṇi.* The yogins tell us, that there is empty space between certain *kalās* that will have to be crossed, while ascending the ladder in pursuit of Lord Śiva and His Consort. At the state of *unmaṇi*, the soul is freed from all passions and bonds. The seeker experiences divinity after crossing the empty space.

The twelve *kalās* are expanded into sixteen, between *Vyāpini* and *Samanai*, and the space is filled with *Vyomarūpiṇi, Ananthai, Anathai*, and *Anasathai*. These *kalās* are located at maṇipūraka, anāhata, viśuddhi, ājñā, the two sides of the frontal region, the crown, and the twelve inches above the crown.

The intense states experienced by yogins at these places have to be learned under a highly qualified Yoga guru. A short text named *Prāsāda Nāṉmaṇigal* clarifies many matters pertaining to Prāsāda Yoga. The book is published by the Dharmapuram Adheenam.

Mandiram 713

காக்கலு மாகுங் கரணங்கள் நான்கையுங்
காக்கலு மாகுங் கலைபதி னாறையுங்
காக்கலு மாகுங் கலந்தநல் வாயுவுங்
காக்கலு மாகுங் கருத்துற நில்லே.

Transliteration

kākkalu māgum karaṇaṅgaḷ nāṉgaiyum
kākkalu māgum kalaipadi nāṟaiyum
kākkalu māgum kalaṉdanal vāyuvum
kākkalu māgum karuttuṟa nillē.

Translation

Instruments four, protect you can
Kalās sixteen, guard you will. Well and true
Prāṇas, the beneficent, seen on the right track
When your attention is entrenched (in the Lord).

Commentary

The practice of Praṇava-yoga can liberate the inner instruments of mind, intellect, *citta* and *ahamkāra* from enslavement by the three malas. Similarly, it is possible to control the movement of prāṇa through the sixteen *kalās*, to dispense with lower urges. The moon's sixteen *kalās* are: mercy, gentleness, patience, detachment, constancy, spiritual prosperity, cheerfulness, rapture, sense of propriety, meditation, quietude, gravity of demeanor, effort, emotionless, magnamity, and concentration. The practice of *Praṇava-yoga* helps direct prāṇa upward. Single-minded devotion to Lord Śiva and one-pointed concentration on the sixteen *kalās* in their various locations along the suṣumnā nāḍi are all required.

Mandiram 714

நிலைபெற நின்றது நேர்தரு வாயு
சிலைபெற நின்றது தீபமும் ஒத்துக்
கலைவழி நின்ற கலப்பை அறியில்
அலைவற வாகும் வழியிது வாமே.

Transliteration

nilaipeṟa niṉṟadu nērtaru vāyu
cilaipeṟa niṉṟadu tībamum ottu-k
kalaivaḻi niṉṟa kalappai aṟiyil
alaivaṟa vāgum vaḻiyidu vāmē.

Translation

Steady, let prāṇa flow and stay fixed like a rock to the central nāḍi
Unwavering, the light of knowledge, too, discerns
The Lord's commingling with the *kalās*
It knows the path, free from all doubts.

Commentary

The word "light" refers to the soul's light of knowledge or jñāna śakti that manifests through the subtle faculties of the body, like mind, intellect and discrimination. The verse describes the connection between the flow of prāṇa, the soul's *citśakti* and the spread of subtle subdivisions (*kalās*) of Praṇava. When lack of discipline unsteadies the flow of prāṇa, man's awareness runs unsteadily from one worldly experience to another. When prāṇa is steady and flows through the suṣumnā nāḍi, the soul's power of discernment and concentration is clear and steadfast. One begins to experience the presence of the Lord within (in the subtle subdivisions of Praṇava, *mūla nāda*) and an aspect of the magical energy (*śuddha māyā*) of the Lord. Once aware of the presence of the Lord, it is the soul's nature to follow the path leading to His grace and gnosis.

Mandiram 715

புடையொன்றி நின்றிடும் பூதப் பிரானை
மடையொன்றி நின்றிட வாய்த்த வழியுஞ்
சடையொன்றி நின்றஅச் சங்கர நாதன்
விடையொன்றி லேறியே வீற்றிருந் தானே.

Transliteration

puḍaiyoṉṟi niṉṟiḍum pūda-p pirāṉai
maḍaiyoṉṟi niṉṟiḍa vāytta vaḻiyum
caḍaiyoṉṟi niṉṟava-c caṅgara nādaṉ
viḍaiyoṉṟi lēṟiyē vīṟṟirun dāṉē.

Translation

How, the Lord of the *bhūtas* in all His transcendence
Let consciousness stay close, right on the chosen path
His Locks, lustrous and matted, Śaṅkara,
Is there, seated on the bull.

Commentary

"The Lord of the *bhūtas*" refers to Lord Śiva as the leader of supernatural beings, who perform allotted tasks of maintaining justice and destroying forces of evil. More specifically, "*bhūtas*" refer to Lord Śiva as the Lord of all creatures, who are born to discharge karmic liabilities.

"The chosen path" is the path set by God for the soul to follow for it to eventually approach and unify with Him. The path, in this section on *Praṇava Yoga,* is one by which the various subdivisions (*kalās*) of Praṇava are visualized in the cakras, until one obtains vision of the Lord and His consort.

In the profoundly subtle stages of jñāna, the matted locks no longer appear as such, but as eye-filling rays of luminosity.

The vision of the Lord seated on the bull along with His consort is one that moves the seeker to shower praise on the Lord. The bull stands for dharma or righteousness, which is the vehicle of the Lord; and righteousness keeps the cosmic wheel in motion.

The word "consciousness" has been used in the second line, but this reference should be taken as indirect, since no specific Tamil word for consciousness occurs in this verse.

Mandiram 716

இருக்கின்ற காலங்கள் ஏதும் அறியார்
    பெருக்கின்ற காலப் பெருமையை நோக்கி
ஒருக்கின்ற வாயு வொளிபெற நிற்கத்
    தருக்கொன்றி நின்றிடுஞ் சாதக னாமே.

Transliteration

irukkin̲r̲a kālaṅgaḷ ēdum ar̲iyār
    perukin̲r̲a kāla-p perumaiyai nōkki
orukkin̲r̲a vāyu voḷiper̲a nir̲ka-t
    tarukkon̲r̲i nin̲r̲iḍum cādaga n̲āmē.

Translation

The time that there is, one knows not
    Whatever span remains, let it be lofty
Aligning, let prāṇa stay illumined
    The seeker, too, be rid of his egoity.

Commentary

This is a somewhat obtuse verse. The first line speaks of uncertainty regarding the span of a lifetime. Therefore Tirumūlar wants the seeker to look ahead and prepare. The goal according to him is to ensure the remaining time is utilized in a lofty and purposeful manner. The word "lofty" in the second line refers to the sublime nature of the goal of self-realization. As a supreme yogin and realized soul, Tirumūlar highlights the role of prāṇa in providing

a long life, and in the attainment of divine vision indicated by the words "stay illumined." This is the most important spiritual achievement for the seeker, because when he stays in unison with divine brilliance, he is freed from *āṇava mala*, ego-self. The pure self remains.

Mandiram 717

சாதக மானஅத் தன்மையை நோக்கியே
　　மாதவ மான வழிபாடு செய்திடும்
போதக மாகப் புகலுறப் பாய்ச்சினால்
　　வேதக மாக விளைந்து கிடக்குமே.

Transliteration

cādaga māṉava-t taṉmaiyai nōkkiyē
　　mādava māṉa vaḻipāḍu ceydiḍum
pōdaga māga-p pugaluṟa-p pāyccināl
　　vēdaga māga viḷaindu kiḍakkumē.

Translation

This being the good nature of the goal of his seeking
　　Let such lofty penance be the mode of his worship
And his consciousness flow evenly to abide in grace
　　Aplenty is gold seen, transformed from baser metal.

Commentary

In the previous verse, Tirumūlar spoke of the seeker's unison with the divine brilliance. This is a declaration of the goal. In the second line Tirumūlar makes it clear the Yoga by which kuṇḍalini ascends and the subtle aspects of Praṇava are experienced, is in fact the real worship, for it takes place within the soul; it is inner worship.

This kuṇḍalini ascent is a manifestation of the descent of grace, and it is in grace the seeker must learn to abide. This is true penance, humility, shedding of one's ego, and total surrender to the Supreme Godhead. Such surrender totally transforms the human being, body, mind and soul. It is as though an experienced alchemist has used mysterious formulation to convert a baser metal into gold. The soul becomes gold, immortal; it has returned to the source of being, infinite golden light.

Mandiram 718

கிடந்தது தானே கிளர்பயன் மூன்று
    நடந்தது தானேஉள் நாடியுள் நோக்கிப்
படர்ந்தது தானே பங்கய மாகத்
    தொடர்ந்தது தானேஅச் சோதியுள் நின்றே.

Transliteration

kiḍandadu tāṉē kiḷarpayaṉ mūṉṟu
    naḍandadu tāṉē uḷnāḍiyuḷ nōkki-p
paḍarndadu tāṉē paṅgaya māga-t
    toḍarndadu tāṉēya-c cōdiyuḷ niṉṟē.

Translation

A transformation that begets benefits three
    Prāṇa begins to course inward through the central channel
Consciousness, spreads inwards towards the lotus
    And the luminous light, in sojourn inward, follows.

Commentary

The transformation Tirumūlar speaks of in the previous verse is the shift in consciousness towards the divine. Here he speaks of its effects. First, the movement of prāṇa remains in the central nāḍi,

rather than flowing in iḍā and piṅgalā. Second, consciousness now attuned to inward experience, follows the path of prāṇa through the ādhāras. This is a major achievement. Consciousness penetrates the ascending pathway, where it experiences higher levels of grace-light. Third, grace-light reveals itself as luminous light at the ājñā cakra, and guides the soul to liberation.

Mandiram 719

தானே எழுந்தஅத் தத்துவ நாயகி
    ஊனே வழிசெய்தெம் உள்ளே யிருந்திடும்
வானோர் உலகீன்ற அம்மை மதித்திடத்
    தேனே பருகிச் சிவாலய மாகுமே.

Transliteration

tāṉē eḻundava-t tattuva nāyagi
    ūṉē vaḻiceydem uḷḷē yirundiḍum
vāṉōr ulagīṉṟa ammai madittiḍa-t
    tēṉē parugi-c civālaya māgumē.

Translation

Mother of tattvas, on Her own arises within
    The body as the pathway, she, too, abides therein
Consider Her, creator of the celestial world, as your salvation
    You shall drink the nectar; body becomes Śiva's abode.

Commentary

While the seeker's efforts to reach ultimate experience are important, God's grace chooses the time and manner of adopting him. So it appears, the mother of all tattvas arises within, on Her own. At the same time, it is incumbent to know the body is the temple in which to worship Her, the vehicle in which to reach Her,

and the abode of Her grace. Therefore, devotion and dedication to Mother Kuṇḍalini Śhakti is a most precious asset. For without Her grace one will not drink the nectar of bliss, which flows from Her unity with Lord Śiva, and become perfected in celestial existence.

Mandiram 720

திகழும் படியே செறிதரு வாயு
  அழியும் படியை அறிகில ராரும்
அழியும் படியை அறிந்தபின் நந்தி
  திகழ்கின்ற வாயுவைச் சேர்தலு மாமே.

Transliteration

tigaḻum paḍiyē ceṟitaru vāyu
  aḻiyum paḍiyai aṟigila rārum
aḻiyum paḍiyai aṟindapiṉ nandi
  tigaḻgiṉṟa vāyuvai-c cērdalu māmē.

Translation

Prāṇa conjoined to give light and luster
  People know not, steps down in stages
Knowing this step-by-step decline and (preventing it)
  One will have life enough, to attain Nandi.

Commentary

Tirumūlar continues to underscore the importance of prāṇāyāma. Prāṇa can be increased and stored in the body, making the body lustrous, less affected by the effects of gravity and time. Unaware of this, people proceed to lead sense-driven lives and waste prāṇa. The seeker knows the power of prāṇa to take him beyond the bodily into spiritual realms, and hence learns and practices

assiduously methods to control the prāṇa. Learning to prolong life purposefully enables one to attain the holy feet of God.

Mandiram 721

சோதனை தன்னில் துரிசுறிக் காணலாம்
நாதனும் நாயகி தன்னிற் பிரியுநாள்
சாதன மாகுங் குருவை வழிபட்டு
மாதன மாக மதித்துக்கொள் ளீரே.

Transliteration

cōdaṉai taṉṉil turicuṟi-k kāṇalām
nādaṉum nāyagi taṉṉil piriyunāḷ
cādaṉa māgum kuruvai vaḻipaṭṭu
mādaṉa māga madittu-k koḷḷīrē.

Translation

Doubtless, you should discern by your practices
The day the Lord bids adieu to His Consort
Worship the Guru that shows the way
And reckon it as your supreme wealth.

Commentary

This verse is of an esoteric nature, and diverse interpretations have been given. According to Arunai Vadivel Mudaliār (Dharmapura Adheena Publication) there are specific signs indicating the departure of Śiva from Śakti within the body and the end of life. The seeker learns these signs from the Yoga guru to know the life span available to him. This is said to provide supreme wealth for the seeker who will use such knowledge to intensify yogic practice.

But the interpretation may not be totally appropriate. The verse appears to refer to the seeker's experience in the course of yogic discipline, nearing the Lord through His Grace, and veering away from *tirodhāna śakti*, who had helped the soul entrenched in the world of matter discharge its karma and shed its impurities. The statement that the Lord separates from His consort may explain how the Lord withdraws *tirodhāna śakti* to manifest His *aruṭ śakti*.

Mandiram 722

ஈராறு கால்கொண் டெழுந்த புரவியைப்
    பேராமற் கட்டிப் பெரிதுண்ண வல்லிரேல்
நீரா யிரமும் நிலமாயி ரத்தாண்டும்
    பேராது காயம் பிரான்நந்தி ஆணையே.

Transliteration

īrāṟu kālkoṇ ḍeḻunda puraviyai-p
    pērāmal kaṭṭi-p periduṇṇa vallirēl
nīrā yiramum nilamāyi rattāṇḍum
    pērādu kāyam piraṉ nandi āṇaiyē.

Translation

The horse, speeding away on legs twelve,
    Hold it steady and enjoy the hearty repast
For a thousand years, neither water nor earth
    Will degrade in body. Upon Lord Nandi's word.

Commentary

Prāṇa is the horse with twelve legs, which moves out of the body twelve inches with every exhalation. When the yogin practices prāṇāyāma assiduously, he ensures prāṇa is not wasted, maximizing

life-span. The hearty repast is the flow of nectar in the *candra maṇḍala* or the lunar sphere at the top of the head. "Water and Earth" and other elements are the *pañca mahā bhūtas,* five great elements, which are the constituents of the gross body. When prāṇa and soul leave the body, the gross elements involute into their subtle source known as *tanmātras.* The seeker controls the flow of prāṇa, prolonging life and maintaining integrity of the five elements of the gross body. According to Tirumūlar it is possible for the five elements to remain in the body fully integrated and functional for thousands of years. As such, the verse allows us to imagine that Tirumūlar and other Siddhas did in fact live for amazingly long periods.

Mandiram 723

ஓசையில் ஏழும் ஒளியின்கண் ஐந்தும்
 நாசியின் மூன்றும் நாவில் இரண்டுந்
தேசியுந் தேசனுந் தன்னிற் பிரியுநாள்
 மாசறு சோதி வகுத்துவைத் தானே.

Transliteration

ōcaiyil ē̱lum oḷiyiṉkaṇ aindum
 nāciyiṉ mūṉṟum nāvil iraṇḍum
tēciyum tēcaṉum taṉṉil piriyunāḷ
 mācaṟu cōdi vaguttuvait tāṉē.

Translation

Sound composed of the seven, light of five,
 Nose of three, tongue of two
Thus, the spotless luminescence laid down the order
 For the day when the Divine separates from the Divine.

Commentary

There have been many different interpretations of this verse and not unexpectedly, considering the structure and language used. One interpretation is that the subtle *tanmātras*, which are causes for gross elements became manifest when by grace of the supreme power, Prāṇa and kuṇḍalini come into being and activity. The word "separates" has been taken to mean "become manifest" for facilitating this interpretation of a multitudinous union of the One.

This may be somewhat labored. Another plausible interpretation flows more directly from the translation of the verse; Śiva separates from kuṇḍalini śakti. What amounts to the soul separating from the gross body? The elements of the body must merge with the subtle *tanmātras*. It may be that, what is described here is the process of merging, documented in the Upaniṣads. Tirumūlar speaks of seven components of sound and the like. Established tradition says that from the grosser to subtle elements, the merger occurs with the *tanmātras*, suggesting sound should come last.

13. The Art of Keeping the Body Intact

The title for the next sixteen mandirams in Tamil is *kāyasiddhi upāyam*. *Kāyam* means body and by definition includes both the gross body and the subtle bodies. Siddhi here could be taken to mean fulfillment. Hence, it is fulfillment of the purpose of the body that is of concern in this section. Patently, the body must be kept intact, purposeful, functional in all its aspects, such that the soul residing therein may seek to fulfill its purposes. Experiencing the fruits of karma, discharging karmic debt and seeking to ascend the spiritual ladder by the grace of God and find eternal sojourn at His holy feet, are purposes the soul will inevitably have to fulfill. For this it needs the body that can withstand tribulations. Hence the body must be intact and healthy. The seeker must avoid and postpone injury and decomposition wrought by nature. This calls for serious effort. The efforts grouped together constitute the path, and it is difficult. It involves discipline. Hence rigorous and systematic Yoga practice is required.

The Tamil word *upāyam* implies all these. Tirumūlar lays emphasis on prāṇāyāma, breath mastery to initiate upward movement of kuṇḍalini, and physical austerities such as *āsana*, as practices for keeping the body in sound health for spiritual advancement of the soul. All these justify the expression, "the art," which is in the title.

The practice of Yoga enunciated in the *Tirumandiram* is crucial for the health and longevity of body and mind, which enable the soul to attain maturity essential for spiritual progress.

Mandiram 724

உடம்பால் அழியில் உயிரார் அழிவர்
திடம்பட மெய்ஞ்ஞானஞ் சேரவு மாட்டார்
உடம்பை வளர்க்கும் உபாயம் அறிந்தே
உடம்பை வளர்த்தேன் உயிர்வளர்த் தேனே.

Transliteration

uḍambār al̲iyil uyirār al̲ivar
tiḍampaḍa meyjñjñānam cēravu māṭṭār
uḍambai vaḷarkkum ubāyam ar̲indē
uḍambai vaḷarttēn̲ uyir vaḷarttēn̲ē.

Translation

If the body disintegrates, the soul, too, is gone.
Neither will it attain to God's knowledge with certainty,
The art of cultivating the body I learnt
My body I nourished. And my soul grew up too.

Commentary

The first line must be understood in the proper context. Tirumūlar is talking of the gross body, which is perishable. The *puriaṭṭa śarīra* consisting of the five senses, mind, intellect and discrimination is not perishable and accompanies the soul after it leaves the body. We may take it that the bodies that require sustenance include the subtle bodies consisting of mind, intellect, *citta,* etc. While the gross body disintegrates, the subtle bodies do not; still there may be some sense in saying they also disintegrate because their quality suffers. But the soul does not disintegrate. It consists of divine light, which is the eternal substance, and the consciousness of each and every soul endures indefinitely. It simply

leaves the body once its life sojourn comes to an end. It may continue to take other bodies in succession of births, so long as karmic obligations exist. So for the words "the soul too is gone" (*uyirāl aḻivar*) we may apply the meaning that it loses the opportunity for spiritual maturation in the particular life.

In succeeding verses Tirumūlar will highlight some of the methods for nourishing the body and soul.

Mandiram 725

உடம்பினை முன்னம் இழுக்கென் றிருந்தேன்
　　உடம்பினுக் குள்ளே யுறுபொருள் கண்டேன்
உடம்புளே உத்தமன் கோயில்கொண் டானென்று
　　உடம்பினை யானிருந் தோம்புகின் றேனே.

Transliteration

uḍambiṉai muṉṉam iḻukkeṉ ṟirundēṉ
　　uḍambiṉuk kuḷḷē yuṟuporuḷ kaṇḍēṉ
uḍambuḷē uttamaṉ kōyilkoṇ ḍāṉeṉṟu
　　uḍambiṉai yāṉirun dōmbugiṉ ṟeṉē.

Translation

The body ere long, I conceived to be foul and dirty
　　Then, inside the body I saw the substance to cherish
Knowing God to have built His Temple inside the body
　　This body I am set upon safeguarding.

Commentary

In the previous verse Tirumūlar stressed the need to protect the body, since the soul resides therein. In this verse he emphasizes that God too has His residence there. Siddhas are fond of saying

the body is the temple of God. But where will God reside, except in the very heart of the soul? The connection between body, soul and God is very close. On many occasions the *Tirumandiram* highlights this truth.

Tirumūlar talks of two stages. There was a time when he was unaware of the divine nature of the body and considered it lowly and unworthy. Then enlightenment dawned on him (presumably after his discipleship under Nandi Deva) and his perception of the body changed. It was then no longer necessary for him to search for God outside himself, for he saw the temple of worship as his very own body, in which abides the altar of his heart.

Mandiram 726

சுழற்றிக் கொடுக்கவே சுத்திக் கழியுங்
    கழற்றி மலத்தைக் கமலத்தைப் பூரித்து
உழற்றிக் கொடுக்கும் உபாயம் அறிவார்க்கு
    அழற்றித் தவிர்ந்துடல் அஞ்சன மாமே.

Transliteration

cuḻaṟṟi-k koḍukkavē cuttik kaḻiyum
    kaḻaṟṟi malattai-k kamalattai-p pūrittu
uḻaṟṟi-k koḍukkum ubāyam aṟivārkku
    aḻaṟṟi-t tavirnduḍal añcaṉa māmē.

Translation

Circulate well the prāṇa, the dirt be gone in a swirl
    Drive the impurity and fill the lotuses
Master the art of coursing the prāṇa up and down
    No more the scorching heat for the body. It has become the collyrium.

Commentary

Among the components of the art, Tirumūlar first talks of prāṇāyāma. By a system of breathing practices, he circulates prāṇa freely through all the nāḍis of the subtle body. In particular, he advises saturating the ādhāra cakras with prāṇa, which drive pranic energy into every nook and corner of the body; in the second line, "lotuses" stand for the ādhāras. If one is able to master prāṇāyāma, according to Tirumūlar, one can postpone death, indicated by the burning of the body in the last line. Instead the mind and body derives supernatural powers capable of manifesting the unmanifest, like the magical collyrium, a paste applied by maidens to darken their eyelashes. The magical collyrium is known to be used by magicians to manifest secret things. Tirumūlar refers here to prāṇāyāma, which can transform the human body so it is capable of revealing the presence of God within itself.

Mandiram 727

அஞ்சனம் போன்றுட லையறு மந்தியில்
    வஞ்சக வாத மறுமத்தி யானத்திற்
செஞ்சிறு காலையிற் செய்திடிற் பித்தறும்
    நஞ்சறச் சொன்னோம் நரைதிரை நாசமே.

Transliteration

añcaṉam pōṉṟuḍa laiyaṟu mandiyil
    vañcaga vāda maṟumatti yāṉattil
ceñciṟu kālaiyil ceydiḍil pittaṟum
    nañcaṟa-c coṉṉōm naraitirai nācamē.

Translation

Body will be like the magical collyrium when prāṇāyāma
You practice thrice, in glorious morn, noon and dusk
Kapa, vāta and pitta will no more be.
Age will not wither. We say all poison will be gone.

Commentary

I have taken some liberties with the translation to bring out the ideas more clearly. Tirumūlar refers to *kapa* (phlegm), *vāta* (wind) and *pitta* (bile) in the three lines differently. The intention is to carryout the practice of prāṇāyāma three times in the day, adjusting and balancing the cycles of the three *doṣas*. Twice a day, each of the three *doṣas* (humors) predominate for four hours, both within the body and in the world. From 6AM to 10AM the water element (*kapa*) will exert the most influence, between 10AM and 2PM fire (*pitta*) will influence, from 2PM to 6PM air (*vāta*) takes over. Again the cycle repeats, from 6PM to 10PM, *kapa,* 10 PM to 2AM, *pitta,* and 2AM to 6AM, *vāta.* Each *doṣa* is found throughout the body but has a particular effect on a particular part of the body, *kapa* from head to diaphragm, *pitta* from diaphragm to umbilicus, and *vāta* from the navel downwards into organs of elimination and reproduction.

Prāṇāyāma practice takes advantage of these times to eliminate impurities from the bodily tissues, bones, blood, plasma, semen, ova, fat, etc.; for the *doṣas* are said to coordinate and direct all structures and substances of the body. The major poison in the body is *ama,* toxic residue of undigested food which can cause disease in the body. Any breakdown in the systems of digestion and metabolism will weaken the body and allow *ama* to be produced and vital energy depleted.

Prāṇāyāma can help uphold the activities of the alimentary canal by providing pure prāṇa to all cells of the body. And it insures a more *sāttvic,* balanced mental state. The mind ultimately determines the health or weakness the body has to disease and imbalance. It is essential to keep the three humors of the body, *kapa, vāta* and *pitta* in balance. Prāṇāyāma helps to maintain balance in both body and mind.

Mandiram 728

மூன்று மடக்குடைப் பாம்பிரண் டெட்டுள
    வேன்ற வியந்திரம் பன்னிரண் டங்குலம்
நான்றவிம் முட்டை யிரண்டையுங் கட்டியிட்டு
    ஊன்றி யிருக்க உடம்பழி யாதே.

Transliteration

mūṉṟu maḍakkuḍai-p pāmbiraṇ ḍeṭṭuḷa
    vēṉṟa viyandiram paṉṉiraṇ ḍaṅgulam
nāṉṟavim muṭṭai yiraṇḍaiyum kaṭṭiyiṭṭu
    ūṉṟi yirukka uḍambaḻi yādē.

Translation

Through the three bends, the snake moves
    Along the machine sixteen-lengths ensure
The two spheres twelve lengths securely fastened
    It will abide therein; intact will be the body.

Commentary

This verse is variously interpreted. But the inner meaning may refer to the awakening of kuṇḍalini. The "three bends" are the uncoiling of the awakened Kuṇḍalini (3 coils). Her half coil

remains. The "machine" is the movement of kuṇḍalini in the suṣumnā nāḍi. The control is due to magnetic attraction of the awakened kuṇḍalini to the ājñā cakra. It is said to be sixteen lengths. The kuṇḍalini rises directly to ājñā with its two petals and "two spheres," on the left the full moon and on the right the sun. There at the ājñā is the concentration fastened. The kuṇḍalini śakti is thereby engaged and held. This union stimulates the flow of nectar from the crown, and the body of organs and glands are preserved.

The "two spheres" may refer to the union of the two *bindus,* red in the sun at mūlādhāra, and white in the moon at the head. Their union is difficult, but through the practice of *vajroli* mudra the two unite in the head. The union of prāṇa and apāna brings about the flow of nectar to preserve the body.

Mandiram 729

நூறும் அறுபதும் ஆறும் வலம்வர
  நூறும் அறுபதும் ஆறும் இடம்வர
நூறும் அறுபதும் ஆறும் எதிரிட
  நூறும் அறுபது மாறும் புகுவரே.

Transliteration

nūṟum aṟubadum āṟum valamvara
  nūṟum aṟubadum āṟum iḍamvara
nūṟum aṟubadum āṟum ediriḍa
  nūṟum aṟubadu māṟum puguvarē.

Translation

One hundred, sixty-six from the right
  One hundred, sixty-six from the left

One hundred, sixty-six up in front
One hundred, sixty-six you shall enter.

Commentary

This verse has been interpreted in two ways. One interpretation is that the prāṇa must freely spiral around the central suṣumnā nāḍi from the right and left, and up in front. Its center of gravity must be the central nāḍi. Perhaps the number of times, be it a hundred and sixty six is not that important. It may be suggested the seeker is capable of living to a ripe age, one hundred and sixty six years.

The other interpretation is to add the numbers and say that prāṇa must circulate one hundred and sixty six times around and inside the suṣumnā nāḍi to ensure long life of the aspirant.

Mandiram 730

சத்தியார் கோயி லிடம்வலஞ் சாதித்தான்
மத்தியா னத்திலே வாத்தியங் கேட்கலாந்
தித்தித்த கூத்துஞ் சிவனும் வெளிப்படுஞ்
சத்தியஞ் சொன்னோஞ் சதாநந்தி ஆணையே.

Transliteration

cattiyār kōyi liḍamvalam cādittāṉ
mattiyā ṉattilē vāttiyam kēṭkalām
tittitta kūttum civaṉum veḷi-p-paḍum
cattiyam coṉṉōm cadānandi āṇaiyē.

Translation

Train the prāṇa to circulate round Śakti's temple left and right
At noon you hear the play of instruments

And the rhythm of the dance, Śiva manifesting
This, the truth we say, by the word of Sadāśiva.

Commentary

"Śakti's temple" mentioned here should mean the subtle body, which is the abode of kuṇḍalini śakti, known as *mahāmāyā-śakti.* Tirumūlar continues the refrain from the previous verse. He says prāṇa should be focused on the central nāḍi, spiralling around it from left to right, as if circumambulating corridors of a Hindu temple. It should spiral upwards along the central nāḍi, and be followed by awakening of the kuṇḍalini. So intently is the seeker focused, he begins to hear the distant sounds of a conch or the waves of the sea, etc. *Madhyānam* or noon refers to the *jāgrata* (waking) state of the seeker. He is in the world, subject to the experience of wakefulness, sleep, dream and dreamless sleep. In this case he is in the wakeful state of a Yogic *sādhaka,* and his inner ears hear subtle sounds. As concentration improves and increases, he hears the jingling bells of the holy feet of the cosmic Dancer, Lord Naṭarāja. Finally he may be blessed with an experience of Lord Śiva.

Sēkkiḻār, the great author of *Periapurāṇam*, refers to a similar experience, when Chera King Chēramān Perumaṉ, one of the Śaivite Nāyaṉārs, hears the sounds of the dancing feet of Lord Naṭarāja at Thilai. Tirumūlar makes a categorical assertion in this verse. By invoking the word Sadāśiva, he emphasizes his own personal experience.

Mandiram 731

திறம்திறம் விந்து திகழு மகார
    முறப்பெற வேநினைந் தோதுஞ் சகார
மறிப்பது மந்திர மன்னிய நாத
    மறப்பெற யோகிக் கறநெறி யாமே.

Transliteration

tiṟattiṟam vindu tigaḻu magāra
    muṟa-p peṟavē niṉain dōdum cagāra
maṟippadu mandira maṉṉiya nāda
    maṟa-p peṟa yōgik kaṟa neṟiyāmē.

Translation

Immanent *makāram, akāram* lit up by bindu
    And *sakāram,* the chant to reach the goal,
Mandiram to regulate, comprehending
    Nāda yogi's accomplishment supreme.

Commentary

This is an important verse but needs to be interpreted with care. Tirumūlar has spoken of prāṇāyāma and awakening of kuṇḍalini as necessary steps to purify the gross and subtle bodies and for higher spiritual accomplishments. The saint now speaks of the *hamsa mantra,* as the essential requisite for regulation of prāṇa and for transcending nāda tattva.

Akāram; the first letter is transfused with *makāram,* which he calls immanent. *Bindu* is the dot that rounds up *akāram, makāram* combination, producing the sound Am or Ham (in Sanskrit). So in the case of *sakāram,* transfused with *makāram,* and rounded with *bindu,* the dot, is produced the sound *sam.* Combining the two, is produced *Hamsam,* as in *Hamsa Nāda.*

Hamsa mantra is well known as the *ajapā mantra,* the sound naturally occurring from basic breathing and the movement of prāṇa in and out of the gross and subtle bodies. The sound *ham* is heard when one inhales, and the sound *sam* is heard when one exhales (some Yoga treatises suggest *ham* is produced while exhaling and *sam* is produced, while inhaling).

The saint says this mantra is required to regulate prāṇa and to control its flow along the suṣumnā nāḍi, which is indicated by the phrase, "mandiram to regulate" in the third line. More importantly, the aim of the yogin is to see the thirty-six tattvas in their true nature, and renounce them in order to remove the three blemishes of āṇava (egoism), karma (cause and effect), and māyā (enslave- ment in matter, or the world). *Nāda-tattva* is the last of the *śuddha-māyā* tattvas, and transcending nāda on the path to jñāna is the goal, all of which is facilitated by the Lord's grace. According to Tirumūlar, the *hamsa* or *ajapā* mantra is the most relevant path to achieve this goal.

Mandiram 732

உந்திச் சுழியி னுடனேர் பிராணனைச்
சிந்தித் தெழுப்பிச் சிவமந் திரத்தினால்
முந்தி முகட்டின் நிறுத்தி அபானனைச்
சிந்தித் தெழுப்பச் சிவனவ னாமே.

Transliteration

undi-c cuḻiyiṉ uḍaṉ nēr pirāṇaṉai-c
cindittu eḻuppi-c civa mandirattiṉāl
mundi mugaṭṭiṉ niṟutti apāṉaṉai-c
cindittu eḻuppa-c civaṉ avaṉ āmē.

Translation

Rising from the navel cavity is prāṇa
By mental chanting, guide it upwards
Position it at the top with Śivamantra
Control *apāna*'s rise, he will be Śiva indeed.

Commentary

Tirumūlar's instructions on the use of the *bīja mantra* and the pañcākṣara, continues in this verse, with the Śiva mantra. He tells us to raise prāṇa from the navel cavity to the top (ājñā cakra), by uttering the relevant chant of the *bīja* mantra silently. It is important to note that he mentions taking the prāṇa from the navel upwards, and control of the apāna upwards. In this practice the normal downward flow of apāna is reversed, and along with the prāṇa rising from maṇipūra, Tirumūlar suggests their mixing of the two, which is required to reach Śiva. The seeker chants the pañcākṣara, Śiva mantra to securely position prāṇa there.

Otherwise prāṇa will have the tendency to escape during recaka. The sound "ham" is said to be the *bīja mantra,* which guides prāṇa on its transit to ājñā cakra. Similarly, the flow of *apāna* (which has a natural tendency to escape) through the lower organs must be controlled by mentally chanting the relevant *bija mantra.*

When this is successfully accomplished the seeker becomes Śiva: of His nature, and one with Him. The fourth line echoes the *mahāvākya* "śoham."

In this verse Tirumūlar calls for arduous Yoga practice, and surrender to Lord Śiva. That will lead to removal of all blemishes and anchor the seeker in Śiva-hood. This requires the guidance of the guru.

Mandiram 733

மாறா மலக்குதந் தன்மே லிருவிரற்
கூறா இலிங்கத்தின் கீழே குறிக்கொண்மின்
ஆறா உடம்பிடை அண்ணலும் அங்குளன்
கூறா உபதேசங் கொண்டது காணுமே.

Transliteration

mārā mala-k-kudam tanmēl iruviral
kūrā ilingattin kīlē kuri-k-konmin
ārā udambidai annalum angu ulan
kūrā ubadēcam kondadu kānumē.

Translation

Upon the space two fingers above the excretory organ
Below the *lingam* one speaks not, meditate
Lord is there, as in the six ādhāras of the body
Experience Him with the help of the unspoken teaching.

Commentary

Lingam in the second line refers to the base of the male sexual organ. Śiva resides in the triangle of mūlādhāra, as a bright and immutable *linga,* known as *swayambu,* and is always with *kuṇḍalini. Swayambulinga* is the form of the Supreme Being, containing all deities (Brahma, Viṣṇu and Śiva), powers and cosmic principles, and into which all is absorbed. The space to be meditated upon is the mūlādhāra, just below the *lingam.* According to the *Skanda-purāṇa,* the entrance to the *linga* is guarded by *kuṇḍalini's* coils. The Lord is seated there as in all other ādhāras.

The guru's esoteric mantra, when given to the disciple, is not to be chanted aloud. Here it may be taken as *pañcākṣara.* It also

refers to the *bīja mantra* relevant for the mūlādhāra dhyāna or meditation. Kuṇḍalini is aroused at the *nāda* level. It is due to motion (*spanda*) caused by *nāda,* that this subtle point of *swayambulinga* dissolves into its related cosmic principles. So when kuṇḍalini is aroused all its deities, powers and cosmic principles are absorbed into her. Awakened kuṇḍalini opens the path to the Super-consciousness of the Lord.

Mandiram 734

நீல நிறனுடை நேரிழை யாளொடுஞ்
சாலவும் புல்லிச் சதமென் றிருப்பார்க்கு
ஞாலம் அறிய நரைதிரை மாறிடும்
பாலனு மாவர் பராநந்தி ஆணையே.

Transliteration

nīla niṟaṉuḍai nēriḻai yāḷoḍum
cālavum pulli-c cadameṉ ṟiruppārkku
jñālam aṟiya naraitirai māriḍum
pālaṉum āvar parānandi āṇaiyē.

Translation

Joined to the blue-hued Damsel, well decorated
In total surrender, abiding in that final refuge
World knows, shrinking and wrinkling will go
Youth back again, upon the word of Nandi the great.

Commentary

Tirumūlar takes the seeker further along the experiential path. Here He speaks of the blue-eyed damsel, who is none other than Śakti, the Lord's Consort. Beyond the ājñā cakra, if the seeker persists in Yoga discipline and continues the journey, kuṇḍalini

leads him to sahasrāra, the region of Śakti where pure grace confers vivid experience. Once the seeker reaches this, he must surrender totally, acknowledging Śakti as the goal and final refuge; which is implied by the second line. The sense of exhilaration that follows is capable of reversing the natural process of ageing and decay, restoring youth, vigor and vitality. Tirumūlar, doubtless, is speaking from his experience.

Mandiram 735

அண்டஞ் சுருங்கில் அதற்கோ ரழிவில்லை
　　பிண்டஞ் சுருங்கிற் பிராணன் நிலைபெறும்
உண்டி சுருங்கில் உபாயம் பலவுள
　　கண்டங் கறுத்த கபாலியு மாமே.

Transliteration

aṇḍam curuṅgil adaṟkōr aḻivillai
　　piṇḍam curuṅgil pirāṇaṉ nilai peṟum
uṇḍi curuṅgil ubāyam palavuḷa
　　kaṇḍam kaṟutta kabāliyu māmē.

Translation

Let the world aṇḍam shrink, that will not die
　　Let the body shrink, stable will be the prāṇa
Eating less, methods are many.
　　Dark-throated Kapāli One, too, can be.

Commentary

The word *aṇḍam* in the first line means the world. It also means egg, or seed. So some writers have interpreted the first line to mean, let the sexual seed not be wasted and the body will be protected.

According to Yoga treatises, sexual austerity promotes health and longevity. But in this case it is doubtful Tirumūlar is talking of sexual discipline. The other possible meaning, "world," has been chosen here. One may conclude that in the first line Tirumūlar is talking of the world as a whole. Among the primary elemental functions of creation, preservation, and destruction, such a world (in part) constantly involutes or shrinks, the elements continually degrading into their subtle components. But it does not die, in the sense in which we normally use the term.

In the second and third lines, Tirumūlar seems to advocate yogic austerity in the practice of food habits, which leads to the shrinking of needs of the gross, physical body; thereby empowering the subtle bodies to diminish physical requirements and exert greater freedom and control, creating conditions more favorable for spiritual evolution. In the third line, he seeks to assure the seeker, that the shrinkage of the gross body due to fasting and restraints in eating can be minimized through yogic methods. Through this process, the soul may evolve rapidly and become one with Lord Śiva.

Kapāli is another name for Lord Śiva who is said to have a skull in hand (one of many representations). 'Dark Throated' refers to the purāṇic story of Śiva swallowing the *ālāhala* poison, which arose when the ocean of milk was being churned by the Devas and Asuras seeking the nectar of immortality. Lord Śiva did this to save the world from total destruction and Pārvāti His consort stopped the poison at His throat before He could completely ingest it, darkening His throat.

Mandiram 736

பிண்டத்துள் உற்ற பிழக்கடை வாசலை
அண்டத்துள் உற்று அடுத்தடுத் தேகிடில்
வண்டிச் சிக்கு மலர்க்குழல் மாதரார்
கண்டிச் சிக்குநற் காயமு மாமே.

Transliteration

piṇḍattuḷ uṟṟa piḻakkaḍai vācalai
aṇḍattuḷ uṟṟu aḍuttaḍut tēgiḍil
vaṇḍi-c cikku malar-k-kuḻal mādarār
kaṇḍi-c cikkunal kāyamu māmē.

Translation

The ultimate door of licentiousness of the body
Let there be a step-by-step rise to the top
Women decked in flowers that bees love
Cast an amorous glance at such body.

Commentary

The first line intends to convey the idea of a rear entrance, which is a door to licentiousness. The saint wants the seeker to rise "to the top" (ājñā cakra), by steps, moving from one ādhāra to another. It is strange but true, that as one gives up sexual thoughts and conduct, the body becomes more attractive to others. But the spiritual seeker is not interested in attracting others, for his thoughts are not of the world. The saint merely says that because of such abstentions, the seeker's body will grow in strength, vitality, and longevity, all of which are essential for successful spiritual sādhana.

Mandiram 737

சுழலும் பெருங்கூற்றுத் தொல்லைமுன் சீறி
  அழலும் இரத்தத்துள் அங்கியுள் ஈசன்
கழல்கொள் திருவடி காண்குறில் ஆங்கே
  நிழலுளுந் தெற்றுளும் நிற்றலு மாமே.

Transliteration

cuḻalum peruṅkūṟṟu-t tollaimuṉ cīṟi
  aḻalum irattattuḷ aṅgiyuḷ īcaṉ
kaḻalkoḷ tiruvaḍi kāṇguṟil āṅgē
  niḻaḷum teṟṟuḷum niṟṟalu māmē.

Translation

Showing His wrath against Yama's unceasing harassment
  The Lord, forever, fumes in the fire of the chariot
Experience the anklet-decked holy feet of the Lord there
  In cool shade or difficult hurdles steadfast will you remain.

Commentary

In the first line, Tirumūlar speaks of Yama's harassment, and the Lord's opposition to him for the defense of the souls. The term harassment implies it is unceasingly unjustified. Such cases are those of souls that have surrendered totally to Lord Śiva, such as in the case of Mārkaṇḍeya. In those events Lord Śiva demonstrates His wrath and confers immortality.

Lord Śiva is seated in the chariot ablaze with fiery light. Chariot by its likeness stands for the triangle at the base of the human body, the mūlādhāra. Fire is significant: It is the medium of the Lord to channel divine light into the creation or māyā. It stands for the nourishing heat, which sustains the body and represents the Lord

who shines through the body as the fire of kuṇḍalini śakti, the foundation of human existence and consciousness. The whole body is the temple of Lord Śiva. Through *dhyāna* one can focus on a particular aspect of Lord Śiva's greatness. Without His Grace it is impossible for the yogin to achieve anything. Worship of the Lord is an essential tool before the seeker can affect improvement of longevity and spiritual advancement; this is Bhakti Yoga.

Mandiram 738

நான்கண்ட வன்னியும் நாலு கலையேழுந்
    தான்கண்ட வாயுச் சரீர முழுதொடும்
ஊன்கண்டு கொண்ட வுணர்வு மருந்தாக
    மான்கன்று நின்று வளர்கின்ற வாறே.

Transliteration

nāṉkaṇḍa vaṉṉiyum nālu kalaiyēḻum
    tāṉkaṇḍa vāyu-c carīra muḻudoḍum
ūṉkaṇḍu koṇḍa uṇarvu marundāga
    māṉkaṉṟu niṉṟu vaḷarginṟa vāṟē.

Translation

The fire I saw, four *kalās,* seven
    Prāṇa courses through the body in toto
Food for the hunger that body knows
    How the dear fawn grows this way.

Commentary

This is a somewhat unusual verse, wherein Tirumūlar shows poetic imagination. The fawn is analogously compared to the soul. Tirumūlar describes the way souls are to be nourished. The soul's

nourishment is not conventional food that the gross physical body needs, but consists of the divine fire in the mūlādhāra (*mūlāgni*), the four *kalās* consisting of a *Akaram, Ukaram, Makaram* and *Bindu,* and the seven ādhāras through which prāṇa courses and fills the whole body. Even as the gross body knows hunger, the subtle body craves nourishment. But its food is different, and will help the body and soul scale spiritual heights. (It also may be noted that deer are herbivores or vegetarian, and imply that spiritual purification occurs by way of a vegetarian diet.)

Mandiram 739

ஆகுஞ் சனவேத சத்தியை அன்புற
    நீகொள்ளின் நெல்லின் வளர்கின்ற நேர்மையைப்
பாகு படுத்திப் பல்கோடி களத்தினால்
    ஊழ்கொண்ட மந்திரந் தன்னால் ஒடுங்கே.

Transliteration

āguñ caṉavēda cattiyai aṉbuṟa
    nīkoḷḷiṉ nelliṉ vaḷargiṉṟa nērmaiyai-p
pāgu paḍutti-p palkōḍi kaḷattiṉāl
    ūḻkoṇḍa mandiram taṉṉāl oḍuṅgē.

Translation

The skills like posture, (*āgumcaṉa*) to transform the body (*vēda catti*)
    Be intent on pursuing. The energy that makes the paddy grow
See it made available at countless places
    Following time honored mantra, totally focused.

Commentary

The word *āguñcaṉa* can mean Yogic posture. It can also be split as *āgum* and *janam,* a shortened form of *jaṉaṉam,* which may mean body. The two meanings have been combined in this translation.

Vēdacatti is the transforming energy, which converts baser metal into gold. Here, a body of filth will be made fit for God by yogic practices.

In the second and third lines, Tirumūlar refers to the energy of the Lord that pervades the universe, from a tiny paddy seed to a multitude of galaxies. It is the same energy, the Grace of Lord Śiva that propels the growth of a paddy seed and is found distributed through all gross and subtle bodies. Understanding the true nature of this energy, and following the disciplines laid down with time honored mystical mantras and practices will help the seeker achieve *kāya-siddhi.* Like the spread of the Lord's Energy, the *upāyas* (instructions) are many. The saint seems to say he has pointed out only a few of them.

14. The Wheel of Time

Kāya siddhi, or keeping the body intact, would imply the seeker is able to transcend time. In the cosmic world and the world of microcosm, time or *kāla* marches irresistibly. The ravages of time on body and mind are clear and readily observable. No one is able to escape it. In the section on *kāya siddhi*, Tirumūlar showed us the art of transcending time by way of prāṇāyāma, awakening kuṇḍalini, invocation of *mantra-śakti*, and above all, the grace of God.

To the ordinary man bound to the world and *samsaric* bondages, time constitutes the biggest challenge. In Śaiva Siddhānta philosophy, time is a *tattva*, a category of the realm of pure-impure delusion (*śudda-aśudda māyā*). The earnest yogin in pursuit of God's grace and knowledge, has to become free from constraints of the thirty-six *tattvas* including the *kāla* (time) *tattva*. The yogin must therefore know the constituents of time, conduct his observances at the right time, and avoid inauspicious times for his practice. He must first master time before he gets free from it.

Mandiram 740

மதிவட்ட மாக வரையைந்து நாடி
 இதுவிட்டிங் கீரா றமர்ந்த அதனாற்
பதிவட்டத் துள் நின்று பாலிக்கு மாறு
 மதுவிட்டுப் போமாறு மாயாலுற் றேனே.

Transliteration

madivaṭṭa māga varaiyaindu nāḍi
 iduviṭṭiṅ gīrā ṟamarnda adaṉāl

padivaṭṭat tuḷnin̲r̲u pālikku mār̲u
maduviṭṭu-p pōmār̲u māyalur̲ r̲ēn̲ē.

Translation

The moon's circle, the groups five (*varai aindu*)
Proceeding on to the seat of the twelve
The Lord, seated in the circle protecting
The manner of its exit are the subject of my inquiry.

Commentary

This is an obtuse verse giving room to various interpretations. Tirumūlar lists certain subjects he wants to explore. The moon's orbit around the earth through the skies consists of twelve periods or *rāśis*, of which six fall in the first (or bright) fortnight, and the remaining six fall in the second or dark fortnight. According to the saint, as the man travels along, it encounters *varai aindu,* which is here translated as "groups five." This could possibly refer to the five groups of star-constellations prominent during the moon's journey (depending on the seasons). Tirumūlar also examines the manner in which Lord Śiva extends protection to the soul still in the body. He also discusses the manner in which the soul leaves the body at the appointed time determined by Lord Śiva. It is the nature of time in the ordinary course of life Tirumūlar talks about under this section titled *kāla cakram.*

Other writers relate the region of the moon to the subtle body; and *varai aindu* has been spoken of as five mountains therein, possibly referring to five ādhāras. Twelve is interpreted as twelve finger lengths that the prāṇa travels in its natural escape. However these ideas do not seem to make a cogent explanation.

"Its" in the last line refers to the soul, which leaves the body according to the time fixed by God.

Mandiram 741

உற்றறி வைந்தும் உணர்ந்தறி வாறேழுங்
    கற்றறி வெட்டுங் கலந்தறி வொன்பதும்
பற்றிய பத்தும் பலவகை நாழிகை
    அற்ற தறியா தழிகின்ற வாறே.

Transliteration

uṟṟaṟi vaindum uṇarndaṟi vāṟēḻum
    kaṟṟaṟi veṭṭum kalandaṟi voṉbadum
paṟṟiya pattum palavagai nāḻigai
    aṟṟa daṟiyā daḻigiṉṟa vāṟē.

Translation

Sensory knowledge five, understanding the sixth, the seventh too
    Learning the eight, experience the ninth.
Conduct through learning the tenth by such variety
    Time passes, no one knows, and ignorance for ever.

Commentary

This is a true-to-life portrayal and the description is graphic. Sensory knowledge is obtained through five senses, utilizing five instruments of perception and five instruments of action. "Five" stands for all these. It is the internal instruments of mind and intellect that provide "understanding," which is known as the sixth sense. The soul receives perceptual knowledge and gets immersed. Consciousness of soul is really the seventh source of knowledge-activity. Besides sensory knowledge, "learning" through scholastic

listening is the eighth level of knowledge acquisition. Not content with these, man is always eager for direct "experience," which is the ninth. He involves himself in activities galore, inspired by the senses or mental inquiries. Even as he acts, there is an underlying learning process, which confers a kind of wisdom. As knowledge accumulates, the desire to regulate one's "conduct" and practice becomes dominant. This is the tenth stage of activity.

Tirumūlar says that as man plunges into multifarious sources of knowledge, time elapses without one knowing. So long as man is motivated by sensory impulses, the net gain that will enhance his spiritual awareness is near-zero: these activities amount to a colossal waste of time.

Mandiram 742

அழிகின்ற ஆண்டவவை ஐயைஞ்சு மூன்று
    மொழிகின்ற முப்பத்து மூன்றென்ப தாகுங்
கழிகின்ற காலறு பத்திரண் டென்ப
    தெழுகின்ற ஈரைம்ப தெண்ணற் றிருந்தே.

Transliteration

a̲ligi̲n̲ra āṇḍavavai aiyaiñcu mū̲n̲ru
    mo̲ligi̲n̲ra muppattu mū̲n̲re̲nba dāgum
ka̲ligi̲n̲ra kāla̲ru pattiraṇ ḍe̲nba
    de̲lugi̲n̲ra īraimba deṇṇa̲r ṟirundē.

Translation

Twenty eight, the life span may be
    Thirty three, one does talk about
Sixty two, the passing limit, they also say
    To count hundred, the final limit is also the rule.

Commentary

Since Tirumūlar is dealing with time, he answers the question of the age of departure. Only various periods are mentioned. The Lord decides when the soul departs from the body. He speaks of the ages twenty-eight, thirty-three, sixty-two and one hundred.

The first line mentions twenty-eight. Arunai Vadivel Mudaliār (Dharmapura Adheena Publications) mentions the figure as 13, adding five and five and three. One hundred years appears to be the commonly accepted limit of life. The life cycle is different for different souls, each with unique karmas that are to be discharged (as ordered by God) during a particular life.

Mandiram 743

திருந்து தினமத் தினத்தி னொடுநின்
　　றிருந்தறி நாளொன் றிரண்டெட்டு மூன்று
பொருந்திய நாளொடு புக்கறிந் தோங்கி
　　வருந்துத லின்றி மனைபுக லாமே.

Transliteration

tirundu ti̱namat ti̱natti ṉoḍuniṉ
　　ṟirundaṟi nāḷoṉ ṟiraṇḍeṭṭu mūṉṟu
porundiya nāḷoḍu pukkaṟin dōṅgi
　　varunduda liṉṟi maṉai pugalāmē.

Translation

The birth day, centering on that day,
　　The star at birthday, the second and eleventh
Thus matching and comparing the star appropriate
　　With ease you may enter the house. (*maṉai*)

Commentary

Maṉai in the last line can mean house (for housewarming). It can stand for domestic bliss. This verse consults astrology to select the best dates for starting a new domestic life *(grahasthāśrama).* But it is doubtful whether Tirumūlar had this in mind. Since this section known as *kālacakra* occurs in the third Tandiram dealing with Yoga, writers have suggested the verse refers to the time most auspicious for starting Yoga practices, and have interpreted "entering the house" *maṉai puga* on the last line in this light.

The belief that any good activity and certainly a spiritual task should commence only at auspicious times is long held in Indian religious traditions, and is here stressed by Tirumūlar. Auspicious events are related to auspicious stars, and the day on which they rise in the sky should be calculated with reference to the star at birth time. Tirumūlar speaks of the star on ones' birth day, the star on the third day thereafter, and the star on the eleventh day thereafter as congenial for this purpose. Some writers speak of stars on different days. A detailed account of this with reference to the selection of suitable days for carrying out a wide variety of activities concerning human affairs (both for a householder and for a monk) may be found in Indian astrology.

Time has a long hand. We may say it has a finger in every pie. But, according to Tirumūlar, time is not to be viewed in isolation, but seen in cosmic perspective. Man's life is internally connected with the cosmos, and when it runs properly attuned, it is in harmony and peace. Eons of study and collections of data on this subject led to formation of certain guiding astrological principles, certain "do's and don'ts," which man would do well to follow in his own interests.

Mandiram 744

மனைபுகு வீரும் மகத்திடை நாடி
    எனவிரு பத்தஞ்சும் ஈரா றதனால்
தனையறிந் தேறட்டுத் தற்குறி யாறு
    வினையறி யாறு விளங்கிய நாலே.

Transliteration

maṉaipugu vīrum magattiḍai nāḍi
    eṉaviru pattañcum īrā ṟadaṉāl
taṉaiyaṟin dēṟaṭṭu-t taṟkuṟi yāṟu
    viṉaiyaṟi yāṟu viḷaṅgiya nāḷē.

Translation

Intent upon entering the house, inquire within yourself
    Sun's circle traverses three hundred and sixty days
That the circle and the parts may be more or less
    Such variation in movement being six or four days.

Commentary

In this verse Tirumūlar is talking of auspicious times for entry of the house, that is, for the start of Yoga practice. He brings in a new consideration. He is talking of the earth's revolution round the sun, which he calls "sun's circle." We all know it takes 360 days (roughly) for the earth to go round the sun one time. As the earth transits the various *rāśis* (sign of the zodiac) round the sun (so does the moon), Tirumūlar says quite correctly that in some years the earth may take a slightly more time to complete the revolution; say six days, and in a few other years, four days less. As a result, the earth's stay in a particular *rāśi* could be altered; and this may affect fortunes. So the saint wants us to study the actual number of

days and planetary alterations before entering the house. Once a seeker decides to follow the astrological discipline, he should follow it carefully. It is interesting to recall the episode in the *Periapurāṇam,* wherein Tirunāvukkarasar cautioned the young Tirugñāṉasambandar about going to Pāṇḍya kingdom, since he feared the Jains might do him harm. The senior saint felt the planets and stars were not auspiciously lined up. The young Tirugñāṉasambandar says granting that, the planets and stars would do no harm to devotees of Lord Śiva. Lord Śiva's Grace would provide the protection.

Mandiram 745

நாலுங் கடந்தது நால்வரும் நாலைந்து
    பாலங் கடந்தது பத்துப் பதினைந்து
கோலங் கடந்த குணத்தாண்டு மூவிரண்
    டாலங் கடந்ததொன் றாரறி வாரே.

Transliteration

nālum kaḍandadu nālvarum nālaindu
    pālam kaḍandadu pattu-p padiṉaindu
kōlam kaḍanda kuṇattāṇḍu mūviraṇ
    ḍālam kaḍandoṉ ṟāṟi vārē.

Translation

Cross you must four, then four and four
    Then young as you are, you must cross five, ten and fifteen
These fateful hurdles one can learn to cross
    By the grace of the formless one, whoever knows.

Commentary

Tirmūlar here lists the possible cessation of physical life at ages of four, "four and four" which equals eight, and then "five, ten and fifteen," which may be added to mean thirty years of age. One can surpass them only by the grace of God. Tirumūlar highlights that egoism convinces man his longevity is determined by his own efforts; he implies this is a superficial belief, and acknowledges that few know of God's presence and will.

Mandiram 746

ஆறும் இருபதுக் கையஞ்சு மூன்றுக்குந்
　　தேறு மிரண்டு மிருபத்தொ டாறிவை
கூறு மதியொன் றினுக்கிரு பத்தேழு
　　வேறு பதியங்க ணாள்விதித் தானே.

Transliteration

āṟum irubaduk kaiyañcu mūṉṟukkum
　　tēṟu miraṇḍu mirubatto ḍāṟivai
kūṟu madiyoṉ ṟiṉukkiru pattēḻu
　　vēṟu padaiyaṅga ṇāḷvidit tāṉē.

Translation

For six twenty, for the next three twenty five
　　For the next two twenty six
For the next one month twenty seven
　　So has the Lord laid down the period.

Commentary

For how many days in a month should Yoga be practiced? Tirumūlar appears to answer the question in this verse. You must

start slowly at first but practice continuously; this appears to be the initial approach. Thus, to start begin, for the first six months it must be twenty days per month; for the next three months it should be twenty-five days; for the next two months, it should be twenty-six days each; and for the twelfth month, it should be for twenty-seven days. One is said to rest during the remaining days. The annual cycle mentioned by Tirumūlar is expected to be continued, till the seeker attains the desired goal.

Mandiram 747

விதித்த இருபத்தெட் டொடுமூன் றறையாகத்
    தொகுத்தறி முப்பத்து மூன்று தொகுமின்
பதித்தறி பத்தெட்டும் பாரா திகணால்
    உதித்தறி மூன்றிரண் டொன்றின் முறையே.

Transliteration

viditta irubatteṭ ṭoḍumūṉ ṟaṟaiyāga-t
    toguttaṟi muppattu mūṉṟu togumiṉ
padittaṟi patteṭṭum pārā digaṇāl
    udittaṟi mūṉṟiraṇ ḍoṉṟiṉ muṟaiyē.

Translation

Cut asunder *(aṟai)* three and classify the twenty-eight
    Let the thirty-three be categorized
Ten and eight are but part of the great elements
    Emanating, please understand, third from the second, second from the first.

Commentary

This verse has been variously interpreted. The meaning is to be derived from the numbers mentioned. *Aṟai* in the first line (at the

end) means to cut. Three ought to be cut and twenty eight retained. Similarly, in the second line Tirumūlar talks of thirty three. These likely refer to categories of tattvas. Śaiva Siddhānta identifies thirty-six categories and the *Tirumandiram* speaks of the same number. From the thirty six, three are to be excluded. A reasonable inference would identify them as prakriti, purusa and māyā since they are not separate categories. Tirumūlar appears to have intended the three be cut from the aśuddha-tattvas, numbering thirty three, retaining only the *śuddha-tattvas*.

In the third line, the saint talks of ten *indriyas* or sense organs, and organs of action. The eight are the *puriaṭṭa kāya* consisting of five *tanmātras* (seeing, smelling, hearing, feeling and tasting), mind, intellect and ego (*ahamkāra*). A total of twenty eight are retained, as mentioned above. He notes that all these are part of the complex of great elements. Obviously he is making the point that the end of the evolutionary process in relation to *tattvas* is the set of five great elements. And in the last line he tells us the five great elements emanate one from the other; for example, earth from water, etc. On this point however there are differences. The five gross elements are said to come from their respective subtle components or *tanmātras*, like earth from smell, water from taste, etc.

The point to note here is that just as there is evolution, preservation and destruction of matter, in the development of yogic awareness there is also its involution into subtle components, the returning of awareness to the original subtle creations of maya, and beyond to the supreme source, Lord Śiva. All this is influenced by time.

Mandiram 748

முறைமுறை யாய்ந்து முயன்றில ராகில்
    இறையிறை யார்க்கும் இருக்க அரிது
மறையது காரண மற்றொன்று மில்லை
    பறையறை யாது பணிந்து முடியே.

Transliteration

mu̱raimu̱rai yāyndu muyaṉṟila rāgil
    i̱raiyi̱rai yārkkum irukka aridu
ma̱raiyadu kāraṇa ma̱ṟṟoṉṟu millai
    pa̱raya̱rai yādu paṇindu muḍiyē.

Translation

If one does not strive assiduously according to rules
    Difficult indeed, it is for time to stand still
Sages are discreet for no other reason
    Without fanfare earnest seeker must achieve the goal.

Commentary

According to Tirumūlar the disciple of Yoga must practice regularly and for specific periods of time prescribed by an accomplished teacher. Otherwise superficially learned practices will not take the seeker far. It is not going to be possible to arrest the flow of time with a sincere and controlled effort. Instead of encouraging uninterested participants in Yoga mission, the Yoga guru prefers to be discreet and impart teaching only to earnest and willing participants (third line). So Tirumūlar's advice is that the seeker should develop earnestness, approach the proper guru and put into practice what he or she is taught in a humble manner, discreetly, without calling attention to oneself.

Mandiram 749

முடிந்த தறியார் முயல்கின்ற மூர்க்கர்
　　இடிஞ்சில் இருக்க விளக்கெரி கொண்டு
கடிந்தனன் மூளக் கதுவவல் லார்க்கு
　　நடந்திடும் பாரினில் நண்ணலு மாமே.

Transliteration

muḍinda daṟiyār muyalgiṉṟa mūrkkar
　　iḍiñcil irukka viḷakkeri koṇḍu
kaḍindaṉaṉ mūḷa-k kaduva vallārkku
　　naḍandiḍum pāriṉil naṇṇalu māmē.

Translation

The firm path, fools know not. They search elsewhere,
　　With the lamp by the side, they that light it up
Dispel darkness as the flame springs up, uniting with it
　　Life may whirl, they will stay unruffled.

Commentary

Tirumūlar makes a two-fold classification of seekers. One group of seekers has come to know the proper path with the help of the guru who has chosen to teach them the esoteric side of Yoga; and the second group, having no guru and no knowledge of the path, tries various alternatives in ignorance. Seekers who know the proper path are able to find the lamp of knowledge within, in the mūlādhāra. By lighting this lamp, the flame of kuṇḍalini will rise, dispelling darkness and illuminating the true Self. Abiding in the light of awakened kuṇḍalini, the world continues to whirl, but the sage is not disturbed.

Mandiram 750

நண்ணு சிறுவிர னாணாக மூன்றுக்கும்
பின்னிய மார்பிடைப் பேராமல் ஒத்திடுஞ்
சென்னியின் மூன்றுக்குஞ் சேரவே நின்றிடும்
உன்னி யுணர்ந்திடும் ஓவியந் தானே.

Transliteration

naṇṇuṟu ciṟuvira ṉāṇāga mūṉṟukkum
piṉṉiya mārbiḍai-p pērāmal ottiḍum
ceṉṉiyiṉ muṉṟukkum cēravē niṉṟiḍum
uṉṉi yuṇarndiḍum ōviyam tāṉē.

Translation

The friendly little finger be the chord
Together the three will be in the chest enclosed
Joining at the three in the head they remain
Like a picture, even as comprehension arises.

Commentary

The saint talks of iḍā, piṅgalā and suṣumnā nāḍis (the left, right and central subtle channels) as running almost parallel, though close in the heart region, enclosed in the cage of ribs, where the anāhata cakra is located. He likens this to the fingers of the hand when the little finger arches forward and touches the large finger. Hence he speaks of its being the chord.

But according to the saint, in the region of the head, which houses the ājñā chakra, the sahasrāra and *brahmarandra*, the three nāḍis do not run separately in parallel, but the iḍā and piṅgalā merge with the central (suṣumnā nāḍi) and only one central nāḍi runs through the region of the fire, sun and moon located in the head. This is the meaning of the third line.

Finally Tirumūlar says that once the flame of kuṇḍalini reaches the head, the body and mind become still, in the state of cognitive absorption, samādhi.

Mandiram 751

ஓவிய மான வுணர்வை அறிமின்கள்
    பாவிக ளித்தின் பயனறி வாரில்லை
தீவினை யாமுடன் மண்டல மூன்றுக்கும்
    பூவில் இருந்திடும் புண்ணியத் தண்டே.

Transliteration

ōviya māṉa vuṇarvai aṟimiṉgaḷ
    pāviga ḷittiṉ payaṉaṟi vārillai
tīviṉai yāmuḍaṉ maṇḍala mūṉṟukkum
    pūvil irundiḍum puṇṇiyat taṇḍē.

Translation

Know the still consciousness that is perfection
    Its benefits, the sinful ones comprehend not
Know that for the profane body and three regions
    It is the sacred chord that runs through the flowers.

Commentary

Now he talks of poise and stillness of consciousness, which translates roughly as the soul or puruṣa. The saint is talking about freedom from restlessness. According to Tirumūlar, people caught in acts of bondages cannot appreciate this. They do not understand the karmic body of the three regions (of sun, moon and fire), and the method of elevating kuṇḍalini through the ādhāras (described as flowers), all point to Yoga and austerity as the path towards the

Lord. Instead, people use the body for unholy purposes and perpetuate the cycle of birth and death. The three regions are ājñā, sahasrāra and *brahmarandra* in the head, mentioned in the previous verse. When the kuṇḍalini reaches them, one experiences "the still consciousness that is perfection."

Mandiram 752

தண்டுடன் ஓடித் தலைப்பெய்த யோகிக்கு
மண்டல மூன்று மகிழ்ந்துடல் ஒத்திடுங்
கண்டவர் கண்டனர் காணார் வினைப்பயன்
பிண்டம் பிரியப் பிணங்குகின் றாரே.

Transliteration

taṇḍuḍaṉ ōḍit talaippeyda yōgikku
maṇḍala mūṉṟu magiḻnduḍal ottiḍum
kaṇḍavar kaṇḍaṉar kāṇār viṉai-p-payaṉ
piṇḍam piriya-p piṇaṅgugiṉ ṟārē.

Translation

To the yogin who arrives at the top
The three regions and the body are in happy unison
They that saw, saw not seeing,
Distraught are they, their karmic body, subject to death.

Commentary

The yogin who persists in effort and reaches *sahasrāra* at the top enjoys a rare internal harmony, in which the energies of the sun, moon and fire join in harmony with the body and mind in all components. Those who have attained this experience have truly "seen." They have acquired knowledge of reality, which is not textual or scholarly, and can only be acquired by direct experience.

If a person is unable to understand the efficacy of the yogic path and follow it, he misses the greatest opportunity of the most rapid spiritual evolution. The karmic body will decay and die in normal course. Having missed the correct path, they are distraught.

Mandiram 753

பிணங்கி அழிந்திடும் பேறது கேள்நீ
    அணங்குட னாதித்த னாறு விரியின்
வணங்குட னேவந்த வாழ்வு குலைந்து
    சுணங்கனுக் காகச் சுழல்கின்ற வாறே.

Transliteration

piṇaṅgi a̱lindiḍum pē̱radu kēḷnī
    aṇaṅguḍa ṉāditta ṉā̱ru viriyiṉ
vaṇaṅguḍa ṉēvanda vā̱lvu kulaindu
    cuṇaṅgaṉuk kāga-c cu̱lalgiṉṟa vā̱rē.

Translation

Listen how contrariness brings about destruction
    Allow time's course to expand in a woman's company
Life that came with deeds meritorious, decays
    And is caught, as if for a dog in endless swirl.

Commentary

Contrary practices, are things other than a life of Yoga. Yoga is doing the opposite of what gross physical human nature would oblige us to do; hence it is translated as "contrariness." Contrary practices perpetuate the karmic cycle of rebirth. The cause for decay and death according to Tirumūlar, is wasting time in ordinary indulgences, such as seeking enjoyment "in a woman's company." In a subsequent chapter Tirumūlar speaks at length of *Pariyaṅga Yoga,*

which involves cultivation of awareness and control of kuṇḍalini energy during sexual intercourse; it may not be the company of women, which Tirumūlar condemns, but the absence of Yoga. On the other hand, he frequently suggests leaving kith and ḳin (family and friends), inferring that a life of solitude and isolation best suits disciplined Yoga practice. Either way, the clear emphasis is that Yoga should be the basis of a seeker's life, regard- less of externals.

The sun stands for time, and when in the company of woman, one spends (wastes) endless hours; Tirumūlar refers to that condition as "the expanding course of the sun." Time and life are related, they are synonyms; time may be said to denote life. Therefore, it is inferred here that a life of sexual pleasure without Yoga is a road to death and rebirth.

The tragedy, according to Tirumūlar, is heightened by the fact that the present precious life is the product of meritorious deeds in earlier lives, and yet is wasted, as if it is meant for a dog, to be eaten by it. One is swept along by desires "in endless swirl;" whereas by the practice of Yoga, life finds its only true purpose, and is made glorious. The body is purified and becomes the abode of God.

Mandiram 754

சுழல்கின்ற வாறின் துணைமலர் காணான்
தழலிடைப் புக்கிடுந் தன்னு ளிலாமற்
கழல்கண்டு போம்வழி காணவல் லார்க்குக்
குழல்வழி நின்றிடுங் கூத்தனு மாமே.

Transliteration

cuḻalgiṉṟa vāṟiṉ tuṇaimalar kāṇāṉ
taḻiḍai-p pukkiḍum taṉṉu ḷilāmal
kaḻalkaṇḍu pōmvaḻI kāṇaval lārkku-k
kuḻalvaḻi niṉṟiḍum kūttaṉu māmē.

Translation

Not discerning the flowers two in the swirling six
One gets not to the Self, but enters the fire instead
Finding the Holy Feet, if one knows the path to reach there
One'll see the Cosmic Dancer abide in the channel.

Commentary

The Lord, the great Cosmic Dancer from which flow the five fold activities, resides within the world even as He is transcendent. The six ādhāras and nāḍis are in the subtle body, where the seeker experiences the Lord. Yoga is the royal road through which the seeker discerns the presence of the Cosmic Dancer in the holy temple of the subtle body, and specifically in the central suṣumnā nāḍi.

"To enter the fire" means one treads the path of self-destruction by following worldly attachments, remaining in states associated with the lower centers, instead of bringing consciousness into the higher centers where the great Cosmic Dance is witnessed.

Mandiram 755

கூத்தன் குறியிற் குணம்பல கண்டவர்
சாத்திரந் தன்னைத் தலைப்பெய்து நிற்பர்கள்
பார்த்திருந் துள்ளே அனுபோக நோக்கிடில்
ஆத்தனு மாகி யலர்ந்திரு மொன்றே.

Transliteration

kūttan̲ kuriyir̲ kuṇampala kaṇḍavar
cāttiram tan̲n̲ai-t talaippeydu nir̲pargaḷ
pārttirun duḷḷē an̲ubōga nōkkiḍil
āttan̲u māgi yalarndiru mon̲r̲ē.

Translation

To see and hear of the many qualities of the Dancer,
Lead to mastery over philosophy
When one looks within to enjoy the fruits of experience therein
One is close to God and one has the joy of oneness.

Commentary

The first two lines speak of external worship of the Lord's image, the praising of His Divine attributes, and eventual clarity through philosophical knowledge of the Lord. But these occur in the early stages of evolution. The seeker should learn to go beyond external forms of worship and knowledge, and seek the path of inner experience, through inner kriya or worship; that is Kriya Yoga. By giving up external forms and concentrating on the interior, one comes close to the Lord. This brings the joy of realizing oneness with God.

Mandiram 756

ஒன்றில் வளர்ச்சி உலப்பிலி கேளினி
நன்றென்று மூன்றுக்கு நாளது சென்றிடுஞ்
சென்றிடு முப்பதுஞ் சேர இருந்திடிற்
குன்றிடைப் பொன்திகழ் கூத்தனு மாமே.

Transliteration

oṉṟil vaḷarcci ulappili kēḷiṉi
naṉṟeṉṟu mūṉṟukku nāḷadu ceṉṟiḍum
ceṉṟiḍu muppadum cēra irundiḍil
kuṉṟiḍai-p poṉtigaḻ kūttaṉu māmē.

Translation

United thus, many are your gains. Listen
Feeling good, within the three, time will flow
The passing thirty, together they stay
You too, will be like the Dancer, golden hued amidst the mountains.

Commentary

Tirumūlar in this verse talks of immense spiritual benefit that arises from union with Lord Śiva. One must keep in view that this section deals with the wheel of time. The saint says time will flow evenly among the three. "The three" here may be taken to refer to the three spiritual energy channels (iḍā, piṅgalā and suṣumnā nāḍis). Ordinarily, prāṇa flows through either the iḍā or piṅgalā nāḍis, alternating every two hours, with a transition phase of about five minutes when it flows through the suṣumnā nāḍi. This mani- fests physically as breathing alternates every two hours between the left nostril, (associated with the iḍā nāḍi) and right nostril (associated with the piṅgalā nāḍi). Every two hours we breathe for about five minutes through both nostrils. Most practices of Yoga are designed to create a balanced state between the iḍā and piṅgalā nādis, so the prāṇa can flow continuously through the central suṣumnā nāḍi. Experienced yogins generally breathe equally through both nādis

all the time. Here Tirumūlar is saying if prāṇa flows continuously through suṣumnā nāḍi for thirty days, one will realize the presence of the Lord within.

In the third line, the saint speaks of the passage of thirty. This may be taken to refer to thirty days. However, when the yogin regulates the flow of prāṇa in the nādis, he stops the flow of time in the psychological sense, which is implied by the third line.

Some writers explain the "three" in the second line as three stages in prāṇāyāma practice, and "thirty" in the third line as thirty *nāḻigai* (a unit of time). They say the yogin is expected to be in samādhi for thirty *nāḻigai* to become one with the Great Dancer Naṭarāja.

Mandiram 757

கூத்தவன் ஒன்றிடுங் கூர்மை அறிந்தங்கே
    ஏத்துவர் பத்தினில் எண்டிசை தோன்றிடப்
பார்த்து மகிழ்ந்து பதுமரை நோக்கிடிற்
    சாத்திடு நூறு தலைப்பெய்ய லாமே.

Transliteration

kūttavaṉ oṉṟiḍum kūrmai aṟindaṅgē
    ēttuvar pattiṉil eṇḍicai tōṉṟiḍa-p
pārttu magiḻndu padumarai nōkkiḍil
    cāttiḍu nūṟu talaippeyya lāmē.

Translation

Uniting with the Dancer, they grasp the essence,
    In the ten they rise, and the directions eight appear
Seeing the Lord of the lotus, full of bliss.
    The prestigious span of hundred is within their reach.

Commentary

The Great Dancer, Lord Śiva in His aspect as Naṭarāja is also known as Sadāśiva, and is the name of the principle wherein one realizes "I am That." There is no subjective state of consciousness higher than this.

In the second line, the saint refers to "the ten." Commentators have differently interpreted this term. Since this section is on time, we take it to mean the period of ten days in a month. When the yogin maintains his breathing together through both nostrils, his prāṇa flows through the central nāḍi continuously for ten days, and ascent of the kuṇḍalini is made possible.

The appearance of "eight directions" must be a yogic experience, which enables the yogin to shed limited sensory perception and enjoy a total vision.

"The Lord of the Lotus" in the third line refers to Lord Śiva as Naṭarāja, the Cosmic Dancer. The lower ādhāras have gods such as Brahma, Viṣṇu, Rudra and Maheśwara, but they all are aspects of Lord Śiva who is manifest in all lotuses of the ādhāras.

The important indication in this verse is that the yogin who realizes Sadāśiva is able to live the full one hundred years spoken of in the scripture.

Mandiram 758

சாத்திடு நூறு தலைப்பெய்து நின்றவர்
காத்துடல் ஆயிரங் கட்டுறக் காண்பார்கள்
சேர்த்துடல் ஆயிரஞ் சேர இருந்தவர்
மூத்துடன் கோடி யுகமது வாமே.

Transliteration

cāttiḍu nūṟu talaippeydu niṉṟavar
kāttuḍal āyiram kaṭṭuṟa-k kāṇbārgaḷ
cērttuḍal āyiram cēra irundavar
mūttuḍaṉ kōḍi yugamadu vāmē.

Translation

They, that attain the well-known hundred
Nourishing their bodies, a thousand they will see
A thousand more, with their bodies intact
They mature, a million aeons (crore of *yugas*) it could be.

Commentary

According to Tirmūlar, with proper care of the mind and body one could enjoy a life of many aeons. The crucial requirement is the practice of Kuṇḍalini Yoga as indicated in the *Tirumandiram. Prāṇāyāma* awakens the kuṇḍalini, bringing realization first to the immortal spiritual Self, and as one surrenders to the Lord, by His grace immortality can manifest in all five bodies, including the physical.

Tirumūlar mentions a "*crore* of *yugas*." A crore is equal to 10 million. A *yuga* is an aeon or vast span of time. Four *yugas* are spoken of in ancient texts. The Yoga-time is cyclical. The Siddhas are known to talk in terms of long spans of life. While their aim no doubt was to become one with the Absolute Being, Consciousness and Bliss (*sat cit ānanda),* siddhi or perfection encompassed their physical bodies as well. To experience *mokṣa* or liberation from egoism in a diseased body could not be considered the highest possible perfection. The perfection they sought in union with the Lord resulted in physical immortality.

Mandiram 759

உகங்கோடி கண்டும் ஒசிவற நின்று
    அகங்கோடி கண்டு ளயலறக் காண்பார்கள்
சிவங்கோடி விட்டுச் செறிய இருந்தங்
    குகங்கோடி கண்டங் குயருறு வாரே.

Transliteration

ugaṅkōḍi kaṇḍum ocivaṟa niṉṟu
    agaṅkōḍi kaṇḍu ḷayalaṟa-k kāṇbārgaḷ
civaṅkōḍi viṭṭu-c ceṟiya irundaṅ
    gugaṅkōḍi kaṇḍaṅ guyaṟuru vārē.

Translation

Inexhaustible they are after seeing through aeons
    Endless things they see within, Him, too, non separate
Giving up things they get close to Śiva
    For countless ages they remain, in exaltation.

Commentary

Tirumūlar continues to extol the merits of Yoga and refers to the potential of yogins to live for extremely long periods of time without exhausting their life force in ordinary metabolic decay. Connected to an infinite source of life force through the awakening of kuṇḍalini, physical processes of decay are overcome by the constant intake of divine energy, which rejuvenates their bodies. Having let go of attachment and aversion to worldly distractions, they perceive the fundamental reality of Śiva permeating all existence, and are able to draw upon the infinite well of life giving energy. The Lord and souls are not two. One with Śiva, they remain a Witness to the passing of time in history.

Mandiram 760

உயருறு வாருல கத்தொடுங் கூடிப்
 பயனுறு வார்பலர் தாமறி யாமற்
செயலுறு வார்சிலர் சிந்தையி லாமற்
 கயலுறு கண்ணியைக் காணகி லாரே.

Transliteration

uyaruṟu vārula gattoḍum kūḍi-p
 payaṉuṟu vārpalar tāmaṟi yāmal
ceyaluṟu vārcilar cindaiyilāmal
 kayaluṟu kaṇṇiyai-k kāṇagi lārē.

Translation

Some exalt themselves, though still bound by the world
 Others seek worldly gain and enjoyment, still others
Are sunk in aimless actions.
 None of them see the lovely fish-eyed Goddess of grace.

Commentary

The last line refers to Śakti, or Umā, the Goddess of grace who is said to have eyes like those of the fish. Due to ignorance (*āṇava*), egoism, (*ahamkāra*) and māyā (*delusion*) exemplified in the three cases described here, the ordinary person never sees Her. Grace is there to return us to realization of the Divine.

Mandiram 761

காணகி லாதார் கழிந்தோடிப் போவர்கள்
 நாணகி லாதார் நயம்பேசி விடுவர்கள்
காணகி லாதார் கழிந்த பொருளெலாங்
 காணகி லாமற் கழிகின்ற வாறே.

Transliteration

kāṇagi lādār kaḻindōḍi-p pōvargaḷ
nāṇagi lādār nayampēci viḍuvargaḷ
kāṇagi lādār kaḻinda poruḷelām
kāṇagi lāmal kaḻigiṉṟa vāṟē.

Translation

Unperceiving, they wither away pointlessly
Unaware, they indulge in vain talk
Their worldly possessions also pass away without a trace.
Unenlightened, they move towards their own destruction.

Commentary

Tirumūlar is talking of those who have not embraced the spiritual path, and have thus lost the golden opportunity of experiencing God. They fail to perceive the Lord, and remain unaware of their true self. Some think they know a lot and forget themselves in prideful and useless talking. Everything they are attached to also passes away, forgotten. Tragically, they have missed the opportunity for enlightenment.

Mandiram 762

கழிகின்ற அப்பொருள் காணகி லாதார்
கழிகின்ற அப்பொருள் காணலு மாகுங்
கழிகின்ற வுள்ளே கருத்துற நோக்கிற்
கழியாத அப்பொருள் காணலு மாமே.

Transliteration

kaḻigiṉṟa apporuḷ kāṇagi lādār
kaḻigiṉṟa apporuḷ kāṇalu māgum

kaḻigiṉṟa vuḷḷē karuttuṟa nōkkil
kaḻiyāda apporuḷ kāṇalu māmē.

Translation

The permanent treasure they comprehend not.
Seeking only transient things, comprehend too much
Let them gaze within, seeing through the transient
Immortal Being, doubtless, they'll perceive.

Commentary

Due to fundamental ignorance, souls do not understand the nature of this world and the presence of the Lord who is "the permanent treasure" within it. They are filled with worldly pre-occupations and strive after things that are subject to destruction. All souls seek lasting happiness, but are misdirected by things that cannot and do not provide happiness. Despite humans' advanced knowledge of things through science, they are distracted from perceiving the Absolute: *sat cit ānanda.* However, when the seeker goes deep within through the practice of Yoga, he or she can see beyond physical, emotional and mental distractions and become aware of the spiritual dimension, the immortal Self.

Mandiram 763

கண்ணன் பிறப்பிலி காணந்தி யாயுள்ளே
எண்ணுந் திசையுடன் ஏகாந்த னாயிடுந்
திண்ணென் றிருக்குஞ் சிவகதி யாநிற்கும்
நண்ணும் பதமிது நாடவல் லார்கட்கே.

Transliteration

kaṇṇaṉ piṟappili kāṇandi yāyuḷḷē
eṇṇum ticaiyuḍaṉ ēgānda ṉāyiḍum

tiṇṇeṉ ṟirukkum civakadi yāniṟkum
naṇṇum padamidu nāḍaval lārgaṭkē.

Translation

He Kaṇṇaṉ is grace, unborn, see Him as Nandi within
He is quarters eight, the one supreme
He is Śiva, firm and final salvation
A state to attain, truly, for the seeker.

Commentary

The word Kaṇṇaṉ in the first line is usually translated as "the three-eyed," denoting the one whose *ājñā cakra* is awakened. Arunai Vadivel Mudaliār in Dharmapura Adheenam publication derives this word from "kaṇṇōṭṭam," which means "an over-all perception," and uses the word to denote the grace of the Lord, which touches every living thing in the universe. This translation is preferred to others that exist.

Tirumūlar says Lord Śiva can be experienced as Nandi within. Yogic practices referred to in the *Tirumandiram* may lead the seeker to realize the Lord within himself. In the *Yoga-sūtras* I.24, Patañjali says: "Īshvara is the special Self, unaffected by any afflictions, actions, fruits of actions or by any inner impression of desires." (Govindan, *Kriya Yoga Sutras,* page 31). More generally, the word (Nandi) denotes the guru tattva (guru principle), which leads the student from within towards Truth.

The Lord extends in all directions and transcends time. The Supreme One is incomparable. He is the final salvation, and all souls once cleansed of ignorance, are turned towards Him for eternal bliss. Hence He is the one and only thing to be sought.

Mandiram 764

நாடவல் லார்க்கு நமனில்லை கேடில்லை
  நாடவல் லார்கள் நரபதி யாய்நிற்பர்
தேடவல் லார்கள் தெரிந்த பொருளிது
  கூடவல் லார்கட்குக் கூறலு மாமே.

Transliteration

nāḍaval lārkku namaṉillai kēḍillai
  nāḍaval lārgaḷ narapadi yāyniṟpar
tēḍaval lārgaḷ terinda poruḷidu
  kūḍaval lārgaṭku-k kūṟalu māmē.

Translation

The seekers (*nāḍa vallār*) face neither death nor suffering
  King among men they will rise to be
Lovers of wisdom (*tēḍa vallār*) know this truth.
  Let us pass it to the true aspirants.

Commentary

The word "*nāḍa vallār*" in the first line refers to aspirants already advanced in spirituality. These seekers are not at the beginning of their spiritual adventure, they have acquired a basis of direct experience. Such advanced souls are to be the acknowledged leaders of society, blazing the spiritual path for others to see and follow.

The word "*tēḍa vallār*" in the third line has been translated as lovers of wisdom. The line suggests Tirumūlar is referring to scholars familiar with sacred texts, but who may lack experience. The fourth line suggests esoteric instructions pertaining to Yoga (and which lead to divine experience) may be released to those who are sincere aspirants intent on realizing spiritual truth. Some

writers have translated the fourth line as the message to convey the truths to all aspirants.

Mandiram 765

கூறும் பொருளி தகார வுகாரங்கள்
    தேறும் பொருளிது சிந்தையுள் நின்றிடக்
கூறு மகாரங் குழல்வழி யோடிட
    ஆறும் அமர்ந்திடும் அண்ணலு மாமே.

Transliteration

kūṟum poruḷi dagāra vugāraṅgaḷ
    tēṟum poruḷidu cindaiyuḷ niṉṟiḍa-k
kūṟu magāram kuḻalvaḻi yōḍiḍa
    āṟum amarndiḍum aṇṇalu māmē.

Translation

Remember the precious *akāra,* the sound "A" and *ukāra,*
the sound "U,
    Let it remain in your thoughts
And *makāra,* the sound "M," runs through the channel
    The Lord will be seated in the six.

Commentary

Tirumūlar is making reference to AUM. He is referring to *Praṇava-Yoga* as a means of inner purification, making the soul and body fit for the Lord. The *akāra* refers to Śiva, and the *ukāra* refers to Śakti. The sound of AUM is the first manifestation in evolution from the Supreme Being: Śiva-Śakti. By concentrating on it one returns to the Divine source. The seeker turns his attention inward through *pratyāhāra* and *dhāraṇa* concentrating on the *Praṇava* mantra. As its inner chanting becomes more vibrant the makāra sound of "M" starts

moving through the "channel" (suṣumnā nāḍi). The transit takes place through all "six" ādhāras in an experience similar to the one the seeker gets, when by the help of prāṇāyāma the kuṇḍalini rises through suṣumnā. With the purification of the ādhāras, they no longer contain the five elemental śaktis, but become the abode of Lord Śiva Himself. The Witness consciousness pervades all corresponding psychological states (śaktis of each ādhāra or cakra) of the Yogin. Only experienced gurus of Yoga will be able to guide the seeker in this esoteric practice.

Mandiram 766

அண்ணல் இருப்பிட மாரும் அறிகிலர்
　　அண்ணல் இருப்பிடம் ஆய்ந்துகொள் வார்களுக்
கண்ணல் அழிவின்றி உள்ளே அமர்ந்திடும்
　　அண்ணலைக் காணில் அவனிவ னாகுமே.

Transliteration

aṇṇal iruppiḍa mārum aṟigilar
　　aṇṇal iruppiḍam āyndukoḷ vārgaḷuk
kaṇṇal aḻivinṟi uḷḷē amarndiḍum
　　aṇṇalai-k kāṇil avaṉiva ṉāgumē.

Translation

Lord's abode, no one notices
　　Lord's abode, inquire and discern
Seated inside is the Lord, eternal, unchanging
　　See Him; He has become one with you.

Commentary

This verse is repeated in verse 2660 of Tandiram Nine. In the previous verse Tirumūlar spoke of the Lord abiding in all six ādhāras of the earnest yogin. The yogin then is able to experience the presence of the Lord within. Those not given to intense yogic practice and guidance of the proper guru, will not as readily turn inside and "discern" the Presence of pure Witness consciousness. Through the practice of *Aṣṭāṅga*-*Yoga*, Kuṇḍalini-Yoga, and *Praṇava* Yoga, the yogin experiences the presence of the Lord within. This progressively leads to the state described here: a complete surrender of egoistic perspective to the supreme Witness consciousness, wherein one realizes identity with the Lord. The great Śaivite saints have spoken of "becoming of the nature of Śiva." The seeker has become one with the Lord seated in the six ādhāras.

Mandiram 767

அவனிவ னாகும் பரிசறி வாரில்லை
    அவனிவ னாகும் பரிசது கேள்நீ
அவனிவ னோசை ஒளியினுள் ஒன்றிடும்
    அவனிவன் வட்டம தாகிநின் றானே.

Transliteration

avaniva nāgum paricari vārillai
    avaniva nāgum paricadu kēḷnī
avaniva nōcai oḷiyinuḷ onriḍum
    avanivan vaṭṭama dāginin rānē.

Translation

No one knows how He becomes Thyself
    This the way how He becomes thee

He becomes one with the hearing and seeing of Thyself
He stands in the *Praṇava* within you.

Commentary

Tirumūlar continues to elaborate on the union of God with the soul. He says that few understand this because of the subtle nature of the union. Hearing and seeing referred to in the third line are two of the five *tanmātras*, sense elements, which mediate between the sense organs of the ears and eyes and the physical elements of air and fire. Tirumūlar says because the Lord permeates all tattvas, principles of nature (five gross physical elements such as earth, water, fire, air and space, and the corresponding five *tanmātras* of smelling, tasting, seeing, hearing, and touching, the five sense organs, the five organs of action; and the four constituents of cognition, the mind, intellect, ego and and individualized consciousness) it is indeed only He, which perceives, acts and thinks. In sum, there is no activity beyond the awareness of God. Man's sense of wisdom must understand this and light must dawn on him that God is in fact within him.

Mandiram 768

வட்டங்க ளேழு மலர்ந்திடும் உம்முள்ளே
சிட்டன் இருப்பிடஞ் சேர அறிகிலீர்
ஒட்டி யிருந்துள் உபாயம் உணர்ந்திடக்
கட்டி இருப்பிடங் காணலு மாகுமே.

Transliteration

vaṭṭaṅga ḷēḻu malarndiḍum ummuḷē
ciṭṭaṉ iruppiḍam cēra aṟigilīr

oṭṭi yirunduḷ ubāyam uṇarndiḍa-k
kaṭṭi iruppiḍam kāṇalu māgumē.

Translation

Within you blossom the seven cakras
They are the Lord's abode, you know not
When you know how to be one with Him
There you will see Him sweet as sugar.

Commentary

The seven abodes of Lord Śiva, the ādhāras, are the six cakras (psychic energy centers) plus the sahasrāra, which may be considered the seventh. Some have spoken of the sphere of the moon in the head as the seventh. Here again Tirmūlar emphasizes samādhi achieved through Yoga, in which the soul and God are in perfect union. "Sweet as sugar" characterizes the joy, which such a state brings.

15. Measurement of the Life Span

In this section of twenty verses Tirumūlar details procedures by which a person's life span can be measured, and how one can use the science of *swara yoga* or *saravōṭṭam,* in Tamil, to avoid death. A close scrutiny of the verses reveals the saint continues to reiterate the importance of *prāṇāyāma* for longevity and obtaining inner vision of Lord Śiva. Irregular breathing negatively affects one's health and leads to early deterioration of the body's constituent elements. Regular practice of *prāṇāyāma* is imperative if decay of the physical body is to be overcome.

Ordinary breathing through the nostrils is only one phenomenon. The movement of prāṇa through the subtle body is another which is vastly more important. The ancient Siddhas studied the flow of air through the nostrils, and correlated it to the flow of prāṇa in the iḍā, piṅgalā and suṣumnā nādis. They discovered that flow of prāṇa is influenced by the cycles of the moon and sun. They found that prāṇa flows through the iḍā, piṅgalā and suṣumnā nāḍis, not at random but at specific times, in synchronization with lunar and solar cycles. According to *Śivasvarodaya,* a tantric text, the active flow lasts for two and a half *ghatis,* or hours. That is, one ordinarily breathes through only the left or right nostril for this duration, before alternating. In between, there is an interim period of one to four minutes when one breathes through both nostrils. The Siddhas correlated this phenomenon with the periodic cycles of the sun and moon, to determine a *svara cycle.* Developing *Svara* Yoga, they found that by synchronizing the breath with the lunar and solar cycles they could align themselves with a profound life-giving energy.

The moon changes bimonthly with an ascending and descending cycle. The left nostril dominates in the ascending lunar cycle and the right nostril in the descending cycle. The trained practitioner of *Swara* Yoga is able to detect abnormalities in the flow of breath through the nostrils and is able to issue necessary corrections.

The Siddhas have noted that in the ascending moon cycle (the bright half of the month) the left nostril dominates at sunrise on the 1st, 2nd, 7th, 8th, 9th, 14th, and on full moon days; but alternating thereafter with the right nostril every two hours or so. In the same cycle, the right nostril dominates at sunrise during the remaining days, and alternates with the left nostril every two hours or so. In the descending lunar cycle, the dark half of the month, the right nostril dominates at sunrise on the first day, alternating with the left nostril every two hours or so. Then there is a reverse movement every third day, wherein the left nostril dominates at sunrise and alternates with the right nostril thereafter every hour or so.

When one breathes through the left nostril, the lunar channel, the breath comes under the invisible influence of the moon, and such lunar qualities as coolness, steadiness, sobriety, discretion, etc, are thus born or nourished.

When one breathes through the right nostril, the solar channel, the breath comes under the invisible influence of the sun, and solar qualities such as heat, light, bravery, dynamism, enthusiasm, strength, etc, are thus born or nourished.

One can change the trend in breathing by lying down for at least twenty minutes on the side opposite the one which one desires to activate.

When one breathes through the right nostril, one should undertake such work which requires greater exertion. To facilitate digestion, one should therefore lie down on the left side after a meal.

When one breathes through the left nostril, one should undertake work which requires less exertion, such as mental work, study or holy activities. Sleeping on the right side relieves mental stress more.

When one breathes through both nostrils equally, the prāṇa flows through the suṣumnā nāḍi, and is an ideal time for concentration, meditation and spiritual activities. One can remain calm even during difficult circumstances. One develops intuition, telepathy and other latent powers of cognition.

The Siddhas emphasized that by reducing the length of the breath from the normal span, characterized as extending twelve finger lengths to a smaller length, one can increase one's longevity and achieve many spiritual benefits. A striking achievement of the Siddhas was their ability to predict the oncoming of disease and death by carefully observing the flow of the breath through the nostrils (and a few other indications). In normal breathing one breathes out slightly more prāṇic energy than one inhales, and because of this net loss, the body gradually uses up its store of prāṇic energy. By reducing the length of the breath, the loss of prāṇic energy is reduced.

This is not the place to go into the Yoga of breathing in detail. We are concerned here with Tirumūlar's measurement of life-span. The saint is interested in *kāyasiddhi*, the fulfillment of life's purpose, and in the experience of Śiva, and says death of the physical body is possible to prevent, through Yoga.

Mandiram 770

வைத்தகை சென்னியில் நேரிதாய்த் தோன்றிடில்
　　உத்தம மிக்கிடில் ஓராறு திங்களா
மத்த மிகுத்திட் டிரட்டிய தாயிடில்
　　நித்தல் உயிர்க்கொரு திங்களில் ஓசையே.

Transliteration

vaittakai ceṉṉiyil nēridāy-t tōṉṟiḍil
　　uttama mikkiḍil ōrāṟu tiṅgaḷā
matta miguṉḍiṭ ṭiraṭṭiya dāyiḍil
　　nittal uyirkkoru tiṅgaḷil ōcaiyē.

Translation

The palm placed on the head,
　　If it is clear and straight, laudable; if excessive
Death in six months; if it grows and doubles further
　　Death in a month, the soul will face.

Commentary

This is an instance of a Siddha doctrine concerning the life of the soul, with prediction being based mainly on the flow of prāṇa. However, writers have differed in their interpretations. Arunai Vadivel Mudaliār (Dharmapura Adeena Publications) speaks of the prediction on the basis of the weight of the palm when placed on

the head. However there seems to be no basis for this inter- pretation in Siddha science, which is based on the study of the flow of prāṇa.

When the hand is placed on the head, with the fingers touching the forehead and the palm in contact with the nose, if one feels the breath in a steady manner, this is said to be indicative of long life. When excessive flow is experienced, death is near, perhaps in six months. But if the flow of the breath is double, even that excessive amount, it is indicating possible death within a month.

Mandiram 771

ஓசையும் ஈசனும் ஒக்கும் உணர்வின் கண்
    ஓசை யிறந்தவர் ஈசனை உள்குவர்
ஓசை யிறந்தவர் நெஞ்சினில் ஈசனும்
    ஓசை யுணர்ந்த வுணர்விது வாமே.

Transliteration

ōcaiyum īcaṉum okkum uṇarviṉkaṇ
    ōcai yiṟandavar īcaṉai uḷguvar
ōcai yiṟandavar neñciṉuḷ īcaṉum
    ōcai yuṇarnda uṇarvidu vāmē.

Translation

Sound and God, one in ultimate understanding
    Those that transcend sound are with God.
In the hearts of those who transcend sound
    Sound knows God as consciousness.

Commentary

The word *sound* occurring in all four lines refers to *nāda,* the fundamental origination of sound, AUM. Nāda is a tattva and the

first emanation in the evolution of nature. Therefore, yogins who follow the path of *Nāda (Nāda-Yoga)* may experience oneness with God by focusing awareness on this sound and tracing it back to its source. Accomplished yogins transcend the *nāda-tattva* to a non-dual state where neither sound nor word stand between them and God. The Lord resides in their hearts, and they come to understand this with God's grace through the very *nāda* that led them on the royal path.

One may wonder how a verse like this finds place in the section of longevity. The implication here is that by crossing the ocean of birth and death, one transcends time and finds refuge under the holy feet of Lord Śiva in eternity. This requires renunciation and transcendence of the tattvas (including time) that culminate in the *nāda* born in God: this self-realization is the true meaning of longevity.

Mandiram 772

ஆமே அழிகின்ற வாயுவை நோக்கிடில்
    நாமே உறைகின்ற நன்மை யளித்திடும்
பூமேல் உறைகின்ற போதகம் வந்திடுந்
    தாமே யுலகில் தலைவனு மாமே.

Transliteration

āmē aḻigiṉṟa vāyuvai nōkkiḍil
    nāmē uṟaigiṉṟa naṉmai yaḷittiḍum
pūmēl uṟaigiṉṟa pōdagam vandiḍum
    tāmē yulagil talaivaṉu māmē.

Translation

Prāṇa, too, will exit, until upward turned,
Yours the benefit to live long
Wisdom will show you the place among flowers
Master of the world will you be.

Commentary

Tirumūlar wants the student to understand that unregulated prāṇa exits from the body and eventually results in old age and death. If the student knows this and takes all steps to retain and purify prāṇa, then longevity is achieved. With the control of prāṇa and direction of it through the suṣumnā nāḍi, the student able to interiorize his consciousness is given the opportunity to experience the ādhāra cakras, described here as flowers. According to Tirumūlar, the student can acquire the nature of Lord Śiva and assume mastery over the world.

Mandiram 773

தலைவ னிடம்வலஞ் சாதிப்பார் இல்லை
தலைவ னிடம்வல மாயிடில் தையல்
தலைவ னிடம்வலந் தன்வழி யஞ்சில்
தலைவ னிடம்வலந் தன்வழி நூறே.

Transliteration

talaiva n̲iḍavalam cādippār illai
talaiva n̲iḍavala māyiḍil taiyal
talaiva n̲iḍavalam tan̲vaḻi yañcil
talaiva n̲iḍavalam tan̲vaḻi nūr̲ē.

Translation

God's (*talaivan̲*) own left and right few do master
  Grace and illumination, benefit of such mastery
In God's left and right, instruments subside
  With God's left and right, you have a path to a hundred.

Commentary

One technique of prāṇāyāma, that of inhaling through the left nostril and exhaling through the right nostril, then inhaling through the right nostril and exhaling through the left nostril, repeatedly is mentioned here. This technique is also referred to as *nāḍi-śuddhi.* It induces prāṇa to spread throughout all the nāḍis of the subtle body to purify them, and induces prāṇa to flow through suṣumnā nāḍi.

The saint speaks of God's left and right, the intention presumably being that all things are possessions of the Lord as His creations. The word *thalaivan̲* meaning "leader," can refer to God and has been adopted here. Some have interpreted it as prāṇa, and some have taken the meaning as *jīva* or soul. Whatever it is, the saint obviously wants to convey the benefits, including subjugation of the sensory instruments and a life span of a hundred years.

Mandiram 774

ஏறிய வாறினில் எண்பது சென்றிடுந்
  தேறிய ஏழிற் சிறக்கும் வகையெண்ணில்
ஆறொரு பத்தாய் அமர்ந்த இரண்டையுந்
  தேறியே நின்று தெளியிவ் வகையே.

Transliteration

ē̲riya vā̲ri̲nil eṇbadu cen̲r̲iḍum

tēṟiya ēḻil ciṟakkum vagaiyeṇṇil
āṟoru pattāi amarnda iraṇḍaiyum
tēṟiyē niṉṟu teḷiyiv vagaiyē.

Translation

Rising with six, eighty is reached
With seven, if you wish to count
It is sixty knowing the two
Be clear that is how it is.

Commentary

The numbers mentioned here have led writers to different interpretations. One is that if prāṇa is exhaled six-finger lengths, the person may live to eighty years. If however, prāṇa leaves seven-finger lengths, he can expect to live only sixty years. Trumūlar seems to reiterate the well known prāṇāyāma principle that when the length of the out-breath is gradually reduced (by slowing of the breath), longevity is increased.

There is another interpretation not supplanting the above mentioned one, but supplementing it. In the previous verse, the saint spoke of the left and right nāḍis and controlling the flow of prāṇa. We presume the reference to the two nādis continues in this verse. The salutary principle is that the left is used for inhalation and the right for the exhalation. If exhalation through the right nostril is six times the flow through the left one, the person can live to eighty. If the exhalation increases to seven times, longevity is reduced to sixty years. This retention and sublimation of prāṇa becomes crucial for long and healthy living.

Mandiram 775

இவ்வகை எட்டும் இடம்பெற ஓடிடில்
 அவ்வகை ஐம்பதே யென்ன அறியலாஞ்
செவ்வகை ஒன்பதுஞ் சேரவே நின்றிடின்
 முவ்வகை யாமது முப்பத்து மூன்றே.

Transliteration

ivvagai eṭṭum iḍampeṟa ōḍiḍil
avvagai aimbadē yeṉṉa aṟiyalām
cevvagai oṉbadum cēravē niṉṟiḍiṉ
muvvagai yāmadu muppattu mūṉṟē.

Translation

In likewise manner, if eight flows
 That way, you know it to be fifty
If it is remaining nine that flows out
 It is thirty and three, a one-third kind.

Commentary

Tirumūlar continues with the application of numbers in relation to breathing patterns and longevity of the body. In the previous verse he spoke of six and seven. Now it is eight, giving fifty years; nine, just giving thirty three years of life. Increasing out-breath, the distance the breath flows from the nostrils, reduces longevity; whereas by slowing breathing patterns and diminishing the force and therefore the distance breath flows from the nostrils, longevity is increased. This is measured in finger lengths. Such principles have been presented by Siddhas after long years of arduous practice and critical observation. The Siddhas were scientists of longevity.

Mandiram 776

மும்மூன்றும் ஒன்றும் முடிவுற நின்றிடிற்
எண்மூன்றும் நாலும் இடவகை யாய்நிற்கும்
ஐம்மூன்றும் ஓடி அகலவே நின்றிடிற்
பன்மூன்றொ டீராறு பார்க்கலு மாமே.

Transliteration

mummūṉṟum oṉṟum muḍivuṟa niṉṟiḍil
eṇmūṉṟum nālum iḍavagai yāyniṟkum
aimmūṉṟum ōḍi agalavē niṉṟiḍil
paṉmūṉṟo ḍīrāṟu pārkkalu māmē.

Translation

If the flow stations at ten, it flows out in nostril left
Twenty eight it will be
If the flow span be fifteen in width
Twenty and five one may reach.

Commentary

The numbers in this verse are ten and fifteen. Doubt still remains whether Tirumūlar refers to finger lengths (or widths), or of the period of flow between right and left nostrils. If as implied in the following verse 777, the breath flows through the left nostril continuously for ten *nāḻigais* on a regular basis, which is equivalent to eight hours, the life span will be reduced to twenty eight years; if it flows in this way for fifteen *nāḻigais*, or about twelve hours, the lifespan will be reduced to twenty-five years.

Mandiram 777

பார்க்கலு மாகும் பகல்முப் பதுமாகில்
ஆக்கலு மாகுமவ் வாறிரண் டுள்ளிட்டுப்

போக்கலு மாகும் புகலற ஒன்றெனில்
    தேக்கலு மாகுந் திருத்திய பத்தே.

Transliteration

pārkkalu māgum pagalmup padumāgil
    ākkalu māgumav vāriraṇ ḍuḷḷiṭṭu-p
pōkkalu māgum pugalara onrenil
    tēkkalu māgum tiruttiya pattē.

Translation

For thirty in the day, if prāṇa flows
    Twelve be the result and you can see
If the flow lasts the whole day without let
    Be sure it will be ten years.

Commentary

This verse has also been subject to diverse interpretations. According to *svara tantras*, prāṇa should follow the rhythm of the iḍā and piṅgalā nāḍis. Inhalation through the left nostril and exhalation through the right distribute prāṇa evenly among iḍā and piṅgalā nāḍis, and in turn spread prāṇa śakti among the thousands of nāḍis. Abnormality results if exhalation takes place through left nostril for a period longer than is justified by the natural cycle. This is what Tirumūlar appears to convey. If exhalation persists in the left nostril for the entire day of twelve hours or 30 *nāligais*, life will be short-lived. If such abnormality continues for a whole day, and day in and day out, life span according to Tirumūlar can be reduced to ten years.

Others have interpreted the twelve in the second line and ten in the last as the finger-lengths of prāṇic flow. According to them

the saint suggests the practitioner retain twelve-finger lengths, sending ten upwards. This appears to be without basis. Moreover the saint uses the words "thirty in the day." This section deals with life-span and the verse makes better sense if interpreted to contribute to the understanding of life-span.

Mandiram 778

ஏயிரு நாளும் இயல்புற ஓடிடிற்
    பாயிரு நாலும் பகையற நின்றிடும்
தேய்வுற மூன்றுந் திகழவே நின்றிடில்
    ஆயுரு வாறென் றளக்கலு மாமே.

Transliteration

ēyiru nāḷum iyalbuṟa ōḍiḍil
    pāyiru nālum pagaiyaṟa niṉṟiḍum
tēyvuṟa mūṉṟum tigaḻavē niṉṟiḍil
    āyuru vāṟeṉ ṟaḷakkalu māmē.

Translation

For two days, let prāṇa course in its ways
    In eight it will stop on its own
For three declining days let prāṇa go
    Lifespan as six, so you can count.

Commentary

Here Tirumūlar hints at continuation of his predictions concerning life-span. Since he is talking of declining numbers, it appears he has in view the uncontrolled flow of prāṇa contrary to the *svara* or rhythm. Thus, in this case if prāṇa should flow continuously along the left channel for two days, the life span will be only eight years. If the prāṇa flows continuously through the left

channel for three days, life span is reduced to six years. This will be reflected in the breath passing only through the left nostril continuously during this period.

The science of *Svara-Yoga* by which the life span is determined after watching the flow of prāṇa through the three principal nāḍis is an esoteric science and should be learned from a fully accomplished guru.

Mandiram 779

அளக்கும் வகைநாலும் அவ்வழியே ஓடில்
    விளக்கும் ஒருநாலு மெய்ப்பட நிற்கும்
துளக்கும் வகையைந்துந் தூய்நெறி ஓடில்
    களக்க மறமுன்றிற் காணலு மாமே.

Transliteration

aḷakkum vagainālum avvaḻiyē ōḍil
    viḷakkum orunālu mey-p-paḍa niṟkum
tuḷakkum vagaiyaindum tūyneṟi ōḍil
    kaḷakka maṟa mūṉṟil kāṇalu māmē.

Translation

Measure lifespan thus, prāṇa course for four days
    Jīva will stay in the body for four years
Five declining years, let prāṇa move
    It is three years you can see clearly.

Commentary

Abnormal flow of prāṇa within the subtle channels affects life span of the physical body. It is not obvious from the verse, what flow reduces life. The left, iḍā nāḍi carries mental force and supports

functioning of the left side of the physical body. The right, piṅgalā nāḍi carries the prāṇic force supporting functioning of the right side of the physical body. A long life requires balance between the two subtle channels. This meaning is in line with the interpretation of the earlier verses dealing with life-span.

Another line of interpretation has been given by some to suggest the verse refers to the prāṇa running through the central nāḍi, where upon the seeker has vision of Śiva-Śakti, *bindu* and *nādam*. If prāṇa runs through the central nāḍi for five days, the seeker will be able to see Śiva-Śakti and his own soul. However this interpretation makes no reference to the life-span issue with which this section deals.

Mandiram 780

காணலு மாகுங் கருதிய பத்தோடிற்
　　காணலு மாகுங் கலந்த இரண்டையும்
காணலு மாகுங் கலப்பற மூவைந்தேற்
　　காணலு மாகுங் கருத்துற ஒன்றே.

Transliteration

kāṇalu māgum karudiya pattōḍil
　　kāṇalu māgum kalaṉda iraṇḍaiyum
kāṇalu māgum kalappaṟa mūvaindēṟ
　　kāṇalu māgum karuttuṟa oṉṟē.

Translation

See if prāṇa runs its course for ten days
　　Two years jīva will be in the body
For fifteen days let prāṇa be in its way
　　Keep it in mind it be just a year.

Commentary

The longer prāṇa runs continuously through the left channel, the iḍā nāḍi, the shorter the life span.

Some other writers interpret the verse differently. According to them ten days of austerity will give the seeker vision of Śiva and Śakti. In fifteen days time there can be an experience of *Śiva-bhoga,* divine enjoyment through union with Śiva. Others have talked of vision of the ādhāras in ten or fifteen days. These interpretations are not consistent with the subject of the span of life.

Mandiram 781

கருதும் இருபதிற் காண ஆறாகும்
    கருதிய ஐயைந்திற் காண்பது மூன்றாம்
கருதும் இருப துடனாறு காணிற்
    கருதும் இரண்டெனக் காட்டலு மாமே.

Transliteration

karudum irubadil kāṇa āṟāgum
    karudiya aiyaindil kāṇbadu mūṉṟām
karudum iruba duḍaṉāṟu kāṇil
    karudum iraṇḍeṉa-k kāṭṭalu māmē.

Translation

You count twenty days it will be six months
    Three will it be, when you count twenty five.
With twenty six days, see what happens
    Know it be just two months.

Commentary

Further reduction of life span in indicated. Tirumūlar is now talking of months when the flow of prāṇa persists continuously through the left channel.

Mandiram 782

காட்டலு மாகுங் கலந்திரு பத்தேழில்
    காட்டலு மாகுங் கலந்தெழும் ஒன்றெனக்
காட்டலு மாகுங் கலந்திரு பத்தெட்டிற்
    காட்டலு மாகுங் கலந்தாஈ ரைந்தே.

Transliteration

kāṭṭalu māgum kalandiru pattēl̲il
    kāṭṭalu māgum kalandel̲um on̲r̲en̲a-k
kāṭṭalu māgum kalandiru patteṭṭil
    kāṭṭalu māgum kalandavī raindē.

Translation

Show we can, if it is twenty seven
    Show we can that one it will be
Show we can if it is twenty eight
    Show we can that it will be just ten.

Commentary

Tirumūlar's prognosis of oncoming death with persisting irregularity in the flow of prāṇa continues. For twenty seven days of abnormality, death can occur in a month. If it is twenty-eight days Tirumūlar gives only a period of ten days.

There are other interpretations to this verse. According to one, the seeker managing the flow of prāṇa through suṣumnā nāḍi continuously for twenty seven days can have vision of the Supreme person, and can show it to others. How one person's vision can be demonstrated to others is not explained. According to them, in twenty eight days the yogin can reach the tenth level in the ladder of *kalās*. However one must remember that in the section dealing with life span, we may expect the saint to discuss longevity in relation to breath and control of prāṇa. We have therefore offered interpretation keeping this in view.

Mandiram 783

ஈரைந்தும் ஐந்தும் இருமூன்றும் எட்டுக்கும்
　　பாரஞ்சி நின்ற பகைபத்து நாளாகும்
வாரஞ்செய் கின்ற வகையாறஞ் சாமாகில்
　　ஓரஞ்சொ டொன்றொன் றெனவொன்று நாளே.

Transliteration

īraindum aindum irumūṉṟum eṭṭukkum
　　pārañci niṉṟa pagaipattu nāḷāgum
vārañcey giṉṟa vagaiyāṟañ cāmāgil
　　ōrañcō ḍoṉṟoṉ ṟeṉvoṉṟu nāḷē.

Translation

Ten and five, six and eight
　　What the world dreads will be in days ten
Days thirty in this manner for calculation
　　The days remaining will be five and one and one.

Commentary

According to Tirumūlar, the end will come in ten days if the irregularity persists for twenty eight or twenty nine days. However, if the irregularity lasts for thirty days, the end will come in seven days.

According to another interpretation, twenty eight or twenty nine for the ordinary people is like ten days for yogins steeped in love of God. Time prolongs for those caught in worldly snares, whereas time looks shortened in the case of yogins. In other words, they are not conscious of conventional standards of time.

Mandiram 784

ஒன்றிய நாள்கள் ஒருமுப்பத் தொன்றாகிற்
　　கன்றிய நாளுங் கருத்துற மூன்றாகுஞ்
சென்றுயிர் நாலெட்டுஞ் சேரவே நின்றிடின்
　　மன்றியல் பாகு மனையில் இரண்டே.

Transliteration

o̲n̲riya nālgaḷ orumuppat to̲n̲rāgil
　　ka̲n̲riya nāḷum karuttu̲ra mū̲n̲rāgum
ce̲n̲ruyir nāleṭṭum cēravē ni̲n̲riḍil
　　ma̲n̲riyal bāgu ma̲naiyil iraṇḍē.

Translation

Thirty one days happening likewise
　　Three will be fading days remaining
Thirty two days jīva manages to stay
　　In two days it will leave, as from its own house.

Commentary

If the irregularity persists for thirty one days, the person will expire in three days. If it is thirty two days, death will occur in two days time; the jīva leaving the house, which is its body.

Mandiram 785

மனையில்ஒன் றாகும் மாதமு மூன்றுஞ்
    சுனையில்ஒன் றாகத் தொனித்தனன் நந்தி
வினையற வோங்கி வெளிசெய்து நின்றால்
    தனையுற நின்ற தலைவனு மாமே.

Transliteration

manaiyilon̲ r̲āgum mādamu mūn̲r̲um
    cun̲aiyilon̲ r̲āga-t ton̲ittan̲an̲ nandi
vin̲aiyar̲a vōṅgi veḷiceydu nin̲r̲āl
    tan̲aiyur̲a nin̲r̲a talaivan̲u māmē.

Translation

For nine months in a house of its own
    For one in water, so decreed Nandi
Freed from karma, when it comes out
    Lord it will stand out, knowing itself.

Commentary

Having spoken of the signs of death through examination of breath and prāṇic flow, Tirumūlar now speaks of birth. The child will be in the mother's womb for nine months and in a liquid pool for one month. It then "comes out," into the world. If owing to penance and austerity in previous births it has been able to detach from bonds of karma, it will rapidly rise on the ladder of

enlightenment. It will know itself to be separate from the body, and with grace reach the holy feet of Lord Śiva; and can surely be called the leader.

Mandiram 786

ஆரு மறியார் அளக்கின்ற வன்னியை
ஆரு மறியார் அளக்கின்ற வாயுவை
ஆரு மறியார் அழிகின்ற அப்பொருள்
ஆரு மறியார் அறிவறிந் தேனே.

Transliteration

āru mar̲iyār aḷakkin̲r̲a van̲n̲iyai
āru mar̲iyār aḷakkin̲r̲a vāyuvai
āru mar̲iyār al̲ikin̲r̲a apporuḷ
āru mar̲iyār ar̲ivar̲in dēn̲ē.

Translation

None knows the measuring fire
None knows the measuring prāṇa
None knows the passing soul
The truth that none knows I learnt.

Commentary

Measuring fire is *mūlāgni,* the kuṇḍalini śakti, the experience in the subtle body not known to common people. Only the yogin is able to observe the experience of it.

Prāṇa and kuṇḍalini śakti function in unison. By the regulation of prāṇa and directing its flow through the suṣumnā nāḍi, kuṇḍalini is aroused and lifted upward through the ādhāras, setting in motion the process of enlightenment. Control of prāṇa also contributes to

longevity as described. Thus the *mūlāgni* and prāṇa together become tools for the measurement of life span.

The third line refers to the ignorance concerning the nature of the soul. Human beings generally fail to recognize the spiritual, transcendental nature of their existence, and strictly attribute the cause of life, consciousness, and intelligence to the functions of the body.

Tirumūlar says he learned the truth of the soul, concerning kuṇḍalini śakti, prāṇa and their impact on physical longevity. In other words he claims awareness of the two crucial units of measurement, which facilitate the yogin's acquisition of *kāya-siddhi.*

Mandiram 787

அறிவது வாயுவொ டைந்தறி வாய
    அறிவா வதுதான் உலகுயி ரத்தின்
பிறிவுசெய் யாவகை பேணியுள் நாடிற்
    செறிவது நின்று திகழு மதுவே.

Transliteration

aṟivadu vāyuvo ḍaindaṟi vāya
    aṟivā vadudāṉ ulaguyi rattiṉ
piṟivucey yāvagai pēṇiyuḷ nāḍil
    ceṟivadu niṉṟu tigaḻu maduvē.

Translation

Prāṇa and the senses five one must know
    This intelligence, the world knows it to be the soul
Look within nourish it lest it separates
    It will stay there firm and fine.

Commentary

This verse reveals an inner truth, which Siddhas constantly teach. What is to be cared for is the soul. Problems arise because people are unable to distinguish the soul from the body. When one gains awareness of the soul and wants to nurture its faculties, one must take care of both the outer and inner bodies/sheaths in which the soul is encased. The outer body is influenced by sensory perception that gives us knowledge of the external world. Here seekers must use wisdom to understand that sensory perception cannot take them far. They have to look within to understand the inner self and establish contact with the self/soul and God. Control of Prāṇa facilitates this awakening. According to Tirumūlar, the soul is the foundation of intelligence and learning, whereas the body is inert and unintelligent. So he wants us to know that soul as intelligent substance learns and must be nourished through control of the senses and techniques of Yoga. Soul can be expected to stay in the body for any length of time, as shown by the Siddhas. The word *kāya-siddhi* contains this implication.

Mandiram 788

அதுவரு ளும்மரு ளான துலகம்
    பொதுவரு ளும்புக ழாளர்க்கு நாளு
மதுவரு ளும்மலர் மங்கையர் செல்வி
    இதுவருள் செய்யும் இறையவ னாமே.

Transliteration

aduvaru ḷummaru ḷāṉa dulagam
    poduvaru ḷumpuga ḻāḷarkku nāḷu
maduvaru ḷummalar maṅgaiyar celvi
    iduvaruḷ ceyyum iṟaiyava ṉāmē.

Translation

This illusory world, the Lord's grace
His Divine presence the blessed ones
She is grace, darling of honeyed flower bedecked goddesses
He is the Lord whose grace all is.

Commentary

Lord Śiva is the ultimate source of grace. His grace manifests as Śakti, in all her forms and powers. Thanks to the movement of grace, all is created in the universe, all visible matter, bodies, instruments, sources of enjoyment, etc. The world is illusory for the ordinary soul bound by the chains of ignorance, illusion and karma. However, "the blessed ones," the yogins, siddhas and jñānis, see the Lord manifest in the world. They are aware that grace pervades all things.

Mandiram 789

பிறப்பது சூழ்ந்த பெருந்தகை நந்தி
குறிப்பது கூடிய கோலக் குரம்பைப்
பழப்பதி யாவது பற்றறும் பாசம்
அழப்படி செய்வார்க் ககலு மதியே.

Transliteration

pirappadu cūlnda perundagai nandi
kurippadu kūḍiya kōla-k kurambai-p
palappadi yāvadu parrarum pācam
alappaḍi ceyvārk kagalu madiyē.

Translation

Benevolent Nandi intends
Soul's birth in bodies comely

They ripen like fruits as bondages are removed
They'll leave, with steps proper, gnosis at Land.

Commentary

In this verse, continuing the discussion of birth, Tirumūlar explains God's purpose for giving souls the opportunity of birth. It is grace, which gives souls the opportunity to mature through various experiences, and grace, which extinguishes their desires, removing all bondages. This process is made possible through *gnosis,* divine knowledge, or hidden wisdom. This ultimately brings enlightenment through the Lord's grace. That is the very object of the soul living in the body. Longevity contributes to this principal goal by maintaining the opportunity of spiritual evolution in this life; that is, the soul can accomplish more learning and progress through the course of a longer life.

16. Daily Prāṇic Rhythms

The Third Tandiram of the *Tirumandiram* deals with Yoga in its various aspects. Through *Aṣṭāṅga* Yoga, the saint examines the cause and effects of Kuṇḍalini-Yoga. Then he spoke of *Praṇava-Yoga* or *Prāsāda-Yoga.* We have seen that Tirumūlar lays consider- able emphasis on control of prāṇa, and teaches the yogin to direct its flow along the central suṣumnā nāḍi, which he says arouses kuṇḍalini śakti and initiates spiritual transformation by em-powering the soul to renounce worldly interests and to seek the Lord. While these involve human effort made possible by grace, the movement of prāṇa is an interesting study revealing cosmic relationships: a study of prāṇic rhythms helps the seeker learn to align the prāṇic currents of the human being to the cosmic flow.

From very ancient times, the seers developed a science of prāṇic rhythms known as *Svara* Yoga. The Tamil Siddhas developed a profound understanding of this subject. *Saraōṭṭam* is the term used by them to describe the flow of prāṇa through the left and right nāḍis according to lunar and solar cycles. In seven mandirams Tirmūlar crystallizes the whole position on this important truth. The main principle is that the flow of prāṇa has a natural rhythm according to the lunar and solar cycles, and the yogin should synchronize the breath with this rhythm to absorb the life-giving energy of the cosmos. The seers discovered that during the ascending and descending lunar cycles, the left and the right nostrils are alternately dominant. Similarly there are hourly changes, attributable to the solar cycle of day and night. If human breathing works properly, in rhythm with the natural flow of prāṇa, the body

is maintained in its natural and healthy condition. Problems of physiological and psychological health emerge if the balance is not kept. The Siddhas have known about the preventive and corrective methods that can be adopted to achieve, maintain, and restore balance.

Mandiram 790

வெள்ளிவெண் திங்கள் விளங்கும் புதனிடம்
ஒள்ளிய மந்தன் இரவிசெவ் வாய்வலம்
வள்ளிய பொன்னே வளரும் பிறையிடந்
தெள்ளிய தேய்பிறை தான்வல மாமே.

Transliteration

veḷḷiveṇ tiṅgaḷ viḷaṅgum pudaṉiḍam
oḷḷiya mandaṉ iravicev vāyvalam
vaḷḷiya poṉṉē vaḷarum piṟaiyiḍam
teḷḷiya tēypiṟai tāṉvala māmē.

Translation

Friday, Monday and Wednesday, breathing on the left
Saturday Sunday and Tuesday on the right
On the left during Thursday of the ascending cycle
On the right the same day of the descending cycle is the right rhythm.

Commentary

The natural flow of prāṇa according to Tirumūlar, is through the left nostril and iḍā nāḍi on Friday, Monday and Wednesday. On Saturday, Sunday and Tuesday it is through the right nostril and piṅgalā nāḍi. On Thursdays prāṇa flows on the left side when the

moon is on the ascending cycle. It flows on the right side when the moon is on the descending cycle. This can be verified at or about sunrise.

The yogin learns to ensure that breathing is in alignment with these flows. If there is imbalance, it is indicative of problems or ailments. Human beings must learn to correct breathing to safeguard health and longevity of life in the physical body which affords opportunity for spiritual growth. If the flow is not in accord with the above, one can gently close the opposite nostril while breathing through the correct nostril for that day, 25 times at or about sunrise. The trend will alternate between the two nostrils thereafter about every two hours, as indicated in earlier verses.

Mandiram 791

வெள்ளிவெண் திங்கள் விளங்கும் புதன்மூன்றுந்
தள்ளி இடத்தே தயங்குமே யாமாகில்
ஒள்ளிய காயத்துக் கூன மிலையென்று
வள்ளல் நமக்கு மகிழ்ந்துரைத் தானே.

Transliteration

veḷḷiveṇ tiṅgaḷ viḷaṅgum pudaṉmūṉṟum
taḷḷi iḍattē tayaṅgumē yāmāgil
oḷḷiya kāyattu-k kūṉa milaiyeṉṟu
vaḷḷal namakku magiḻndurait tāṉē.

Translation

Friday, shining Monday, bright Wednesday
Let prāṇa run clearly on its course (in the left nostril)
Worthy body faces not any blemish
So has our Lord declared in delectable terms.

Commentary

This verse makes it clear that if prāṇa courses through the *nāḍis* in alignment with its natural tendency dictated by the lunar phases, the body will suffer no blemish and the soul seated therein, will have the required time and opportunity for maturation.

Mandiram 792

செவ்வாய் வியாழஞ் சனிஞாயி றேஎன்னும்
இவ்வா றறிகின் யோகி இறைவனே
ஒவ்வாத வாயு வலத்துப் புரியவிட்
டவ்வா றறிவார்க்கவ் வானந்த மாமே.

Transliteration

cevvāy viyā̱la̱n ca̱nijñāyi ṟēye̱ṉṉum
ivvā ṟaṟigin̲ṟa yōgi iṟaiva̱nē
ovvāda vāyu valattu-p puriyaviṭ
ṭavvā ṟaṟivārkkav vā̱nanda māmē.

Translation

Tuesday, Thursday, Saturday and Sunday
God indeed is the yogin who knows prāṇa's course on these days
If prāṇa moves out of tune, let him restore the rhythm
He that knows this has all the joy.

Commentary

Tirumūlar has stated on Tuesday, Saturday and Sunday, prāṇa must be dominant on the right side. On Thursday of the descending phase prāṇa will function on the right side. The yogin who knows this, knows also to align the flow of prāṇa to its natural rhythm on

the specified days. If for some reason, there is imbalance, he knows to correct it. Such a yogin according to Tirumūlar, is no less than Lord Śiva, the master of all yogins.

Mandiram 793

மாறி வருமிரு பான்மதி வெய்யவன்
ஏறி இழியுந் இடைபிங் கலையிடை
ஊறும் உயிர்நடு வேயுயி ருக்கிரந்
தேறி அறிமின் தெரிந்து தெளிந்தே.

Transliteration

māṟi varumiru bāṉmadi veyyavaṉ
ēṟi iḻiyum iḍaipiṅ galaiyiḍai
ūṟum uyirnaḍu vēyuyi rukkiram
tēṟi aṟimiṉ terindu teḷindē.

Translation

In and out on twin sides of moon and sun does prāṇa flow
Up and down, traversing iḍā and piṅgalā
If prāṇa moves in the middle, strong becomes the jīva
When you come to know this, you will be cleared of doubts.

Commentary

Iḍā and piṅgalā are the two main nāḍis of the subtle body, on the left and right sides of the spine, extending from the base to the crown. Suṣumnā is the central nāḍi. Prāṇa flows through both nāḍis. When it flows on the left through the iḍā, it is known as *candra kalā* or the aspect of moon; on the right side prāṇa takes the name of *sūrya kalā* or the aspect of the sun. The important task is to channel prāṇa through the central nāḍi, which strengthens the soul according

to Tirumūlar. The practice of Kuṇḍalini Yoga, including Haṭha Yoga, creates the balance between the iḍā and piṅgalā, and results in prāṇa moving through the suṣumnā in Yoga adepts.

Mandiram 794

உதித்து வலத்திடம் போகின்ற போது
　　அதிர்த்தஞ்சி யோடுத லாமகன் றாரும்
உதித்தது வேமிக வோடிடு மாகில்
　　உதித்த விராசி யுணர்ந்துகொ ளுற்றே.

Transliteration

udittu valattiḍam pōgiṉṟa pōdu
　　adirttañci yōḍuda lāmagaṉ ṟārum
udittadu vēmiga vōḍiḍu māgil
　　uditta virāci yuṇarnduko ḷuṟṟē.

Translation

Flowing from the right going on to the left
　　Prāṇa will run helter-skelter, depleting energy
It runs its normal course in due rhythm
　　Understand that as its true nature.

Commentary

This verse stresses again the importance of harmonizing prāṇic flow with the lunar and solar cycles of pranic movement. The revealing aspect is that the true nature of prāṇa is to flow in harmony with the cosmic forces. But forces intervene and prevent the natural rhythm of prāṇa. The clear explanation is that man's ignorance (in part) caused by his ego creates mental and emotional stress that upsets the prāṇic rhythm.

Mandiram 795

நடுவுநில் லாமல் இடம்வலம் ஓடி
  அடுகின்ற வாயுவை அந்தணன் கூடி
இடுகின்ற வாறுசென் றின்பணி சேர
  முடிகின்ற தீபத்தின் முன்னுண்டென் றானே.

Transliteration

naḍuvunil lāmal iḍamvalam ōḍi
  aḍugiṉṟa vāyuvai andaṇaṉ kūḍi
iḍugiṉṟa vāṟuceṉ ṟiṉpaṇi cēra
  muḍigiṉṟa dībattiṉ muṉṉuṇḍeṉ ṟāṉē.

Translation

Running right and left, staying not at the center
  The self-defeating prāṇa, the yogin grasps
Works up, moving to meet kuṇḍalini
  Knows of the lamp that will extinguish.

Commentary

This verse contains two elements. The yogin takes control of prāṇa, which would otherwise run hither and thither, and learns to direct its flow along the central nāḍi. This enables him to arouse kuṇḍalini and attain inner experience of Śakti. He focuses all concentration and moves higher on the spiritual ladder. Secondly he reaches the stage when he gives up worldly associations. Under the umbrella of aruṭ śakti, the grace of the Lord provides the spiritual will for the aspiring soul to progress. The yogin sees the twilight of *tirodhāna śakti*, the concealing energy of the Lord, which associates him with the world of impressions. That is what Tirumūlar means when he speaks of the lamp that the yogin witnesses, dying out.

Mandiram 796

ஆயும் பொருளும் அணிமலர் மேலது
    வாயு விதமும் பதினா றுளவலி
போய மனத்தைப் பொருகின்ற வாதாரம்
    ஆயுவு நாளு முகுர்த்தமு மாமே.

Transliteration

āyum poruḷum aṇimalar mēladu
    vāyu vidamum padiṉā ṟuḷavali
pōya maṉattai-p poruginṟa vādāram
    āyuvu nāḷu mugurttamu māmē.

Translation

God we seek is seated on the flower lovely
    Prāṇa, pūraka and controls many too
Ādhāras for the mind to slow and abide in
    Life, day and *muhūrtha* for the yogin are just these.

Commentary

In this verse Tirumūlar says if seeking the holy feet of Lord Śiva is the final goal, the methods available are the control of prāṇa through pūraka, kumbhaka and recaka, and other forms of control such as the mental practices of *pratyāhāra, dhāraṇa* and *dhyāna* by which the mind dissociates itself from the physical senses and turns inward to the spiritual realms. The yogin commits to these essential disciplines, and engages them continuously for his entire life span. He understands the nature of prāṇic flows in harmony with cosmic forces. *Muhurtha* is auspicious time and stands for an hour. In the life of a yogin engaged in Praṇava-Yoga, every hour is an auspicious hour.

17. Hostile Days

Having spoken of the prāṇic rhythm in consonance with the lunar cycle, Tirumūlar makes mention of certain hostile days on which sacred or auspicious activities are to be avoided. These are known as *vāra sūlam*. *Sūlam* is a weapon of Lord Śiva. The legend is that this weapon faces a different direction on different days of the week. It is better not to undertake journeys in the direction the *sūlam* faces. Yoga is a journey from the world of matter to the world of the spirit (ājñā-cakra, sahasrāra and beyond), hence the relevance of these prescriptions.

Mandiram 797

வாரத்திற் சூலம் வரும்வழி கூறுங்கால்
    நேரொத்த திங்கள் சனிகிழக் கேயாகும்
பாரொத்த சேய்புதன் உத்தரம் பானுநாள்
    நேரொத்த வெள்ளி குடக்காக நிற்குமே.

Transliteration

vārattil cūlam varumvaḻi kūṟuṅkāl
    nērotta tiṅgaḷ caṉikiḻak kēyāgum
pārotta cēypudaṉ uttaram pāṉunāḷ
    nērotta veḷḷi kuḍakkāga niṟkumē.

Translation

If one were to speak of *sūlam*'s daily directions
    On Monday and Saturday it is in the east
On Tuesday and Wednesday it is in the north
    On Sunday and Friday it is in the West.

Commentary

On the above mentioned days, one is not to journey in the direction mentioned in this verse. If a journey is unavoidable, the antidote *parihāra* is to be undertaken.

Mandiram 798

தெக்கண மாகும் வியாழத்துச் சேர்திசை
　　அக்கணி சூலமு மாமிடம் பின்னாகில்
துக்கமும் இல்லை வலமுன்னே தோன்றிடின்
　　மிக்கது மேல்வினை மேன்மேல் விளையுமே.

Transliteration

tekkaṇa māgum viyāḻattu-c cērticai
　　akkaṇi cūlamu māmiḍam pinnāgil
tukkamum illai valamunnē tōnṟiḍin
　　mikkadu mēlvinai mēnmēl viḷaiyumē.

Translation

South is the direction on Thursday
　　If the *sūlam* is beside or behind
No harm done. If it is right and ahead
　　Troubles build up, grow more and more.

Commentary

The second and third lines have been interpreted by some writers to mean that prāṇa may be changed from the left to right in order to strengthen the harmony with cosmic forces. This can be done by closing the left nostril during 25 deep breaths for example; consequently, the right nostril breathing is established. In this case, it is said the effect of *sūlam* will be less. To recapitulate on Monday

and Saturday *sūlam* is in the east; on Sunday and Friday it is in the west; on Tuesday and Wednesday it is north; and on Thursday it faces south.

18. Kechari-Yoga

In this section Tirumūlar describes what is known as *Kechari*-Yoga. The word *Kechari* is frequently interpreted as lion. No doubt *Kechari-Yoga* involves a posture like a lion and has been mentioned by Tirumūlar, while discussing *āsanas.* But *Kechari*-Yoga becomes special because it involves adoption of what is called *Kechari Mudrā.* Mudrās are gestures of the hand, fingers, palms, face, and eyes whose purposes are to redirect life force, or prāṇa to awaken the cakras and nāḍis, facilitate concentration and interiorization. *Mudrās* help to harmonize the prāṇa and direct kuṇḍalini beyond the ājñā-ckakra to the region where the world is transcended. Consequently, *Kechari-mudrā* is treated as a jñāna or wisdom *mudrā,* because it facilitates samādhi in the vast open space at the crown, where wisdom has its source.

According to the *Haṭha Yoga Pradīpikā* (iii, 32.40) the *Kechari Mudrā* is accomplished by turning the tongue upwards and pressing it against the pallet (and eventually behind the palate), and by keeping the eyesight in between the eye-brows.

Śiva Samhitā (iv.31) states, "The wise yogin sitting in *vajrāsana* posture, in a place free from disturbance, should firmly fix his gaze on the spot in the middle of the eye-brows; and reversing the tongue backwards, fix it in the hollow under the epiglottis, placing it with great care on the mouth of the well of the nectar i.e. (closing up the air passage). This *mudrā . . . .* is the *Kechari Mudrā*". As mentioned so many times in the *Tirumandiram*, the nectar of ambrosia, which causes rejuvenation of the body, and results in the potential for physical immortality is both stimulated and gathered by the correct and complete assertion of the *Kechari Mudrā.*

This *mudrā* is said to be the king of *mudrās*, because it is by its application that prāṇa ceases to flow through iḍā and piṅgalā nāḍis, and is redirected into suṣumnā nāḍi, resulting in the ascent of the kuṇḍalini to the sahasrāra cakra and the experience of samādhi.

Adepts in *Kechari-Yoga* are reputed to be able to fly like birds in the sky. Tirumūlar's emphasis in this section, is that *Kechari Yoga* functions as the stepping stones to *Nirādhāra Yoga*, the culminating experience of Śiva-Yoga.

Mandiram 799

கட்டக் கழன்று கீழ்நான்று வீழாமல்
　　அட்டத்தைக் கட்டி அடுப்பை அணைகோலி
விட்டத்தைப் பூட்டி மேற்பையைத் தாட்கோத்து
　　நட்ட மிருக்க நமனில்லை தானே.

Transliteration

kaṭṭa-k kaḻaṉṟu kīḻnāṉṟu vīḻāmal
　　aṭṭattai-k kaṭṭi aḍuppai aṇaikōli
viṭṭattai-p pūṭṭi mēṟpaiyai-t tāṭkōttu
　　naṭṭa mirukka namaṉillai tāṉē.

Translation

Ensure that it slips not, hold fast
　　Binding the legs, dam the oven
Bolt the cavity, securing the bag to your feet
　　When you are firm, there is no death for you.

Commentary

This verse has a plethora of interpretations. But it is appropriate to explain it in terms of *Kechari*-Yoga. We take it this verse refers to

the Kechari mudrā posture, though some writers have explained it with reference to controls of prāṇa.

The first and the second lines refer to the posture in which the legs are held together fastened by hands, and the requirement of ensuring the posture does not slip. "Oven" likely refers to mūlādhāra. "Damming it" likely means keeping the mūlādhāra fire contained and in position. In other words the posture should be firm. The third line advises the yogin to keep the loins firmly, and that the lower portion of the body should mix with the feet. The yogin must stay firm in that position to enjoy the benefits fully.

Mandiram 800

வண்ணான் ஒலிக்குஞ் சதுரப் பலகைமேற்
    கண்ணாறு மோழை படாமற் கரைகட்டி
விண்ணாறு பாய்ச்சிக் குளத்தை நிரப்பினால்
    அண்ணாந்து பார்க்க அழுக்கற்ற வாறே.

Transliteration

vaṇṇāṉ olikkum cadura-p palagaimēl
    kaṇṇāṟu mōḻai paḍāmal karaikaṭṭi
viṇṇāṟu pāycci-k kuḷattai nirappiṉāl
    aṇṇāndu pārkka aḻukaṟṟa vāṟē.

Translation

For the washer man's square board for cleaning clothes
    Build a channel bunded without leak
Let heavenly waters flow to fill the tank
    Look up and see clothes spotlessly clean.

Commentary

Tirumūlar uses an interesting simile to explain a spiritual pursuit. The washer man uses a square stone on which he cleans dirty clothes. For water, he builds a small tank and constructs a channel with earthen barriers known as "bunds" leading to the tank. Rains fill up the tank and the channel delivers water, and the washer man goes about his job with a great sense of responsibility. Before long, clothes have been washed clean and they are hung to dry in the sun.

A yogin could be compared to the washer man. He is interested in self purification, and of avoiding loss of prāṇa through the upper openings. He does this by practice of prāṇāyāma and meditation. The "square board" is the middle of the eyebrows, and can be likened to the forehead. The yogin adopts the *Kechari-Mudrā* and closes the small entry of air with his tongue, like the "bund." As a result, nectar is stored like heavenly water in the tank. The yogin concentrates on the middle of his eyebrows, which is likened to "looking up." The yogin experiences the flow of sweet nectar, which purifies his spirit, mind, and body. Some writers compare the jīva, the bound soul, to the washer man and say this verse highlights the need to practice *Kechari Mudrā* to cleanse oneself of the ignorance of Self, egoism and karma.

Alternatively, Śiva is often referred to as the 'washerman" so in this verse He is purifying the bound soul through the latter's practice of *Kechari Yoga.*

Mandiram 801

இடக்கை வலக்கை இரண்டையும் மாற்றித்
துதிக்கையால் உண்பார்க்குச் சோரவும் வேண்டாம்
உறக்கத்தை நீக்கி உணரவல் லார்கட்
கிறக்கவும் வேண்டாம் இருக்கலு மாமே.

Transliteration

iḍa-k-kai vala-k-kai iraṇḍaiyum māṟṟi-t
tudikkaiyāl uṇbārkku-c cōravum vēṇḍām
uṟakkattai nīkki uṇarval lārgaṭ
kiṟakkavum vēṇḍām irukkalu māmē.

Translation

Giving up the left and right hands
They that eat with the trunk tire not
Let go the delusions and abide in grace
You face no death. Life is yours.

Commentary

Left and right hands refer to uncontrolled breathing through the iḍā and piṅgalā. But if the seeker turns his prāṇa through the "trunk," suṣumnā nāḍi, he will awaken spiritual consciousness and avoid sleep. In addition, he sees the world as it really is, an illusion, and frees himself from worldly attachments; he then lives in grace and need not fear death.

Mandiram 802

ஆய்ந்துரை செய்யில் அமுதநின் றூறிடும்
வாய்ந்துரை செய்யும் வருகின்ற காலத்து
நீந்துரை செய்யில் நிலாமண் டலமதாய்ப்
பாய்ந்துரை செய்தது பாலிக்கு மாறே.

Transliteration

āyndurai ceyyil amudanin̲ r̲ūr̲iḍum
vāyndurai ceyyum varugin̲r̲a kālattu
nīndurai ceyyil nilāmaṇ ḍalamadāy-p
pāyndurai ceydadu pālikku mār̲ē.

Translation

If skillfully rubbed by the tongue's tip,
The mystic nectar will begin to ooze.
For the final crossing too, the self same nectar
Of the moon's region that flows and protects.

Commentary

In the first two lines Tirumūlar refers to practicing *Kechari Mudrā*. Practicing it with Kuṇḍalini Yoga the student is able to stimulate flow of the ambrosial nectar from the moon's region of the head, which can be tasted at the back of the throat. When he goes through such experience, he perceives the true nature of reality, and transcends delusion. This experience may produce a sense of bliss and personal accomplishment but the ultimate goal should be maintained. Tirumūlar says this goal of union with the Lord is reached through the self same path of Yoga.

Mandiram 803

நாவின் நுனியை நடுவே சிவிறிடிற்
சீவனும் அங்கே சிவனும் உறைவிடம்
மூவரு முப்பத்து மூவருந் தோன்றுவர்
சாவதும் இல்லை சதகோடி யூனே.

Transliteration

nāvi̱n nu̱niyai naḍuvē civi̱riḍil
cīva̱num aṅgē civa̱num u̱raiviḍam
mūvaru muppattu mūvarum tō̱ṉruvar
cāvadum illai cadakōḍi yū̱nē.

Translation

Let the tip of the tongue be spread at palate's center
That's the place where Śiva and jīva reside
Gods three and Devas thirty three appear
Death none. A hundred crore, body lasts.

Commentary

This verse can be said to describe the crux of *Kechari Mudrā.* According to the *Yoga Chudamani Upanishad, Kechari Mudrā* results when the tongue is folded back and entered into the cavity of the head, and the sight is fixed in between the eyebrows (Verse 52). This *mudrā* is also known as *nābho mudrā*.

Two practices of *Kechari Mudrā* are usually mentioned. The simpler practice consists in folding the tongue back so the under surface touches the upper back portion of the soft palate. Then the tip of the tongue is inserted into the nasal orifice at the back of the throat, if possible. The position of the tongue must be maintained comfortably as long as possible, which takes practice.

The other more difficult method involves the gradual cutting of the frenum (connective tissue on the underside) and elongation of the tongue. This is advocated in the case of advanced practitioners. First the tongue is elongated by holding it with a piece of cloth, stretching it. Then the frenum is cut very gradually week by week

with surgical methods or by rubbing it with abrasive materials. This process is said to be carried on for many months until the tongue becomes very long. Then it is possible to fold it back and slide it to the nasal cavity.

Through the practice of *Kechari Mudrā* one drinks the nectar of the moon's region and becomes free from diseases and death. This nectar gives the yogin a more refined level of energy. He is then able to maintain all life functions without need for grosser forms of energy such as food and water. So the yogin is able to enjoy immortality or a very long span of life. Tirumūlar speaks of a hundred crore years.

Above all, the yogin has learned to surrender all connections to the world and is able to ascend to higher realms of consciousness (even while being in the body), and experience the presence of the trinity: Brahma, Viṣṇu, Rudra and thirty three (crore) devas. This is possible because the jīva has become freed from all karma and abides in Śivaloka. According to Tirumūlar, such is the potential of this form of yoga.

Mandiram 804

ஊனூறல் பாயும் உயர்வரை உச்சிமேல்
வானூறல் பாயும் வகையறி வாரில்லை
வானூறல் பாயும் வகையறி வாளர்க்குத்
தேனூறல் உண்டு தெளியலு மாமே.

Transliteration

ūṉūṟal pāyum uyarvarai uccimēl
vāṉūṟal pāyum vagaiyaṟi vārillai

vāṉūṟal pāyum vagaiyaṟi vāḷarkku-t
tēṉūṟal uṇḍu teḷiyalu māmē.

Translation

High up the mountain peak flows bodily secretion
Heavenly nectar too flows, who is aware
Heavenly nectar's flow, if one can group
This honeyed nectar one drinks, enlightened is he.

Commentary

The body's secretions flow from the top of the head (the brain) through all parts of the body. Underlying these important hormonal fluids and the like are more subtle forms of energy, which are here associated with the flow of divine ambrosia from the moon's region of the head. This the yogin knows and he pursues it through yogic method. All others do not understand this and tend to believe life energy is concentrated in the gross body and is derived from external sources of sustenance.

Tirumūlar says that when one understands where the true source of energy lies, hungers for it and engages Yoga, he can access this honey-like nectar and becomes enlightened. The way is then open for him to transcend the cycle of birth and death.

Mandiram 805

மேலையண் ணாவில் விரைந்திரு காலிடிற்
காலனும் இல்லை கதவுந் திறந்திடும்
ஞாலம் அறிய நரைதிரை மாறிடும்
பாலனு மாவான் பராநந்தி ஆணையே.

Transliteration

mēlaiyaṇ ṇāvil viraindiru kāliḍil
kālaṉum illai kadavum tiṟandiḍum
jñālam aṟiya naraitirai māṟiḍum
pālaṉu māvāṉ parānandi āṇaiyē.

Translation

Let the flowing breath twain. Be sent through the upper cavity
Death no more. The door will open
Graying and wrinkling will go for the world to see
Young he will be, by the word of Nandi.

Commentary

"Breath twain" may refer to prāṇa circulating through the iḍā and piṅgalā nāḍis, which leads to worldly action. The yogin through prāṇāyāma stops this tendency and diverts prāṇa through the suṣumnā nāḍi. The two prāṇas are no longer two, but one. When prāṇa is raised into the upper cavity of the head, the pathway to God realization is open. Immortality is secured through the drinking of heavenly nectar, which begins to flow when this mystical door is opened. This produces astonishing transformation in the yogin, who is no longer gray or wrinkled but ever youthful. Tirumūlar ensures that in the name of Nandi this will occur for the successful yogin.

Mandiram 806

நந்தி முதலாக நாமேலே யேறிட்டுச்
சந்தித் திருக்கில் தரணி முழுதாளும்
பந்தித் திருக்கும் பகலோன் வெளியாகச்
சிந்தித் திருப்பவர் தீவினை யாளரே.

Transliteration

nandi mudalāga nāmēlē yēṟiṭṭu-c
candi-t tirukkil taraṇi muḻudāḷum
pandit tirukkum pagalōṉ veḷiyāga-c
cindit tiruppavar tīviṉai yāḷarē.

Translation

One that contemplates Śiva, ascend the tongue's path
Meets the Lord and rules the world
Caught in the world, tied to the outward path of sun
Action prone become the evil minded.

Commentary

The yogin meditates upon Lord Śiva and practices *Kechari Mudrā*. The yogin meets the Lord, and no longer governed by sensory attachments he attains self-mastery. By wisdom gained through direct experience of the Lord, he acquires the divine authority of grace and compassion, through which he is able to influence the world. Tirumūlar contrasts such a yogin with those tied to the world; the Prāṇa that moves their mind is outward bound and follows the sun's path, namely, piṅgalā. In other words, their mind keeps following the senses and is not controlled by prāṇāyāma.

Mandiram 807

தீவினை யாடத் திகைத்தங் கிருந்தவர்
நாவினை நாடின் நமனுக் கிடமில்லை
பாவினை நாடிப் பயனறக் கண்டவர்
தேவினை யாடிய தீங்கரும் பாமே.

Transliteration

tīviṉai yāḍat tigaittaṅ girundavar
nāviṉai nāḍiṉ namaṉuk kiḍamillai
pāviṉai nāḍi-p payaṉaṟa-k kaṇḍavar
tēviṉai yāḍiya tīṅgarum bāmē.

Translation

Subject to the play of karma, they are the perplexed indeed
Let them seek the play of tongue. They'll have no death
In ever growing action, they see nothing but futility
They bask in the play of grace sweet like sugarcane.

Commentary

Man lives and acts in the world of karma. He seldom realizes that besides the limited fruits he gathers by karmic action in one life, there are consequences and impressions carried over as *sañchita karma* to affect future lives. "Perplexed" is the word that Tirumūlar uses for such life. He advises the adoption of *Kechari Yoga,* which can serve as the final solution for elimination of suffering and realization of the immortal Self. It will help the seeker see the futility of leading an active and selfish involvement in the world that only panders to the ego. Above all, it will help him secure Śiva's grace, and to experience the immortal "nectar," which is sweet like sugarcane.

Mandiram 808

தீங்கரும் பாகவே செய்தொழி லுள்ளவர்
ஆங்கரும் பாக அடையநா வேறிட்டுக்
கோங்கரும் பாகிய கோணை நிமிர்த்திட
ஊன்கரும் பாகியே ஊனீர் வருமே.

Transliteration

tīṅgarum bāgavē ceytoḻi luḷḷavar
āṅgarum bāga aḍaiyanā vēṟiṭṭu-k
kōṅgarum bāgiya kōṇai nimirttiḍa
ūṉkarum bāgiyē ūṉīr varumē.

Translation

When you cultivate sweet sugarcane of grace
Let the tongue be lifted, like a bud
Kuṇḍalini too, from its bud like position
Body is sweet sugar cane; nectar too will flow.

Commentary

In the previous verse, Tirumūlar characterized grace as being sweet like sugarcane. Grace has to be cultivated, then sweet bliss of *ānanda* results. The disciplined yogin is like a farmer who works hard preparing the land, sowing seeds, and reaping the harvest. Besides by vigorous prāṇāyāma practices, he must see that kuṇḍalini is brought up through the ādhāras from its bud-like slumber. It must rise along the suṣumnā nāḍi like a tree. Then the whole body, which is the field of cultivation becomes sweet, and the nectar of grace will flow from the upper regions.

Mandiram 809

ஊனீர் வழியாக வுண்ணாவை யேறிட்டுத்
தேனீர் பருகிச் சிவாய நமவென்று
கானீர் வரும்வழி கங்கை தருவிக்கும்
வானீர் வரும்வழி வாய்ந்தறி வீரே.

Transliteration

ū<u>n</u>īr va<u>l</u>iyāga vuṇṇāvai yē<u>r</u>iṭṭu-t
tē<u>n</u>īr parugi-c civāya namave<u>n</u><u>r</u>u
kā<u>n</u>īr varumva<u>l</u>i kaṅgai taruvikkum
vā<u>n</u>īr varumva<u>l</u>i vāyndat<u>r</u>ivīrē.

Translation

Grace as goal, let the tongue be raised
Chanting Śivāyanama, drink the ambrosial liquid
To this body of air and water it will bring the flow of Ganges
Aspire to grasp and reach this path of nectar's flow.

Commentary

The purpose of all Yoga is to realize the identity of one's true Self with the Lord, who is referred to by the Siddhas as Śiva. The immediate goal is to seek and obtain His grace. Tirumūlar advocates the practice of *Kechari Mudrā.* It leads the seeker to taste the sweetness of divine nectar. The yogin should not be diverted from his goal by this process; his concentration is upon the Lord and His grace, often referred to metaphorically as the "holy feet of Lord Śiva." Tirumūlar recommends mentally chanting the Lord's mantra, *Śivāya nama,* the *sūkṣma* (subtle) *pañcakṣara* (five syllable). It is the name and mantra of the Lord Śiva. Tirumūlar deals with the esoteric significance of this mantra. The sacred mantra, along with *tīruni<u>r</u>u* (sacred ashes) and *rudrāksha* constitute the essentials of Śaivite symbolism. Importance is given to the positioning of each letter in pañcakṣara, which contains different significance. Depending on the spiritual maturity of the Śaivite practitioner, the appropriate *pañcakṣara* mantra is given as *upadeśa* by the preceptor

or guru. The four great *Nāyanmārs*, Tirugñāna- sambandar, Tirunāvukkarasar, Sundaramūrthy and Māṇicka- vāchakar have extolled the merits of Pañcakṣara in famous songs. In this verse Tirumūlar speaks of Śivāyanama as an appropriate mantra for advanced souls.

In the third line, *ka* means air and *nīr* means water, and the reference is to the body consisting of the *pañcabūtas* (five elements). Tirumūlar says that when one practices *Kechari Mudrā,* the physical body will be transformed by the magical flow of divine nectar from the heavens, characterized here as the Ganges (referring to the mysterious heavenly flow referred to as *Ākāśa Gaṅgā*).

Mandiram 810

வாய்ந்தறிந் துள்ளே வழிபாடு செய்தவர்
　　காய்ந்தறி வாகக் கருணை பொழிந்திடும்
பாய்ந்தறிந் துள்ளே படிக்கத வொன்றிட்டுக்
　　கூய்ந்தறிந் துள்ளுறை கோயிலு மாமே.

Transliteration

vāyndarin dullē valipādu ceydavar
　　kāyndari vāga-k karuṇai polindiḍum
pāyndarin dullē paḍikkada vonriṭṭu-k
　　kūyndarin dullurai kōyilu māmē.

Translation

They that know profoundly and worship within
　　Will receive the coveted gnosis as shower of grace
Entering within, if one knows to close the door
　　In distilled wisdom one finds abode with the Lord Himself.

Commentary

Tirumūlar continues to emphasize the inner concentration that will ultimately lead to transcendence through the crown. He says that is the way of knowledge and the seeker is led by the hand of grace. Tirumūlar highlights expertise in *Kechari Yoga,* which involves "closing the door" by raising the tongue and closing the entrance to the nasal cavity, so prāṇa and *kuṇḍalini śakti* will stay in the upper reaches. Tirumūlar in this verse speaks of distilled wisdom in the last line, a state of enlightenment brought about by gnosis or divine knowledge of the Self and the Lord.

Mandiram 811

கோயிலின் உள்ளே குடிசெய்து வாழ்பவர்
    தாயினும் நல்லார் தரணி முழுதுக்குங்
காயினும் நல்லவர் காய்ந்தவர் தம்முளுந்
    தீயினுந் தீயரத் தீவினை யாளர்க்கே.

Transliteration

kōyiliṉ uḷḷē kuḍiceydu vāḻbavar
    tāyiṉum nallār taraṇi muḻudukkum
kāyiṉum nallavar kāyndavar tammuḷum
    tīyiṉum tīyara-t tīviṉai yāḷarkkē.

Translation

They that reside within the temple
    To the world, are kinder than a mother,
They are kind even when harsh, and purify
    The evil-doers even more than fire.

Commentary

The enlightened yogin is no longer ego-driven. His concern extends to all humanity. A mother may shower her affections upon her children, but she may be disinterested in the neighbor's children. The enlightened yogin's compassion extends to all living beings without exception. Even when they are harsh towards evil-doers, they are compassionate, purifying them of suffering and ignorance even more than fire could.

Mandiram 812

தீவினை யாளர்தஞ் சென்னியி லுள்ளவன்
    பூவினை யாளர்தம் பொற்பதி யானவன்
பாவினை யாளர்தம் பாகவத் துள்ளவன்
    மாவினை யாளர்தம் மதியிலுள் ளானே.

Transliteration

tīvin̲ai yāḷardam cen̲n̲iyi luḷḷavan̲
    pūvin̲ai yāḷardam por̲padi yān̲avan̲
pāvin̲ai yāḷardam pāgavat tuḷḷavan̲
    māvin̲ai yāḷardam madiyiluḷ ḷān̲ē.

Translation

For those caught in karma, He is in space beyond reach
    To the worshippers of form, He inhabits the golden city
To those who internalize, He is the subject of contemplation
    To the great yogin, He is, verily, consciousness.

Commentary

This verse has been variously interpreted. Every word in it has deep significance and is worth pondering. To those caught in daily

activities discharging karma unknowingly, there is no thought of God who remains inaccessible. He is in the vast open space, which the ordinary soul does not see or experience.

Regarding the second line, some have talked of ādhāra worship, which leads to the golden city of God in the cranium. A more appropriate interpretation may recognize the form of worship towards a deity specifically carried out according to *caryā* and *kriyā* paths; revealing the "golden city" where they envision God. God and form are one; the "golden city" is a traditional symbol to express the experience of vision attained by the devotee who practices external forms of worship.

The third line has been interpreted by some to mean those who worship God with songs, find God in their songs. But singing devotional hymns is an external worship (*caryā*) and is contained in the message of the second line. Tirumūlar refers to the stage of internalization (*kriyā* and *Yoga*) in the third line. The expanding mind as a result of yogic discipline turns inward and concentrates on the inner deity, the yogin's chosen God or *Ishṭa Deva*: Lord Śiva is here the subject and object of contemplation. The fourth line speaks of the adept, the realized yogin, whose capacity of contemplation has brought him to realize himself and God united as pure consciousness.

Mandiram 813

மதியி னெழுங்கதிர் போலப் பதினாறாய்ப்
 பதிமனை நூறு நூற் றிருபத்து நாலாய்க்
கதிமனை யுள்ளே கணைகள் பரப்பி
 எதிர்மலை யாமல் இருந்தனன் தானே.

Transliteration

madiyi n̲el̲umkadir pola-p padin̲ār̲āy-p
padiman̲ai nūr̲unūr̲ r̲irupattu nālāy-k
kadiman̲ai yuḷḷē kaṇaigaḷ parappi
edirmalai yāmal irundan̲an̲ tān̲ē.

Translation

Like the sixteen rays springing from the moon
With two hundred and twenty four abodes for Himself
Spreading His arrows (of grace) in that living house
He remains a source of protection.

Commentary

Sixteen *kalās* or aspects of moon refer to sixteen steps of spiritual ascent. The moon's sixteen *kalās* are: mercy, gentleness, patience, detachment, constancy, spiritual prosperity, cheerfulness, rapture, sense of propriety, meditation, quietude, gravity of demeanor, effort, detachment from emotion, magnamity, and concentration. The subject has been dealt with in the section of *Kālai Nilai,* the state of *Kalās* God is likened here to the sixteen kalās of moon as subtle manifestation. Two hundred and twenty four *bhuvanams* or *lokas* are the subtle manifestations of the *kalās* of Śakti deemed to be the abode of Lord Śiva (see Sir John Woodroffe, *Garland of Letters,* for a tabulated list). One should not presume God's manifestation is external to man. He is within the spirit, mind, and body of all creatures, seated within every heart and pervading all existence.

The last line suggests the Lord is ready to attack evil forces and protect the soul once it has taken refuge under the holy feet of the Lord.

Mandiram 814

இருந்தனள் சத்தியு மக்கலை சூழ
    இருந்தனள் கன்னியு மந்நடு வாக
இருந்தனள் மானேர் முகநில வார
    இருந்தனள் தானும் அமுதம் பொழிந்தே.

Transliteration

irundaṉaḷ cattiyu makkalai cūḻa
    irundaṉaḷ kaṉṉiyu mannaḍu vāga
irundaṉaḷ māṉēr muganila vāra
    irundaṉaḷ tāṉum amudam poḻindē.

Translation

There sat Śakti with *kalās* abound
    There She (Kaṉṉi) sat amidst them
There She sat, Her (māṉ) moon-like face blossoming
    There She sat showering nectar of grace.

Commentary

The word Śakti in the verse, *kaṉṉi* in the second line, and *māṉ* in the third refer to the same Śakti in Her aspects of obscuration (*tirodhāna-śakti*) and truth (*aruṭ-śakti*), the Śakti of Grace. The Lord and Her Śakti in their twin aspects radiate kalās of infinite variety. So the moon's sixteen *kalās* listed in verse 813, are said to envelop them. To the accomplished yogin well-versed in *KechariYoga,* Śakti manifests Her true grace and shares holy nectar, *amṛta,* which is symbolic of immortality and the divine material that empowers it.

Mandiram 815

பொழிந்த இருவெள்ளி பொன்மண் ணடையில்
    வழிந்துள் ளிருந்தது வான்முத லங்குக்

கழிந்தது போகாமற் காக்கவல் லார்க்குக்
        கொழுந்தது வாகுங் குணமது தானே.

Transliteration

polinda iruvelli ponman nadaiyil
        valindul lirundadu vānmuda langu-k
kalindadu pōgāmal kākkaval lārkku-k
        kolundadu vāgum kunamadu tānē.

Translation

The silvery spring flows into the golden abode
        There it overflows the vast open space
Take care to see that it does not trickle down
        Then it will grow like a shoot. Such is its nature.

Commentary

The "silvery spring" is likely referring to *Pati-jñāna*, the knowledge of God. It flows into the golden abode said to be found in the region above the ājñā cakra, which is the receptacle of God's knowledge. Such knowledge dawns on the yogin who has undertaken *Kechari-Yoga* and practiced Kuṇḍalini Yoga. The gnosis has its natural abode in God who is vast open space of infinite light. The yogin should endeavor to ensure that his concentration is not disturbed and brought down to lower ādhāras by becoming identified with their corresponding psychological states. If the yogin can remain elevated, the wisdom he has been blessed with will grow in the fertile soil of austerity where the seed of enlightenment is watered by grace.

Mandiram 816

குணமது வாகிய கோமள வல்லி
    மணமது வாக மகிழ்ந்தங் கிருக்கில்
தனமது வாகிய தத்துவ ஞானம்
    இனமது வாக இருந்தனன் தானே.

Transliteration

kuṇamadu vāgiya kōmaḷa valli
    maṇamadu vāga magiḻndaṅ girukkil
taṉamadu vāgiya tattuva jñāṉam
    iṉamadu vāga irundaṉaṉ tāṉē.

Translation

If the beauteous creeper of infinite bliss
    Can reside, consorting in happiness
Conferring the wealth of supreme knowledge
    The Lord too remains without separation.

Commentary

In the previous verse, Tirumūlar mentioned how the Goddess confers upon the accomplished yogin the benefits of gnosis and immortality once Her role as the obscuring power, *tirodhāna śakti,* is over. In this verse, the need is stressed for the yogin to retain the favors of Śakti by not relenting in his austerities. The Śakti, the giver of bliss, resides in ājñā cakra and the yogin must ensure there is no descent into lower cakras. She has conferred on him the path to supreme knowledge, and if the yogin persists in discipline and continues marching towards *dvādaśānta,* he becomes the repository of the Lord's infinite wisdom through union with Him. The yogin does not search for God outside of himself; God is within, giving him complete access to supreme knowledge.

Mandiram 817

இருந்த பிராணனும் உள்ளே எழுமாம்
பரிந்தஇத் தண்டுடன் அண்டம் பரிய
விரிந்தஅப் பூவுடன் மேலெழ வைக்கின்
மலர்ந்தது மண்டலம் வாழலு மாமே.

Transliteration

irunda pirāṇanum uḷḷē eḻumām
parindavit taṇḍuḍan aṇḍam pariya
virindavap pūvuḍan mēleḻa vaikkin
malarndadu maṇḍalam vāḻalu māmē.

Translation

Within the prāṇa must rise
The central nāḍi must open; so too the space
The flower must blossom; and prāṇa move beyond
The infinite realm will reveal, lengthy be thy life!

Commentary

Tirumūlar stresses the role of *Vāsi*-Yoga, or kuṇḍalini prāṇāyāma. Through prāṇāyāma, prāṇa is made to flow though the suṣumnā nāḍi and the ādhāras along its course, until the yogin reaches the ājñā cakra. Concentrating the flow of prāṇāyāma further, the yogin opens up the thousand petal flower at the crown. This signifies he has shed all connections with the world of the senses. But Tirumūlar wants the yogin to go beyond the state of ādhāra-dhyāna to the state of *nirādhāra-dhyāna* (beyond the cakras), and take his prāṇa to the *dvadaśānta* to gain vision of the Lord and His consort, the eternal spring of gnosis. There he must share the nectar of wisdom. This will enable him to lead a long life span.

Mandiram 818

மண்டலத் துள்ளே மனவொட்டி யாணத்தைக்
    கண்டகத் தங்கே •ருதியே ீழ்க்கட்டி
கண்டகத் துள்ளே பகலே ஒளியாகக்
    குண்டலக் காதனுங் கூத்தொழிந் தானே.

Transliteration

maṇḍalat tuḷḷē maṉavoṭṭi yāṇattai-k
    kaṇḍagat taṅgē karudiyē kīḻkkaṭṭi-p
paṇḍagat tuḷḷē pagalē oḷiyāga-k
    kuṇḍala-k kādaṉum kūttoḻin dāṉē.

Translation

In the realm of knowledge, see the mind's girdling
    Experience it, block the downward flow
The body is lustrous like the day
    He with the *kuṇḍala* ceases His Dance.

Commentary

Once the yogin raises his prāṇa beyond the sahasrāra and proceeds through the subtle aspects described in verse 813, his mind surrenders to the power of gnosis and experiences complete detachment from the senses. Tirumūlar calls this state "girdling of the mind." Women often wear jewelry called the girdle round their waist, which it binds. Similarly, the power of gnosis binds the mind freeing it from sensory forces. Tirumūlar wants the yogin to block the downward flow (second line). Prāṇa has naturally an upward motion, but has a tendency to escape. Once prāṇa has been raised to the nasal cavity, it should be blocked by fixing the tongue in *Kechari Mudrā*. *Apāna* has a downward tendency, and should also

be arrested. In this regard the technique of *uddiyāna bandha,* a muscular lock at the navel, is said to be effective. With prāṇa under one's control and its movement elevated to the region of higher consciousness, the body is no longer subject to forces of decay and decomposition. It becomes bright like the day, its aura glowing with light. In the fourth line, Tirumūlar makes reference to the great Cosmic Dancer who wears a *kuṇḍala,* an ornament on His ears. His eternal dance keeps life in motion, from creation to involution. This is known as the *ūṉa-naṭaṉam,* the Dance of the Body. This dance helps the soul inhabit the body and experience the fruits of karma. When Tirumūlar says the Great Dancer has ceased dancing, he means the accomplished yogin is no longer subject to the sensory world or motivate by bodily urges. His mind experiences the rare freedom known only to God-realized saints. From *ūṉa-naṭaṉam,* the yogin is elevated to *jñāna-naṭaṉam,* where he sees grace and gnosis only, both within the world and beyond.

Mandiram 819

ஒழிகின்ற வாயுவும் உள்ளே அமருங்
    கழிகின்ற வாயுவுங் காக்கலு மாகும்
வழிகின்ற காலத்து வட்டக் கழலைப்
    பழிகின்ற காலத்துப் பையகற் றீரே.

Transliteration

o̱ligiṉṟa vāyuvum uḷḷē amarum
    kaḻigiṉṟa vāyuvum kākkalu māgum
vaḻigiṉṟa kālattu vaṭṭa-k kaḻalai-p
    paḻigiṉṟa kālattu-p paiyagaṟ ṟīrē.

Translation

The descending prāṇa will take its seat up inside
Protected it thus will be, and life too
When with grace flowing, the swirling dance
Is shunned and the cranial cavity is opened.

Commentary

The interpretation provided here is somewhat different from the ones given by others. The gist of what Tirumūlar conveys appears to be this: When grace fills the soul (Mandiram 815), the seeker wants to place himself at the holy feet of God in the realm of gnosis. There he is no longer interested in the swirling dance of life (the five-fold dance of the cosmic Dancer). For this purpose, he turns his full attention to the prāṇa flowing within his bodies. His aim is to direct prāṇa to sahasrāra and beyond. It is only then, he can retain prāṇa from descending, which plunges the soul into the world of sensory experience, which is illusion. By protecting prāṇa there, he ensures longevity of the body for the purpose of increasing the spiritual opportunity of his life. Tirumūlar again reiterates the important aspect of *Kechari Yoga* through which the yogin raises the tongue and blocks the cranial (nasal) cavity, enabling him to cease and transcend the physical function of breath.

Mandiram 820

பையினி னுள்ளே படிக்கத வொன்றிடின்
மெய்யினி னுள்ளே விளங்கும் ஒளியதாங்
கையினுள் வாயுக் கதித்தங் கெழுந்திடின்
மையணி கோயில் மணிவிளக் காமே.

Transliteration

paiyiṉi ṉuḷḷē paḍikkada voṉṟiḍiṉ
meyyiṉi ṉuḷḷē viḷaṅgum oḷiyadām
kaiyiṉuḷ vāyu-k kadittaṅ keḻundiḍiṉ
maiyaṇi kōyil maṇiviḷak kāmē.

Translation

Fix the door firmly at cavity's entrance
Body's luster shines at the top
If prāṇa moves sideways in endless fury
It'll flicker like gem's light in the temple's chambers dark.

Commentary

Tirumūlar continues to emphasize the importance of application of *Kechari Mudrā*, which involves blocking the nasal cavity ("fixing the door") with the tip of the curled back tongue. By repeated practice and mastery of this technique, the body sheds physical and mental impurities, and the natural glow of the soul is seen as a lustrous aura.

However if there is no control of prāṇa, it moves from the iḍā to piṅgalā nāḍi in an endless cycle, activating the sensory experiences of the body and mind, and corresponding attachments. All that happens is the flickering of a candle flame, which does not radiate in true measure the light of the soul.

Mandiram 821

விளங்கிடும் வாயுவை மேலெழ உன்னி
நலங்கிடுங் கண்டத்து நாபியி னுள்ளே
வணங்கிடு மண்டலம் வாய்த்திடக் கும்பிச்
சுணங்கிட நின்றவை சொல்லலு மாமே.

Transliteration

viḷaṅgiḍum vāyuvai mēle̲la u̲n̲ni
nalaṅgiḍum kaṇḍattu nābiyi n̲uḷḷē
vaṇaṅgiḍu maṇḍalam vāyttiḍa-k kumbi-c
cuṇaṅgiḍa nin̲r̲avai collalu mmāmē.

Translation

When you decide to course prāṇa that is amenable upward
Between the swaying throat and the navel
Perform *kumbhaka* in that region when the prāṇa moves down
You will experience what you could not before.

Commentary

Two stages are mentioned here. First is that the yogin must firmly decide to see his prāṇa move towards the *nirādhāra* region, which is light and gnosis.

At the same time prāṇa must be first channeled through the ādhāras. Prāṇa is infused into the nāḍis through physical breathing. After the yogin inhales (pūraka) Tirumūlar says he should practice *kumbhaka* or retention. The ideal place for retention of prāṇa according to Yoga texts is the navel or *nābhi,* the manipura region of the subtle body associated with fire. Tirumūlar speaks of this region between the throat and navel (Viśuddhi and *nābi*). The yogin is then expected to experience *ādhāra darshana* (vision). The point appears to be that ādhāra vision comes naturally to those who have fixed their goal at *nirādhāra.* What could not be expressed earlier can now be directly experienced and explained.

Mandiram 822

சொல்லலு மாயிடு மாகத்து வாயுவுஞ்
சொல்லலு மாகு மண்ணீர்க் கடினமுஞ்
சொல்லலு மாகும் இவையஞ்சுங் கூடிடிற்
சொல்லலு மாந்தூர தெரிசனந் தானே.

Transliteration

collalu māyiḍu māgattu vāyuvum
collalu māgu maṇṇīr-k kaḍiṉamum
collalu māgum ivaiyañcum kūḍiḍil
collalu māmtūra tericaṉam tāṉē.

Translation

We may say (he knows) of space and air
We may say (he knows) of earth and water hard
We may say (he knows) when the fire will conjoin
We may say a distant vision is possible.

Commentary

The supernatural capabilities of an accomplished yogin are mentioned here. The soul takes residence in the body, and the accomplished yogin learns of the nature of time and space, form and matter, and sensory experience. Through austerity and sustained disciplines of concentration, he becomes acutely aware of what happens close to him and what happens at a distance, which Tirumūlar calls distant vision (*dūra darśanam*). More appropriately it is the subtle vision that enables the yogin to experience the Cosmic Dancer in the vast open of grace and gnosis.

Mandiram 823

தூர தரிசனஞ் சொல்லுவன் காணலாங்
காராருங் கண்ணி கடைஞான முட்பெய்தி
ஏராருந் தீபத் தெழிற்சிந்தை வைத்திடிற்
பாரா ருலகம் பகன்முன்ன தாமே.

Transliteration

tūra tericaṉam colluvaṉ kāṇalām
kārārum kaṇṇi kaḍaijñāṉa muṭpeydi
ērārum dība-t teḻilcindai vaittiḍil
pārā rulagam pagaṉmuṉṉa dāmē.

Translation

Distant vision I shall describe for you to see
Imbibing the grace of knowledge of the damsel with the lovely eyes
Contemplate it, a beauteous lamp in the mind's eye
Worlds many will shine like the day.

Commentary

Tirumūlar obviously wants us to know that distant vision is not merely of the physical realm. The vision the saint speaks of is vision of inmost reality. It is the experience of the knowledge. The yogin who discovers the great presence of grace within, seeks to preserve and place it like a shining lamp in the ājñā chakra, the mind's eye, which through the Lord's grace is capable of observing the countless universes. The capacity the yogin develops is not direct, but derivative from the removal of the three *malas* (blemishes) and the blessing of the Lord. He becomes an instrument of God. Whatever he achieves is God's own will. The yogin who plumbs for the eight-

fold siddhis suffers from the delusion that all he achieves is due to his own efforts.

Mandiram 824

முன்னெழு நாபிக்கு முந்நால் விரற்கீழே
    பன்னெழு வேதப் பகலொளி யுண்டென்னும்
நன்னெழு நாதத்து நற்றீபம் வைத்திடத்
    தன்னெழு கோயில் தலைவனு மாமே.

Transliteration

mun̲n̲el̲u nābikku munnāl viralkīl̲ē
    pan̲n̲el̲u vēda-p pagaloḷi yuṇḍen̲n̲um
nan̲n̲el̲u nādattu nar̲r̲ībam vaittiḍa-t
    tan̲n̲el̲u kōyil talaivan̲u māmē.

Translation

Twelve finger measure below the navel
    Vedas declare, there is a light bright as day
Raise it to the shining lamp of *nāda*
    Master of temples seven you shall be.

Commentary

Twelve finger measures below the naval region is the mūlādhāra region and the light referred to is the kuṇḍalini śakti, the seat of consciousness of every soul. According to the Vedas, the task of the yogin is to raise the mystic fire to the ājñā cakra, described by the Siddhas as the seat of light. This is also the centre of *nāda-tattva.*

In other words, in this last verse of this section Tirumūlar reiterates the need to follow rigorous prāṇāyāma techniques and raise kuṇḍalini śakti to the regions beyond the ājñā-cakra. In that

event, the yogin becomes the master of all seven ādhāras, which Tirumūlar describes as temples. They are the abodes of Lord Śiva in consort with Śakti, and with the help of prāṇāyāma the soul experiences the bliss of union with the Lord.

This section on *Kechari Yoga* has dealt extensively with a difficult form of Yoga, but Tirumūlar has highlighted the benefits clearly; the earnest seeker will do well to seek a guru's guidance to master this Yoga.

19. Pariyaṅga-Yoga

The Third Tandiram of *Tirumandiram* deals with many Yoga systems. In accordance with the meaning of the word Yoga, Tirumūlar prescribes union with Śiva as the supreme goal. He is advocating Śiva-Yoga which is also referred to as Śiva Rāja-Yoga. Whether it is Aṣṭāṅga-Yoga, Kuṇḍalini-yoga, *Praṇava*-Yoga, or *Candra*-Yoga, Yoga provides the most effective tools for the soul to achieve union with Śiva. Yoga is presented by the Lord to souls, to serve both the yogin or yogini, male or female. They are the ones who have learned to adopt the inner path of awareness. Their life is of penance and austerity, self-negation and surrender, by which one detaches from worldly attachments and directs the focus of one's inner eye into the inner realm of subtle forces.

In this section, we have yet another form of Yoga, which is unique and intriguing. *Pariyaṅgam* means cot, and *Pariyaṅga-Yoga* is performed on the cot. The yogin performs *Pariyaṅga Yoga* with the sexual partner. Lest any thought of sexual indulgence enters one's mind, Tirumūlar makes it clear that one's wife is a partner. Tirumūlar presents a model in which there is a yogin who leads a domestic life in partnership with a loving wife. A yogin is on the way to becoming a jñāni, who having obtained complete gnosis, gives up everything and becomes an ascetic. A yogin living in the world must develop proper perception towards the family and the world.

But his perception is different from the conventional householder. He is a yogin given to the path of complete spiritual transformation, whose aim is not sensual pleasure but divine enjoyment

or *bhoga.* In every act of living he plunges deeper into the self, performing Yoga with the respective technique to every situation, and never neglecting the master technique of prāṇāyāma. Even sex life becomes a form of Yoga. The chief characteristic of this Yoga is to ensure that sexual energy is not drained and wasted, but is transmuted and transmitted upwards so this powerful energy is concentrated at the ājñā-chakra and beyond, giving the body on all levels a unique strength and glow which enables the soul's eye to discern the Lord, His grace and knowledge, so it can unite with Him.

Tirumūlar's *Pariyaṅga Yoga* is not merely tantric sex as is generally understood. Nor is he merely laying down a worship of God through sex. His yoga involves transmutation of the yogins' sexual energy without engaging in the sex act itself. As such, *Pariyaṅga Yoga* becomes an integral part of the effort of the yogin in seeking Śivahood.

Mandiram 825

பூசு வனவெல்லாம் பூசிப் புலர்த்திய
வாச நறுங்குழல் மாலையுஞ் சாத்திக்
காயக் குழலி கலவி யொடுங்கலந்
தூசித் துளையுறத் தூங்காது போகமே.

Transliteration

pūcu vaṉavellām pūci-p pularttiya
vāca naṟuṅkuḻal mālaiyum cātti-k
kāya-k kuḻali kalavi yoḍuṅkalan
tūci-t tuḷaiyuṟa-t tūṅgādu pōgamē.

Translation

Applying perfumes of many kinds
    Rich tresses he decorated with flowers fragrant
The desirable woman that may sport with
    Fix unwavering attention on the pinhole. That's enjoyment.

Commentary

A well-groomed wife waiting to be possessed is a source of powerful sexual attraction. The yogin may indeed possess her. But his attention, unwaveringly, is on the pinhole. Pinhole may stand for the *Brahmarandra*, the crown *cakra*. When his concentration on the higher spiritual centers is complete, that is his true source of joy, not the act of sex itself. His yogic union with the light of grace gives him greater enjoyment than sex.

Another possible interpretation is that one meditates on the hole at the tip of the penis, learning to resolve karmic attachments associated with this location through internal methods of concentration and detachment, rather than resorting to physical methods.

Mandiram 826

போகத்தை யுன்னவே போகாது வாயுவு
    மோகத்தை வெள்ளியு மீளும் வியாழத்தில்
சூதொத்த மென்முலை யாளுநற் சூதனுந்
    தாதிற் குழைந்து தலைகண்ட வாறே.

Transliteration

pōgattai yun̲n̲avē pōgādu vāyuvum
    mōgattai veḷḷiyu mīḷum viyāḻattil

cūdotta menmulai yāḷunar cūdanum
tādil kulaindu talai kaṇḍavārē.

Translation

When pleasure in thought of prāṇa will not progress
Silvery lust will meet its end in liquid gold
Pawn like damsel and the crafty player
Drowning in emissions, their lot bemoan.

Commentary

This verse has been interpreted in various ways. The first line makes it clear that when a couple aims at sense pleasure through sex, they expend prāṇic energy, denying its chance of ascending the suṣumnā nāḍi towards greater heights. All that happens in such a case, according to the second line, is that the man's emission (silvery lust) will meet its end in the woman's emission (liquid gold). In that event the couple is gambling, the damsel being the pawn and the man being the crafty player. They spend their energy in wasteful emission and bemoan the loss of their vital energy, which could otherwise take them to spiritual heights if they learn how to transmute it.

Mandiram 827

கண்டனுங் கண்டியுங் காதல்செய் யோகத்து
மண்டலங் கொண்டிரு பாலும் வெளிநிற்கும்
வண்டியை மேற்கொண்டு வானீர் உருட்டிடத்
தண்டொரு காலுந் தளராது அங்கமே.

Transliteration

kaṇḍaṉum kaṇḍiyum kādalcey yōgattu
maṇḍalaṅ koṇḍiru pālum veḷiniṟkum
vaṇḍiyai mēṟkoṇḍu vāṉīr uruṭṭiḍa-t
taṇḍoru kālum taḷarādu aṅgamē.

Translation

The lover and the beloved, performing the Yoga of love
Guide the chariot, moving in regions outer wings
Take it on the flow of heavenly waters
Their nāḍi and parts shall tire no more.

Commentary

The expression "lover and beloved" in the first line indicate the closeness between the man and woman, in body, mind and feeling. They undertake the Yoga of love, the *Pariyaṅga Yoga.* In this Yoga, they are aware that the main task is to ensure prāṇa moves mainly in the suṣumnā nāḍi and ascends therein, and not merely in the iḍā and piṅgalā nāḍis. The second line speaks of the normal tendency of the flow of *prāṇa-bōga saravoṭṭam.*

The movement of prāṇa is characterized as a chariot in the third line. The chariot is controlled by the couple and driven upwards through the flood of heavenly nectar. Then, according to Tirumūlar, the gross and subtle bodies will not be exhausted, as normally happens when sexual energy is allowed to be spent downwards.

Mandiram 828

அங்கப் புணர்ச்சியு மாகின்ற தத்துவ
மங்கத்தில் விந்து வருகின்ற போகத்துப்
பங்கப் படாமற் பரிகரித் துத்தம்மைத்
தங்கிக் கொடுக்கத் தலைவனு மாமே.

Transliteration

aṅga-p puṇarcciyu māgiṉṟa tattuvam
aṅgattil vindu varugiṉṟa pōgattu-p
paṅga-p paḍāmal parigarittu-t tammai-t
taṅgi-k koḍukka-t talaivaṉum āmē.

Translation

In the experience of bodily copulation
A joy there is, but tiring and dulling,
Degrading not, if one interrupts the flow
Retaining it, he is the master.

Commentary

The first two lines talk of the normal sex act and the wasting of one's sexual energy, which causes one to feel lethargic and dull. The next two lines mention the merits of *Pariyaṅga Yoga,* which instructs the restraint of emission of sexual energy and transmutation and upward transmission so it becomes spiritual energy; that is, sexual energy is converted to spiritual energy.

The phrase "degrading not" in the third line means, "without degrading the sexual energy and allowing it to be wasted." Tirumūlar uses two expressions: "interrupting the flow" and "retaining it." The first one refers to yogic mastery of senses by which the natural course of semen loss is interrupted; and the second refers to retention of it.

Such a yogin is the master of his senses. He is the master of his prāṇic energy. His ability to ascend the ladder of suṣumnā nāḍi is empowered by this control.

The normal loss of sexual fluid by either the male or female is accompanied by a loss of energy, leaving one feeling lethargic. However, in *Pariyaṅga* Yoga, this energy is transmuted upwards into higher cakras, and utilized for spiritual pursuits.

Mandiram 829

தலைவனு மாயிடுந் தன்வழி ஞானந்
    தலைவனு மாயிடுந் தன்வழி போகந்
தலைவனு மாயிடுந் தன்வழி யுள்ளே
    தலைவனு மாயிடுந் தன்வழி அஞ்சே.

Transliteration

talaivaṉu māyiḍum taṉvaḻi jñāṉam
    talaivaṉu māyiḍum taṉvaḻi pōgam
talaivaṉu māyiḍum taṉvaḻi yuḷḷē
    talaivaṉu māyiḍum taṉvaḻi añcē.

Translation

Master is he, all knowledge happening his way
    Master is he, enjoyment in his direction
Master is he, his interior subject to his way
    Master is he, instruments five subservient to him.

Commentary

Tirumūlar extols the merits of the *Pariyaṅga* yogin. With firm control of the senses, his prāṇic energies flow through the suṣumnā nāḍi to ājñā cakra and beyond, and the yogin's consciousness

expands vastly into the blessing of divine knowledge. Even when he partakes of sexual activity with his spouse, he can control the flow of vital energy so it is not lost. His internal instruments of mind, intellect, and *citta* have come under his control firmly and he is their master. They no longer act in the world by mere sensory impulse. Lastly, his action and perception have come under his control totally. Verily the *Pariyaṅga* yogin is the master.

Mandiram 830

அஞ்சு கடிகைமேல் ஆறாங் கடிகையில்
　　துஞ்சுவ தொன்றத் துணைவி துணைவன்பால்
நெஞ்சு நிறைந்தது வாய்கொளா தென்றது
　　பஞ்ச கடிகை பரியங்க யோகமே.

Transliteration

añcu kaḍigaimēl āṟāṅ kaḍigaiyil
　　tuñcuva doṉṟa-t tuṇaivi tuṇaivaṉpāl
neñcu niṟaindadu vāikoḷā deṉṟadu
　　pañca kaḍigai pariyaṅga yōgamē.

Translation

In the sixth *ghatika* beyond the fifth
　　The damsel rests in the arms of her beloved
With a heart full of bliss beyond words
　　That's *Pariyaṅga Yoga* of five *ghatikas.*

Commentary

Five *ghaṭikās* or *nāḻigais* are equal to two hours. "Damsel and her beloved" are the wife and husband. This duration seems to be an important part of *Pariyaṅga* Yoga, since it makes possible the

conservation of energy rather than its loss. As a result, the mutual satisfaction is complete. This satisfaction is not physical or mental but stems from the ability of the Yogin and his partner to scale the heights of the suṣumnā nāḍi. The bliss they derive is sweet beyond words.

Mandiram 831

பரியங்க யோகத்துப் பஞ்ச கடிகை
 அரியவிவ் வியோகம் அடைந்தவர்க் கல்லது
சரிவளை முன்கைச்சி சந்தனக் கொங்கை
 உருவித் தழுவ ஒருவற்கொண் ணாதே.

Transliteration

pariyaṅga yōgattu-p pañca kaḍigai
 ariyaviv viyōgam aḍaindavark kalladu
carivaḷai mun̲kaicci candan̲a-k koṅgai
 uruvi-t tal̲uva oruvar̲ koṇṇādē.

Translation

Pariyaṅga Yoga of five *ghaṭikās*
 Unless the yogin has mastered this rare Yoga
It is not apt for a yogin to embrace
 His spouse with loose bangles and breasts with sandal paste

Commentary

The stipulation of Tirumūlar for the sexual discipline of a yogin is clear and specific. The yogin must be well versed in *Pariyaṅga* Yoga, which involves control and uplifting of seminal energy as spiritual effort to transcend the world of the senses and attain the Lord's Grace. If a yogin is not well-versed in *Pariyaṅga* Yoga, he should not indulge in sex, even with his wife.

Mandiram 832
ஒண்ணாத யோகத்தை உற்றவ ராரென்னில்
விண்ணார்ந்த கங்கை விரிசடை வைத்தவன்
பண்ணார் அமுதினைப் பஞ்ச கடிகையில்
எண்ணா மெனஎண்ணி இருந்தான் இருந்ததே.

Transliteration
oṇṇāda yōgattai uṟṟava rāreṉṉil
viṇṇārnda kaṅgai viricaḍai vaittavaṉ
paṇṇār amudiṉai-p pañca kaḍigaiyil
eṇṇā meṉaveṇṇi irundāṉ irundadē.

Translation
Who's the one that has mastered this Yoga, if you ask
The One who has kept the heavenly Ganga upon His matted locks
He joins with His spouse for five *ghaṭikās*
Contemplating the nectar's flow from His heavenly heights.

Commentary
This verse indicates that the one who masters this Yoga realizes Himself as Lord Śiva. By adopting the perspective of the witness, and letting go of all desire, one transcends the ordinary perspective of "I am the body" and "I am feeling pleasure" etc. The Lord is the source of all bliss. He remains in the vast open space of jñāna that is the source of all activity and bliss for the yogin. Both partners realize themselves as the Lord: pure being, consciousness and bliss.

Mandiram 833
ஏய்ந்த பிராயம் இருபது முப்பதும்
வாய்ந்த குழலிக்கு மன்னர்க்கு மானந்தம்

வாய்ந்த குழலியோ டைந்து மலர்ந்திடச்
    சோர்ந்தன சித்தமுஞ் சோர்வில்லை வெள்ளிக்கே.

Transliteration

ēynda pirāyam irubadu muppadum
    vāynda kulalikku mannarkku mānandam
vāynda kulaliyō ḍaindu malarndiḍa-c
    cōrndana cittamum cōrvillai veḷḷikkē.

Translation

Twenty and thirty, the right age
    For the damsel and her lord to taste the bliss
When, with the damsel, the sensory desires grow
    Let the yogin control his emissions. He shall have no exhaustion.

Commentary

Though the age of physical maturity is said to be twelve for a damsel and sixteen for a male, the age when they can derive intense satisfaction through copulation is considered twenty years and thirty years respectively. For the yogin to experience sex beyond this age, *Pariyaṅga* Yoga is the answer. It will provide vitality, and allow him to continue the spiritual quest without the pitfalls of normal sexual behavior.

Mandiram 834

வெள்ளி யுருகிப் பொன்வழி ஓடாமே
    கள்ளத்தட் டானார் கரியிட்டு மூடினார்
கொள்ளி பறியக் குழல்வழி யேசென்று
    வள்ளியுண் ணாவில் அடக்கிவைத் தாரே.

Transliteration

veḷḷi yurugi-p poṉvaḻi ōḍāmē
kaḷḷa-t-taṭ ṭāṉār kariyiṭṭu mūḍiṉār
koḷḷi paṟiya-k kuḻalvaḻi yēceṉṟu
vaḷḷiyuṇ ṇāvil aḍakkivait tārē.

Translation

So that the silver may not melt, go the gold's way
The secretive goldsmith closed it with coal
The rising fire he channeled through the funnel
And retained it in the cranial cavity of the man.

Commentary

The metaphor adopted in this verse needs explanation. "Silver going the way of gold" is the mixing of sexual energies of the male and female, and wasted through emission. The *Pariyaṅga* yogin learns to stop it. The goldsmith uses a bellow for fanning the fire so it may glow brightly and melt the metal. If he closes it with charcoal, there may not be melting at all. But the goldsmith needs the bellow and fans the fire. The goldsmith channels the fire through a funnel so it flows in a controlled manner. In the analogy to the human being, this fire the goldsmith ensures is retained at the top of the funnel in the cranial cavity in the moon region of the head; that is, the sexual energy is elevated and retained in the upper cakras.

The fire is the sexual energy in the mūlādhāra cakra, and is raised through the suṣumnā nāḍi (by prāṇāyāma) up to the cranial cavity in the region of the moon. The seminal energy known as *bindu,* is sublimated through kuṇḍalini and *Pariyaṅga* Yogas, and becomes *ojas,* the spiritual energy empowering upper cakras. It is a form of

internal alchemy, transforming what is basic into what is most precious.

All these are made possible by the secretive goldsmith, *Pariyaṅga* yogin. Lord Śiva Himself is the secretive goldsmith. The Siddhas are known to describe God as a gold or blacksmith, to describe His role as Creator. Tirumūlar makes it clear in this verse the grace of the Lord is what gives the yogin the guidance and will to achieve success in this Yoga.

Mandiram 835

வைத்த இருவருந் தம்மின் மகிழ்ந்துடன்
    சித்தங் கலங்காது செய்கின்ற ஆனந்தம்
பத்து வகைக்கும் பதினெண் கணத்துக்கும்
    வித்தக னாய்நிற்கும் வெங்கதி ரோனே.

Transliteration

vaitta iruvarum tammiṉ magiḻndudaṉ
    cittam kalaṅgādu ceyginṟa āṉandam
pattu vagaikkum padiṉeṇ kaṇattukkum
    vittaga ṉāynirkum veṅgadi rōṉē.

Translation

The appointed two sharing the joy
    In the course of copulation without mind wavering
The yogin will indeed be the sun of knowledge
    Able to lead ten directions and eighteen gaṇas.

Commentary

The partners are husband and wife. Copulation referred to is *Pariyaṅga* Yoga. "Without mind wavering" means that the partners are performing this act not for sexual pleasure, but are motivated by a more profound goal. A yogin who is the master of *Pariyaṅga* Yoga "will indeed be the sun of knowledge," indicates that the adept's identity is surrendered to the Lord, the source of all knowledge. He gains access to all knowledge through resulting siddhis. "Able to lead ten directions" means that mastery will extend into all aspects of life, and direct divine forces referred to as *gaṇas*, which traditionally perform a variety of duties for Lord Śiva.

Mandiram 836

வெங்கதி ருக்குஞ் சனிக்கும் இடைநின்ற
    நங்கையைப் புல்லிய நம்பிக்கோ ரானந்தத்
தங்களிற் பொன்னிடை வெள்ளிதா ழாமுனந்
    திங்களிற் செவ்வாய் புதைத்திருந் தாரே.

Transliteration

veṅgadi rukkum ca\u0331nikkum iḍaini\u0331n\u0331r\u0331a
    naṅgaiyai-p pulliya nambikkō rā\u0331nandam
taṅgaḷir\u0331 po\u0331n\u0331niḍai veḷḷitā l\u0331āmu\u0331nam
    tiṅgaḷir\u0331 cevvāy pudaittirun dārē.

Translation

A kind of joy there is for the master
    When he unites with the damsel between Sun and Saturn
Lest the silvery flow empty into the liquid gold
    The ruddy mouth of the sun, he encased indeed.

Commentary

This is a typical Siddha verse with esoteric meaning underlying the statements. Tirumūlar speaks of a "kind of joy" for the husband who practices *Pariyaṅga* Yoga, implying that greater joy stems from union with Śiva. The damsel is said to be between Sun and Saturn; though this line has been variously interpreted. One writer says that *Budha* (the planet Mercury, in between the Sun and Saturn) stands for wisdom and the *Pariyaṅga* yogin is demonstrating wisdom. But this meaning may not be appropriate because Tirumūlar is talking of the damsel between sun and saturn. The two terms may refer to specific states of mind. Sun stands for day, light, clarity, etc. The distant Saturn has beautiful rings, and a mysterious aura. The damsel could be in a state of deep enjoyment, immersed in the act of copulation.

The danger is that the partners may not restraint their energies. A *Pariyaṅga* yogin is focused on control of prāṇa. He should ensure the damsel also is inspired by this goal. "The ruddy mouth of the sun, he encased indeed," probably refers to the use of *Kechari Mudrā* accomplished with the tongue, to direct the flow of energy upwards and divert the mind away from the mūlādhāra. The "sun" in the last line may stand for the face of the damsel.

Mandiram 837

திருத்திப் புதனைத் திருத்தல்செய் வார்க்குக்
கருத்தழ காலே கலந்தங் கிருக்கில்
வருத்தமு மில்லையா மங்கை பங்கற்குந்
துருத்தியுள் வெள்ளியுஞ் சோரா தெழுமே.

Transliteration

tirutti-p puda<u>n</u>ai-t tiruttalcey vārkku-k
karutta<u>l</u>a gālē kalandaṅ girukkil
varuttamu millaiyā maṅgai paṅga<u>r</u>kum
turuttiyuḷ veḷḷiyum cōrā de<u>l</u>umē.

Translation

Satisfied, let the yogin surrender his thought
To the Lord and His consort, who guide his mind
To the yogin and his consort, grief there shall be none
The silvery liquid in the body will not downward flow, but rise.

Commentary

The *Pariyaṅga* yogin remains a yogin always. After copulation his thoughts do not wander, his mind is balanced and concentrated. He has surrendered his faculties to God who guides his awareness. It is the Lord who infuses the power of *Pariyaṅga* Yoga in the yogin and his consort. Abiding in the Lord, the Yogin and his consort have no concerns. All his energies including the seminal bindu (referred to in verse 836) continue to rise through the higher cakras. Consciousness follows energy and energy follows consciousness: Śiva-Śakti means "conscious energy" and refers to the supreme tattva, principle, or the source of all.

Mandiram 838

எழுகின்ற தீயை முன்னே கொண்டு சென்றிட்டால்
மெழுகுரு கும்பரி செய்திடும் மெய்யே
உழுகின்ற தில்லை ஒளியை அறிந்தபின்
விழுகின்ற தில்லை வெளியறி வார்க்கே.

Transliteration

eḻugiṉṟa tīyai muṉṉē koṇḍu ceṉṟiṭṭāl
meḻuguru gumpari ceydiḍum meyyē
uḻugiṉṟa dillai oḷiyai aṟindapiṉ
viḻugiṉṟa dillai veḷiyaṟi vārkkē.

Translation

The rising fire, when you take upward
Candle's melting nature is realized. That's the truth
When light is seen, there is no search for the way
When space is known there is no slipping down.

Commentary

"The rising fire" is the mūlādhāra agni; the yogin by practice of prāṇāyāma takes it upward. As this happens, the yogin releases all attachment to the world and relationships. He becomes God-oriented. His limited identification (ego) with the body melts into a wider awareness. His soul melts in love for the Lord. The great devotees of Lord Śiva have sung of their melting souls in love. The melting of the candle signifies the dissolution of the ego and the growing awareness and love for God, which includes compassion for all living beings. When the contemplation is focused on God alone, the yogin is in a realm of light and space, *Śivaloka,* the abode of the Lord and the Kingdom of Heaven. He is no longer caught in confusions of the world. His seminal energy is not wasted but goes upwards towards union with God. *Pariyaṅga Yoga,* combined with prāṇāyāma, helps the yogin expand his consciousness and experience the world of light and space.

Mandiram 839

வெளியை அறிந்து வெளியி னடுவே
　　ஒளியை அறியி னுளிமுறி யாமே
தெளிவை அறிந்து செழுநந்தி யாலே
　　வெளியை அறிந்தனன் மேலறி யேனே.

Transliteration

veḷiyai a̱rindu veḷiyiṉ naḍuvē
　　oḷiyai a̱riyin̲uḷi mu̱ri yāmē
teḷivai a̱rindu ce̱lunandi yālē
　　veḷiyai a̱rindan̲an̲ mēla̱ri yān̲ē.

Translation

Space have I known, within it
　　The light and the supreme in all its clarity
By Nandi's grace that this may not be upset
　　Pariyaṅga I knew; need I know anything more.

Commentary

Tirumūlar seems to speak about his own experience. He experienced the vast space of light referred to in Siddha poetry as *veṭṭaveḷi*. This is one of the Siddhas' favorite descriptions of the Lord, who for them is the Supreme Abstraction, beyond name and form. Tirumūlar came to abide in a world of knowledge and grace. But the world of matter is a source of powerful attractions. Many a saint has fallen into its entrapments. Tirumūlar says that by Śiva's grace, he found a sharp tool by which slipping can be prevented: *Pariyaṅga* Yoga. In the fourth line the word *Veḷi* is used and is the shortened form of *Veḷḷi*, which stands for the silvery liquid; the raising of which to higher states constitutes an important component of this yoga.

When one has mastered sexual desires and transmuted sex energy into higher energy, the yogin has no need for anything more.

Mandiram 840

மேலாந் தலத்தில் விரிந்தவ ராரெனின்
 மாலாந் திசைமுகன் மாநந்தி யாயவர்
நாலா நிலத்தி னடுவான வப்பொருள்
 மேலா யுரைத்தனர் மின்னிடை யாளுக்கே.

Transliteration

mēlān talattil virindavar āreṉiṉ
 mālān ticaimugaṉ mānandiyāy avar
nālā nilattiṉ naḍuvāṉa apporuḷ
 mēlāy uraittaṉar miṉṉiḍai yāḷukkē.

Translation

If you ask, who were the ones that merged in the higher regions
 They are Ayaṉ, Māl and the Gaṇas of Nandi
The greatness of the center of the fourth field
 They espoused to their own spouses.

Commentary

The reference in the first line is to the higher region, the vast open space of grace, light and jñāna where Śiva and Śakti play their cosmic game. Tirumūlar mentions among others, Brahma, Viṣṇu and the close followers of Lord Śiva known for their extraordinary devotion to the Lord. The Supreme Person is experienced in the fourth field or state of consciousness known as *turiya.* One enters this state of *turiya* beyond ordinary waking, dreaming and deep sleep, when one is able to clear away the influence of egoism, karma

and delusion: the three *malas*. In it one is established in cosmic consciousness. Those blessed souls who are able to move about in the region of jñāna and have experienced Lord Śiva, convey this knowledge to their spouses in partnership through *Pariyaṅga* Yoga, orienting their vision towards the highest spiritual truth.

Some writers interpret the third line as referring to Sadāśiva and the fourth as meaning Sadaśiva espoused this to Śakti.

Mandiram 841

மின்னிடை யாளுமின் னாளனுங் கூட்டத்துப்
    பொன்னிடை வட்டத்தின் உள்ளே புகப்பெய்து
தன்னொடு தன்னைத் தலைப்பெய்ய வல்லாரேன்
    மண்ணிடைப் பல்லூழி வாழலு மாமே.

Transliteration

mi<u>n</u><u>n</u>iḍai yāḷum mi<u>n</u><u>n</u>āḷa<u>n</u>um kūṭṭattu-p
    po<u>n</u><u>n</u>iḍai vaṭṭatti<u>n</u> uḷḷē puga-p-peydu
ta<u>n</u><u>n</u>oḍu ta<u>n</u><u>n</u>ai-t talai-p peyya vallārēl
    maṇṇiḍai pallū<u>l</u>i vā<u>l</u>alum amē.

Translation

The damsel with slender waist and her spouse in close union
    Must fix their mind in that golden art
And learn to make themselves one with the one
    For aeons they will live upon this earth.

Commentary

The first line refers to the wife and husband engaged in *Pariyaṅga* Yoga. Others have interpreted the first line as referring to Śiva and Śakti. The golden art refers to *Po<u>n</u><u>n</u>ambalam*, the arena of the

Cosmic Dancer. Tirumūlar is speaking of the husband and wife who should concentrate on the ājñā cakra and above, forgetting the world, and reach a state of oneness with the Lord in samādhi. In that samādhi there is neither day nor night, nor birth nor death.

This verse does not imply the *Pariyaṅga* yogin shall work to bring Śiva and Śakti into the moon region of the head. Rather, it is the task of the seeker to concentrate on the Lord in the golden vast space referred to in previous verses.

Mandiram 842

வாங்க லிறுதலை வாங்கலில் வாங்கிய
வீங்க வலிக்கும் விரகறி வாரில்லை
வீங்க வலிக்கும் விரகறி வாளரும்
ஓங்கிய தன்னை உதம்பண்ணி னாரே.

Transliteration

vāṅga li̱rutalai vāṅgalil vāṅgiya
vīṅga valikkum viragu a̱rivārillai
vīṅga valikkum viragu a̱rivāḷarum
ōṅgiya ta̱ṉnai udam paṇṇiṉārē.

Translation

Let not what is to be given be given for wasting
The art of sublimation not many know
Those who know it
Make themselves even more fit for the state desirable.

Commentary

The wording in this verse varies in different texts. Some writers interpreted this verse as the movement of prāṇa and its control for better life. The meaning appears to be indirect. It seems more appropriate to interpret the verse following the above translation. The reference is to the couple engaged in sexual union. In the normal course, the wife receives the emission and it is an energy loss for the husband; the wife also loses sexual energy: this is the idea conveyed in the first line. The *Pariyaṅga* Yoga and *bindujayam* (sublimation of *bindu*) are required. Tirumūlar says not many know the method of retaining and transmuting one's sexual energy. He says those who have trained themselves in this act develop capacity for higher spiritual life and for divine enjoyment or *bhoga*. But the yogin's aim is not merely to attain perfection in *bhoga*. One's life becomes Yoga, bringing the joy of consciousness into all.

Mandiram 843

உதமறிந் தங்கே ஒருசுழிப் பட்டாற்
கதமறிந் தங்கே கபாலங் கறுக்கும்
இதமறிந் தென்றும் இருப்பாள் ஒருத்தி
பதமறிந் தும்முளே பார்க்கடிந் தாளே.

Transliteration

udam a̲rindu aṅgē oru cuḻi-p paṭṭāl
kadam a̲rindu aṅgē kabālam ka̲rukkum
idam a̲rinde̲n̲rum iruppāḷ orutti
padam a̲rindum uḷē pārkkaḍittāḷē.

Translation

Master the way and plunge into the whirlpool
With the goal in your firm grasp, hairs grey not
There remains always Śakti who knows your good
Knowing your fitness she turns the world away within you.

Commentary

In *Pariyaṅga* Yoga or any Yoga, trust in Śakti, the Goddess of grace who knows what is good for you; this is Tirumūlar's message. She knows your spiritual maturity, and at the right time releases your desire for the world, including the ordinary sexual activity that is wasteful of energy. So says Tirumūlar, you must know the way and follow it diligently. If the yogin practices earnestly, it will ensure youthfulness, manifested by the hair not turning grey. This Yoga postulates retention of sexual energy and turning it upwards towards the higher cakras and above.

Mandiram 844

பாரில்லை நீரில்லை பங்கயம் ஒன்றுண்டு
தாரில்லை வேரில்லை தாமரை பூத்தது
ஊரில்லை காணும் ஒளியது ஒன்றுண்டு
கீழில்லை மேலில்லை கேள்வியிற் பூவே.

Transliteration

pār illai nīr illai paṅgayam o̱ṉ̱ṟu uṇḍu
tār illai vēr illai tāmarai pūttadu
ūr illai kāṇum oḷi adu o̱ṉ̱ṟu uṇḍu
kīḻ illai mēl illai kēḷviyil pūvē.

Translation

No earth, no water, lotus there is
No stalk, no root, yet it blossoms
No habitation, yet one can perceive a lamp
Neither down nor up, yet one hears of this universe.

Commentary

In a beautiful verse, Tirumūlar brings out the metaphor of inner Yoga. Inside the subtle body, there is the stalk, the suṣumnā nāḍi. It does not grow out of earth or water. Along it are ādhāra lotuses, which blossom by prāṇāyāma. Tirumūlar is speaking of the subtle body where no habitation is found. There are no human beings to light a lamp, yet a lamp glows, lighting the way. Grace is the lamp showing us the way to raise kuṇḍalini. There is a universe within and without. This inner universe is not perceived but by the eyes of grace. About it much is spoken of by Yogins who have directly experienced it. There is no dividing line between the universe within and without. The inner universe is silently felt and seen by the yogin who has mastered the technique. It is a wonder that Yoga like *Pariyaṅga*, involving sexual activity, can give the yogin experience of this inner universe!

20. Amuri Dhāraṇai

The word *amari,* in Tamil lexicon means nectar that gives immortality. *Amari* also means *ciru-nīr,* the expression used for urine. *Ciru-nīr* is generally contrasted with *vāṉīr,* the waters of the heavens, which literally stands for the ambrosial liquid (nectar) said to trickle from the sahasrāra when the yogin through prāṇā-yāma is able to raise the kuṇḍalini śakti to ājñā cakra and above. The yogin uses *Kechari mudrā* to prevent the downward flow of prāṇa by closing the cranial cavity by the tip of the tongue, at which point this nectar flows from the moon's regions, giving the yogin inexpressible happiness and ensuring bodily longevity. The word *amari* must have been corrupted to "*amuri,*" and has come to represent *ciru-nīr,* the urine flowing out of the body. From this must have sprung the tradition of drinking one's own urine, based on the assumption it contains elements that ensure immortality. It is said in the ancient medical practice that certain chemicals were extracted from urine and prescribed for longevity.

This section is titled *amuri dhāraṇai,* which in its original meaning probably stood for the ambrosial liquid that flows within the body when the yogin marches the path of *nirādhāra* yoga. This should not be confused with urine. *Dhāraṇai* involves keeping the mind free from the senses and concentrated on inner divinities. It is the sixth stage in *Aṣṭāṅga* Yoga. Tirumūlar here is reiterating yogic concentration on Kuṇḍalini Yoga or *Praṇava* Yoga through *dhāraṇa,* and the consequent experience of *amari.* By implication he also refers to the discipline of absorbing life-giving elements in one's own urine and transmuting them as inner energy for the pursuit of the Divine.

It is the belief and interpretation of the commentators that Tirumūlar is not advocating urine-therapy for spiritual progress.

Mandiram 845

உடலிற் கிடந்த வுறுதிக் குடிநீர்க்
　　கடலிற் சிறுகிணற் றேற்றமிட் டாலொக்கும்
உடலில் ஒருவழி ஒன்றுக் கிறைக்கில்
　　நடலைப் படாதுயிர் நாடலு மாமே.

Transliteration

uḍalil kiḍanda uṟudi-k kuḍi nīr-k
　　kaḍalil ciṟu kiṇaṟṟu ēṟṟam iṭṭāl okkum
uḍalil oru vaḻi oṉṟukku iṟaikkil
　　naḍalai-p paḍādu uyir nāḍalum āmē.

Translation

The sturdy drinkable liquid in the body
　　Like water lifted from a small well by the sea
Direct its flow along the single path in the body
　　Soul suffers no grief and stays for long.

Commentary

The term "sturdy drinkable liquid in the body" in the first line makes the position clear. It is the liquid that flows in the body that has the potential of conferring longevity upon the body, provided it is not wasted as urine. When a yogin is an advanced state of practice, he is capable of transmuting the subtle attributes in this liquid to contribute to long life of the body.

The example of "lifting water from a small well by the sea shore" is intended to show the yogin lifts the internal waters by prāṇāyāma. The "sea" figuratively helps us understand the vast availability of energy in these bodily waters. "A single path" in the third line makes it clear the yogin does not allow this liquid to escape as urine, but sublimates it, raises it and distributes its attributes within.

Mandiram 846

தெளிதரும் இந்தச் சிவநீர் பருகில்
    ஒளிதரு மோராண்டில் ஊனமொன் றில்லை
வளியுறும் எட்டின் மனமும் ஒடுங்குங்
    களிதருங் காயங் கனகம தாமே.

Transliteration

teḷi tarum inda-c civanīr parugil
    oḷi tarum ōr āṇḍil ūṉam oṉṟu illai
vaḷi uṟum eṭṭiṉ maṉamum oḍuṅgum
    kaḷi tarum kāyam kaṉagam adu āmē.

Translation

This distilled Śivāṇīr, if one drinks
    Enlightened one becomes in a year with no ailment
Controls prāṇa in eight, mind, too, stills
    Golden will be the body in joyfulness.

Commentary

Śiva nīr in the first line, also called the divine waters, is the distilled essence of the bodily fluid, which if uncontrolled is released as urine; but if controlled it is the distilled essence of the body's energy that helps enhance spiritual potential of the yogin.

Enlightenment is a state of expanded consciousness, by which the yogin becomes aware of his true self and the power of grace in leading him to higher regions of God-experience. The yogin will be free from all kinds of physical and mental ailments.

Tirumūlar says the yogin will master prāṇāyāma in eight years. This shows that the prāṇāyāma with well-defined goals is effective. Mind becomes still with success in prāṇāyāma. The internal transformation manifests externally too, and the body becomes golden in color, exuding sheer joyfulness.

Mandiram 847

நூறு மிளகு நுகருஞ் சிவத்திநீர்
    மாறும் இதற்கு மருந்தில்லை மாந்தர்கள்
தேறில் இதனைத் தெளியுச்சி கப்பிடின்
    மாறும் இதற்கு மறுமயி ராமே.

Transliteration

nūṟu miḷagu nugarum civattiṉ nīr
    māṟum idaṟku marundu illai māndargaḷ
tēṟil idaṉai-t teḷi ucci kappiḍiṉ
    māṟum idaṟku maṟu mayir āmē.

Translation

Consume powdered pepper, body's waters
    Will become divine. There's no other medicine
Appreciate this and apply it on crown of head
    There will be change too, hairs will grey no longer.

Commentary

Civattiṉ nīr is the bodily fluid converted into divine waters when powdered pepper is taken as a nutritional supplement. According to Tirumūlar, no other medicine is required. Powdered pepper Tirumūlar says can also be applied on the crown of the head; it will help darken the hairs. The darkening of hairs is not merely a cosmetic change. It connotes youthfulness and vitality of the soul in the body, representing the yogin's ability to draw from the infinite source of divine energy.

The prescription here is medicinal although the ultimate purpose is to transmute the body's fluid into divine waters to enhance spiritual strength, and the use of pepper is intended to enable the yogin to be careful in his motives, even regarding food. Some writers have doubts about this mandiram and consider it to be an interpolation.

Mandiram 848

கரையரு கேநின்ற கானல் உவரி
 வரைவரை என்பர் மதியிலா மாந்தர்
நுரைதிரை நீக்கி நுகரவல் லார்க்கு
 நரைதிரை மாறு நமனுமங் கில்லையே.

Transliteration

karai arugē niṉṟa kāṉal uvari
 varai varai eṉbar madi ilā māndar
nurai tirai nīkki nugara vallārkku
 narai tirai māṟum namaṉum aṅgu illaiyē.

Translation

The brackish waters on the shore by the sea
Send it out say thoughtless men
Remove the foam and wave, experience it
Graying and wrinkles disappear, and no death too.

Commentary

The metaphor of sea and brackish water talks of people who release their urine. But that is thoughtless says Tirumūlar. The urine is not impure; when midstream, it is said in yogic texts to be the basic element of our self. It flows through the bloodstream, which is sterile. It is an ultra-filtrate of the blood and is rich with hormones, electrolytes, amino-acids, minerals and enzymes. It is called *Śivambhu or Śivanīr* for the yogin, and when drunk it helps restore youthfulness. For the yogin, the purpose of retaining youthfulness is to use the healthy fit body for spiritual sādhana, without the great obstacles of sickness and disease. Tirmūlar has explained this concept, saying if the body perishes, the soul leaves, and that he learned the method of prolonging the physical body, to enable the soul to reside therein in order to attain self-realization (Tirumandiram 724).

Mandiram 849

அளக நன்னுத லாயோ ரதிசயங்
களவு காயங் கலந்தஇந் நீரிலே
மிளகு நெல்லியும் மஞ்சளும் வேம்பிடில்
இளகும் மேனி இருளுங் கபாலமே.

Transliteration

aḷaga nan̲n̲udal āy ōr adicayam
kaḷavu kāyam kalan̲da innīrilē
miḷagu nelliyum mañcaḷum vēmbu iḍil
iḷagum mēn̲i iruḷum kabālamē.

Translation

Lady of lovely tresses and beautiful forehead, a miracle!
In the waters hidden in the body
Mix pepper, amla, turmeric and neem
Body will grow soft and the hairs darken.

Commentary

This verse is addressed to a damsel. Its poetic style is not in tune with that of the other verses. It refers to urine, and mixing in it a number of ingredients. It reads like a medical prescription. This mandiram is not the kind of verse we find elsewhere, and is not considered part of the Tirumandiram in Dharmapura Adheenam publications.

Mandiram 850

வீர மருந்தென்றும் விண்ணோர் மருந்தென்றும்
நாரி மருந்தென்றும் நந்தி அருள்செய்தான்
ஆதி மருந்தென் றறிவார் அகலிடஞ்
சோதி மருந்திது சொல்லவொண் ணாதே.

Transliteration

vīra marundu en̲r̲um viṇṇōr marundu en̲r̲um
nāri marundu en̲r̲um nandi aruḷ ceydān̲
ādi marundu en̲r̲u ar̲ivār agal iḍam
cōdi marundu idu colla oṇṇādē.

Translation

A stimulant for heroism, a nectar for the celestials
    A recipe for divine love, Nandi blessed us with
The primal medicine of the universe. When you know
    A radiant medicine, hard to tell.

Commentary

Tirumūlar speaks highly of *amari* waters, which the yogin learns to transmute from urine, by drawing it back into the body through a thin tube. A yogin is a *vīra,* the fearless warrior in his cause. *Amari* is his stimulant. For the *Pariyaṅga* yogin also, it facilitates coitus of the highest quality, whereby the libido is spiritualized. Tirumūlar calls it the basic prescription, which enables the yogin to see immediate results. Hence it is radiant medicine. The divinization of internal waters is due to the blessings of God. It is not merely the consumption of urine. There is a mystery that only an adept can tell, and it should be learned directly from a guru.

21. Candra-Yoga

The thirty three *mandirams* in this section are among the most highly esoteric in the whole of the *Tirumandiram*. Only a fully accomplished yogin will be familiar with the experiences described in this section. *Candra* Yoga is not a separate Yoga like *Kuṇḍalini* Yoga, *Praṇava* Yoga or *Pariyaṅga* Yoga. It describes experiences occurring in the *candra* (moon) region of the body and all experiences leading to them.

In Yoga, the gross body or *sthūla deha* is distinguished from the subtle body or *sūkṣma deha*. But even as distinction is made, their function occurs in union and their actions or inactions are understood by yogins. The key connecting force is the prāṇa, which operates through the nāḍis and links the bodies. The yogin recognizes three regions in the subtle body, of fire, sun and moon. *Agni-maṇḍala*, the region of fire is between mūlādhāra and anāhata, and is known as the heart region. The region of the sun or *sūrya maṇḍala* lies between anāhata and ājñā. The region extending from ājñā to sahasrāra is called the *candra* or moon *maṇḍala*.

The *candra* and *sūrya maṇḍalas* are not the same as *candra nāḍi* (iḍā nāḍi) and *sūrya nāḍi* (piṅgalā nāḍi), which are the primary spinal pathways of Prāṇa, each serving a different purpose in the subtle body and the psycho-physical functioning of the gross body.

The *candra maṇḍala* is the higher region of spiritual experience starting from ājñā cakra, where in conjunction with prāṇic śakti, kuṇḍalini is lifted, revealing new and expanded consciousness, which is the threshold to Godhood. In between and beyond

sahasrāra, the subtle and manifested influences of the tattvas must be experienced, transcended, and a state of *nādānta* is reached wherein the yogin witnesses the Cosmic Dancer.

In this section Tirumūlar takes the earnest student through the three maṇḍalas in their infinite richness, talks to him of various *kalās* or divisions of sun, moon and fire, and informs him that in the ultimate context of the Lord, the cosmic physical phenomena and the subtle micro-cosmic phenomena have the same characteristics, and a successful yogin experiences the state of universal oneness in the center of his own being or self.

Mandiram 851

எய்து மதிக்கலை சூக்கத்தி லேறியே
எய்துவ தூலம் இருவகைப் பக்கத்துள்
எய்துங் கலைபோல ஏறி இறங்குமாந்
துய்யது சூக்கத்துத் தூலத்த காயமே.

Transliteration

eydu madi-k-kalai cūkkattil ēṟiyē
eyduva tūlam iru vagai-p pakkattuḷ
eydum kalaipōla ēṟi iṟaṅgumām
tuyyadu cūkkattu-t tūlatta kāyamē.

Translation

Moon's kalās transit from the subtle, ascend the gross;
In two periods, the moon's kalās will wax and wane;
So, too, in the subtle body, the moon,
Moves from the subtle to the gross back and forth.

Commentary

This section begins with a comparison between the cosmic physical moon and the microcosmic subtle moon within the body. Every one knows the moon waxes and wanes every fortnight. When it is young, its *kalās* or phases are few, and it is said to be in a subtle state. When it grows with more *kalās,* it is visible brightly and is said to be gross. Similarly the moon within the subtle body, according to Tirumūlar, is young with few *kalās* and part of the subtle body. When it is growing and active, it is reflected in the gross body. The reference to moon here is construed as a reference to the moon's region. Waxing and waning of the moon's region correlates to yogic activity. The ascent of kuṇḍalini and prāṇa to the moon's region makes it subtle and luminous. These are esoteric experiences which only an accomplished yogin will be able to understand and share.

When the prāṇa runs through either the iḍā or piṅgalā, ("the two periods"), it is gross; but in between, when it runs through the suṣumnā nāḍi, it becomes subtle and rises to the region of moon or the upper cakras. The moon (a metaphor for the individual soul) reflects the light of sun (the light of the Lord). The practice of Yoga establishes this middle, subtle state, wherein the light of consciousness reigns supreme.

Mandiram 852

ஆகின்ற சந்திரன் சூரியன் அங்கியுள்
    ஆகின்ற ஈரெட்டொ டாறிரண் டுரைந்துள்
ஏகின்ற வக்கலை யெல்லா மிடைவழி
    ஆகின்ற யோகி அறிந்த அறிவே.

Transliteration

āgin̲r̲a candiran̲ cūriyan̲ aṅgiyuḷ
āgin̲r̲a īreṭṭōḍu ār̲u iraṇḍu īraínduḷ
ēgin̲r̲a akkalai ellām iḍai vali̲
āgin̲r̲a yōgi ar̲inda ar̲ivē.

Translation

The kalās of moon, sun and fire
Sixteen, twelve and ten are they
Their mystic understanding the yogin
Who sends his prāṇa through central nāḍi has.

Commentary

Tirumūlar gives the number of *kalās* and says their nature is known only to the yogin who is accomplished in Kuṇḍalini or Praṇava Yoga. *Kalā* generally means division. In prāṇāyāma for example, pūraka, kumbhaka, and recaka are also *kalās*. But the *kalās* of the moon within the subtle body are invisible and can only be felt by an adept. See verse 813 for a list of the sixteen *kalās* of moon. The twelve *kalās* of the sun are the months.

Mandiram 853

ஆறாத தாங்கலை ஆதித்தன் சந்திரன்
நாறா நலங்கினார் ஞாலங் கவர்கொளப்
பேறாங் கலைமுற்றும் பெருங்கால் ஈரெட்டு
மாறாக் கதிர்கொள்ளு மற்றங்கி கூடவே.

Transliteration

ār̲āda dāṅkalai adittan̲ candiran̲
nār̲ā nalaṅgin̲ār jñaḷam kavar koḷa-p

pēṟām kalai muṟṟum peruṅgāl īreṭṭu
māṟā-k kadir koḷḷum maṟṟu aṅgi kūḍavē.

Translation

The twelve *kalās* of sun, in the moon
Will be absorbed. The yogin attracts the world
All the *kalās* and the sixteen *kalās* of prāṇa
The moon's region will absorb along with five.

Commentary

This verse is difficult to interpret, and there are textual variations, which stimulate different interpretations. The interpretation attempted here harmonizes with the general understanding of the verse by different writers. Since the section relates to Candra Yoga and Tirumūlar is addressing the region of sahasrāra, the verse is construed as meaning all *kalās* of the sun and fire are finally absorbed in the region of the moon. An adept yogin is said to be attractive to the world; that is, other souls are attracted to him. If the moon is a metaphor for an individual's consciousness, then everything in the cosmos, all tattvas or principles of nature are absorbed by it, as everything (except pure consciousness) is in time and must pass away eventually.

However, the interpretation of Arunai Vadivel Mudaliār in Dharmapura Adheena publication is different. The meaning given is that the *kalās* of sun will absorb the sixteen *kalās* of the moon and sixteen *kalās* of prāṇa. It also stated the sun will be able to do this when its *kalās* merge with those of fire (last line). According to this interpretation the energies of the sun's *kalās* are of a higher order than those of moon.

The practical significance of this verse and resulting interpretation can only be understood in terms of yogin's own inner experience.

Mandiram 854

பத்தும் இரண்டும் பகலோன் உயர்கலை
பத்தினொ டாறும் உயர்கலை பான்மதி
ஒத்தநல் அங்கிய தெட்டெட் டுயர்கலை
அத்திறன் நின்றமை ஆய்ந்து கொள் வீரே.

Transliteration

pattum iraṇḍum pagalōṉ uyarkalai
pattiṉōḍu āṟum uyarkalai pāṉmadi
otta nal aṅgiyadu eṭṭeṭṭu uyarkalai
attiraṉ niṉṟamai āyndu koḷvīrē.

Translation

Twelve are the *kalās* of sun
Sixteen are the *kalās* of moon
Fire *kalās* could range up to sixty four
Understand this is how they are.

Commentary

While the numbers of *kalās* of sun and moon are repeated, Tirumūlar says the *kalās* of fire could reach sixty-four. As a rule, the *kalās* of fire number ten only. But fire has a rising and falling tendency and according to Tirumūlar, at the height of its manifestation the *kalās* can reach sixty-four.

In this sense, the ten divisions or *kalās* of fire could be the five sense organs plus the five organs of action; each contains their own

distinct fire, which transforms the experience of the world. The third line could then imply all ten organs have the potential to realize the sixty four arts and sciences.

Mandiram 855

எட்டெட் டனலின் கலையாகும் ஈராறுட்
சுட்டப் படுங்கதி ரோனுக்குஞ் சூழ்கலை
கட்டப் படுமீ ரெட்டா மதிக்கலை
ஒட்டப் படாஇவை ஒன்றோடொன் றாவே.

Transliteration

eṭṭeṭṭu an̲alin̲ kalai āgum īrāṟuḷ
cuṭṭa-p paḍum kadirōn̲ukkum cūḻkalai
cuṭṭa-p paḍum īreṭṭām madi-k-kalai
oṭṭa-p paḍā ivai on̲ṟōḍu on̲ṟāvē.

Translation

Sixty four are *kalās* of fire
Well known sun has twelve *kalās* with it
Well defined are sixteen *kalās* of moon
Specific they are, they ought not to be taken together.

Commentary

The point made in this verse appears to be that the *kalās* of sun, moon and fire have specific respective characteristics and energies, and being located in the various regions of the subtle body, exert well defined influence on the surrounding gross body. Therefore they should not all be treated together. A mystic yogin is expected to take note of it and experience them accordingly.

Mandiram 856

எட்டெட்டும் ஈராறும் ஈரெட்டுந் தீக்கதிர்
சுட்டிட்ட சோமனில் தோன்றுங் கலையெனக்
கட்டப் படுந்தார கைகதிர் நாலுள
கட்டிட்ட தொண்ணூற்றொ டாறுங் கலாதியே.

Transliteration

eṭṭeṭṭum īrāṟum īreṭṭum tī-k-kadir
cuṭṭiṭṭa cōmaṉil tōṉṟum kalai eṉa-k
kaṭṭa-p paḍum tāra kaikadir nālu uḷa
kaṭṭiṭṭa toṇṇūṟṟoḍu āṟum kalādiyē.

Translation

Sixty four, twelve and sixteen
Kalās of fire, sun and moon there are
Thus defined. Four *kalās* of star too there are
Identify, the ninety-six *kalās.*

Commentary

Tirumūlar speaks here of the four *kalās* of star. These could refer to the four parts of the mind: *citta* (consciousness), *manas* (the mind proper, including memory), *ahamkāra* (ego) and *buddhi* (intellect). This is an addition. Then he speaks of ninety-six *kalās* also known as tattvas or principles of māyā. Quite meaningfully, the *kalās* of fire, sun, moon and star when totalled, come to ninety-six. The external aspects of creation and the energies of the subtle body illustrate numerological correlations, demonstrating the design of the Lord in creation.

Mandiram 857

எல்லாக் கலையும் இடைபிங் கலைநடுஞ்
சொல்லா நடுநாடி யூடே தொடர்முலஞ்
செல்லா எழுப்பிச் சிரத்துடன் சேர்தலால்
நல்லோர் திருவடி நண்ணிநிற் போரே.

Transliteration

ellā-k kalaiyum iḍai piṅgalai naḍu-c
collā naḍu nāḍi ūḍē toḍar mūlam
cellā eḻuppi-c cirattuḍan̲ cērdalāl
nallōr tiru-v-aḍi naṇṇi nir̲pōrē.

Translation

Iḍā, piṅgalā (and central) nāḍis, *kalās* fill all
From the mystic mūlādhāra where they concentrate
Arise and reach the crown through the central nāḍi
Yogin's seek and abide in the holy feet.

Commentary

Tirumūlar describes the journey of the *kalās*. Their starting point is the mūlādhāra, which he calls mystic or indefinable. Though all *kalās* may flow in iḍā, piṅgalā and other nāḍis, eventually they concentrate in the central nāḍi by the process of breath retention or suspension known as *kumbhaka*, and from there rise with the control of prāṇa and reach the crown; there one finds the "Holy Feet," a metaphor for the Grace of the Lord. One surrenders the ego identification, and silently abides in pure consciousness. Thereafter he is guided by the light of Grace (at the ājñā cakra) and witnesses the cosmic dance.

Mandiram 858

அங்கியிற் சின்னக் கதிரிரண் டாட்டத்துத்
தங்கிய தாரகை யாகுஞ் சசிபானு
வங்கிய தாரகை யாகும் பரையொளி
தங்கு நவசக்ர மாகுந் தரணிக்கே.

Transliteration

aṅgiyil ci\u0331n\u0331n\u0331a-k kadir iraṇḍu āṭṭattu-t
taṅgiya tāragai āgum caci bān\u0331u
vaṅgiya tāragai āgum parai oḷi
taṅgu nava-cakram āgum taraṇikkē.

Translation

When the *kalās* of moon and sun penetrate
The five *kalās* of star appear
The light of grace, the *kalās* of star are
Yogin knọws them to be nine *maṇḍalas* of the universe.

Commentary

This verse is interpreted differently by scholars. Tirumūlar speaks of the nine *maṇḍalas* of the universe. What that is he will explain in the next verse (They are earth, water, fire, air, space, sun, moon, fire and star). "When the *kalās* of moon and sun penetrate the five, *kalās* of star appear" refers to the process by which the four principles of mind, consciousness, ego and intellect (described in verse 856), evolve from the five sense organs over a long period. By the grace of Śakti, the yogin experienced ninety six *kalās* and learned the ninety-six tattvas, and in the interaction of the *kalās* of sun, moon and fire, he is able to experience the nine *maṇḍalas.* From the next verse it will be clear the yogin is experiencing the ascent of

kuṇḍalini śakti through the nine inner regions of the subtle body.

Mandiram 859

தரணி சலங்கனல் கால்தக்க வானம்
அரணிய பானு அருந்திங்கள் அங்கி
முரணிய தாரகை முன்னிய ஒன்பான்
பிரணவ மாகும் பெருநெறி தானே.

Transliteration

taraṇi calam kaṉal kāltakka vāṉam
araṇiya bāṉu aruntiṅgaḷ aṅgi
muraṇiya tāragai muṉṉiya oṉbāṉ
piraṇavam āgum perunexi tāṉē.

Translation

Earth, water, fire, air, space
Shining sun, moon and fire
Worthy star are the nine
This, the sacred path of Praṇava yoga.

Commentary

Tirumūlar spoke of nine *maṇḍalas* in the previous verse. Here he tells us what they are: earth, water, fire, air, space, sun, moon, fire and star. The occurrence of fire twice is explained in that the first one is one of the five gross physical elements, and the other stands for the inner fire with its *kalā*, discussed by Tirumūlar in the section as *agattiyam* in the Second Tandiram. The star Tirumūlar talks of is the inner light the yogin experiences at ājñā cakra and above.

We know the five great elements are represented by the ādhāra cakras, and the fire, moon and sun regions with their *kalās* are regions through which kuṇḍalini rises with prāṇa. These constitute the nine *maṇḍalams*. By way of equivalence, we may see that mūlādhāra, svādhiṣṭhana, maṇipūraka, anāhata, viśuddhi, ājñā, forehead, head, back of head are the nine locations of fire, earth, water, fire, air, space, sun, moon and star.

Tirumūlar calls them the sacred path of *Praṇava Yoga,* which he explained in detail. In *Praṇava Yoga,* the subtle inner divisions of Aumkāra are localized at each of the regions, and are extended to *nirādhāra* levels, which consist of the light and grace of knowledge, where the yogin is freed from the *maṇḍalas.* Thus Kuṇḍalani Yoga or *Praṇava Yoga* enables the yogin to traverse the nine regions before settling in the *nirādhāra* experience.

Mandiram 860

தாரகை மின்னுஞ் சசிதேயும் பக்கத்துத்
    தாரகை மின்னா சசிவளர் பக்கத்துத்
தாரகை பூவிற் சகலத்தி யோனிகள்
    தாரகைத் தாரகை தானாஞ் சொரூபமே.

Transliteration

tāragai mi̲n̲num caci tēyum pakkattu-t
    tāragai mi̲n̲nā caci vaḷar pakkattu-t
tāragai pūvil cagalatti yō̲nigaḷ
    tāragai-t tāragai tā̲nām corūbamē.

Translation

Stars shine, when moon wanes
    Stars shine not, when moon waxes

Stars are the many lives upon earth
    Stars merge in star, in truth.

Commentary

Tirumūlar is trying to convey esoteric experience by a parallel. The first two lines tell us of an everyday occurrence. When the moon is bright, the stars are not visible. In the dark night, stars shine brightly. When the yogin's awareness merges with Śiva consciousness in *candra maṇḍala* (moon region of the head) the life in this world (stars) does not shine with attraction.

The word "stars" in the last line stands for the illusory brightness of worldly life, which enslaves countless souls. The next star is the yogin's experience of the light in the moon's regions, enabling him to go beyond the "stars" (world). He then abides in the world of *svarūpa,* absolute truth.

Mandiram 861

முற்பதி னைஞ்சின் முளைத்துப் பெருத்திடும்
    பிற்பதி னைஞ்சிற் பெருத்துச் சிறுத்திடும்
அப்பதி னைஞ்சும் அறியவல் லார்கட்குச்
    செப்பரி யான்கழல் சேர்தலு மாமே.

Transliteration

mun̲ padin̲aiñcin̲ muḷaittu-p peruttiḍum
    pin̲ padin̲aiñcil peruttu-c cir̲uttiḍum
appadin̲aiñcum ar̲iya vallārgaṭku-c
    ceppariyān̲ kal̲al cērdalum āmē.

Translation

In the first fortnight the *kalās* arise and grow
    In the next fifteen days, they wane and shrink

Those who comprehend the meaning of fifteen
The Lord's holy feet, beyond description, shall reach.

Commentary

According to Tirumūlar, just as the physical moon waxes and wanes, the moon's region in the subtle body also waxes and wanes, fortnightly. This is a call to the yogin to concentrate on Yoga practice during the fifteen days when the *candra mandala* of the body shows a rising tendency. The waxing and waning of the *candra mandala* must be connected to the flow of prāṇa through the suṣumnā nāḍi, mainly due to the direct effort of the yogin and the accumulation of benefit.

Mandiram 862

அங்கி எழுப்பி யருங்கதிர் ஊட்டத்துத்
தங்குஞ் சசியால் தாமம்ஐந் தைந்தாகிப்
பொங்கிய தாரகை யாம்புலன் போக்கறத்
திங்கள் கதிரங்கி சேர்கின்ற யோகமே.

Transliteration

aṅgi e̱luppi aruṅkadir ūṭṭattu-t
taṅgum caciyāl tāmam aindu aindu āgi-p
poṅgiya tāragai ām pula̱n pōkka̱ra-t
tiṅgaḷ kadir aṅgi cērgi̱ṉra yōgamē.

Translation

Raise mūlādhāra agni and in sun's *maṇḍala*
Let prāṇa of iḍā settle for ten days
Let the stars of sensory world be banished
That is the yoga in which moon, sun and fire merge.

Commentary

Tirumūlar describes the salient features of *Candra-Yoga.* By ardrous practice of prāṇāyāma and directing the flow of prāṇa through the suṣumnā nāḍi, the yogin or yogini diverts prāṇa from iḍā (mental energy settles down) and settles into a meditative state, retaining that state for ten days. The power of receptivity acquired from a deep state of meditation over ten days is important. Simultaneously, the yogin or yogini has eschewed all worldly thoughts and sensory stimulations, learns to merge the sun, the moon and the fire in the *candra-mandala.* That is, prāṇa rises along the suṣumnā nāḍi and takes with it the *kalās* of fire and sun and moon, which provide the light igniting the lamp of the ājñā cakra where he/she gazes upon the cool light of Śakti's grace.

Mandiram 863

ஒன்றிய ஈரெண் கலையும் உடலுற
நின்றது கண்டும் நினைக்கிலர் நீதர்கள்
கன்றிய காலன் கருத்துழி வைத்தபின்
சென்றதில் வீழ்வர் திகைப்பொழி யாரே.

Transliteration

o̲n̲r̲iya īreṇ kalaiyum uḍal ur̲a
nin̲r̲adu kaṇḍum nin̲aikkilar nīdargaḷ
kan̲r̲iya kālan̲ karuttuḻi vaitta pin̲
cen̲r̲adil vīḻvar tigaippu oḻiyārē.

Translation

The *kalās* sixteen rising and falling within
Lovely men comprehend not

Angry Yama throws them into birth-pit
There they fall, bewildered forever.

Commentary

While ordinary humans do not comprehend what happens within the subtle body, the accomplished yogin knows to use the forces of his subtle body to reach the doors of divinity. Ordinary humans living in the gross body are subject to its decay and the birth and death cycle, not knowing how to transcend it. Only a deep application of Yoga will lift them from this morass. In the third line, Tirumūlar suggest that once Yama, the Lord of death, separates the soul from the body, it is ready for rebirth and is placed once again back in the cycle of life and death. Only when the soul matures, Śakti steps in and showers grace, leading the soul to the light of knowledge and impelling the seeker to undertake spiritual discipline.

Mandiram 864

அங்கி மதிகூட வாகும் கதிரொளி
அங்கி கதிர்கூட வாகு மதியொளி
அங்கி சசிகதிர் கூடவத் தாரகை
தங்கி யதுவே சகலமு மாமே.

Transliteration

aṅgi madikūḍa āgum kadir oḷi
aṅgi kadir kūḍa āgum madi oḷi
aṅgi caci kadir kūḍa attāragai
taṅgiyē aduvē cagalamum āmē.

Translation

When fire and moon merge, *kalās* of sun come in
When fire and sun merge, *kalās* of moon come in
When fire moon and sun merge the star
Emerges and becomes all.

Commentary

This verse has been diversely interpreted because of its esoteric significance. The most appropriate explanation seems to be that it reveals how the movement of prāṇa energizes the *kalās* and moves them too. In the first place the *kalās* of moon in the iḍā nāḍi move to the svadhisthana. Then the prāṇa moves from the piṅgalā nāḍi to the agni *maṇḍala* Then the *kalās* of the moon from the iḍā nāḍi follow. This appears to be a cyclical process. Prāṇa from both nāḍis with the *kalās* of moon and sun congregate at the agni mandala where *kumbhaka* or breath suspension occurs. With *kumbhaka*, the *kalās* concentrate at the mūlādhāra. The star represents the *kalās* of moon, sun and fire at the mūlādhāra. Their distinct characteristic is that they have emerged from kumbhaka. They are in position to move along with kuṇḍalini towards higher regions. These are experiences of the most intense and subtle kind, which only an accomplished yogin will come to know and understand.

Mandiram 865

ஈராறு பெண்கலை எண்ணிரண் டாண்கலை
பேராமற் புக்குப் பிடித்துக் கொடுவந்து
நேராகத் தோன்றும் நெருப்புற வேபெய்யில்
ஆராத ஆனந்தம் ஆனந்த மானதே.

Transliteration

īrāṟu peṇkalai eṇṇiraṇḍu āṇkalai
pērāmal pukku-p piḍittu-k koḍu vandu
nērāga-t tōṉṟum neruppuṟavē peyyil
ārāda āṉandam āṉandam āṉadē.

Translation

Twelve the female *kalās,* sixteen male
Strive to grasp, hold and retain
In the five, plainly visible
It is ecstasy, never-ending, bliss indeed.

Commentary

Twelve *kalās* belong to sun, and are considered masculine. Sixteen *kalās* belong to moon, and are considered feminine. All *kalās* merge in the region of the moon (the head).

In this verse *kalā* could mean a breath cycle. Tirumūlar may suggest a yogin practice *pūraka, recaka* and *kumbhaka* according to the number of *kalās* of the moon and sun, and practice *kumbhaka* at the navel region, which is the region of the fire; this is the "directly vision region" according to Tirumūlar, meaning the identifiable region, because of the inner fire experienced with mental application by even seekers in early stages.

Suṣumnā is given various names and qualities. She is never considered male or female, but as androgynous. She is plainly visible in the period between the breaths, between *pūraka* (inhalation) and *recaka* (exhalation) and between *recaka* and *pūraka.* She is visible when both prāṇa and apāna merge in manipura cakra. When the merged prāṇas rise to anāhata, suṣumnā becomes the path of

ecstasy. Her pathway takes the subtlest aspect of consciousness into never-ending bliss.

Mandiram 866

காணும் பரிதியின் காலை இடத்திட்டு
    மாணும் மதியதன் காலை வலத்திட்டுப்
பேணியே யிவ்வாறு பிழையாமற் செய்வீரேல்
    ஆணி கலங்காதவ் வாயிரத் தாண்டே.

Transliteration

kāṇuṃ paridiyiṉ kālai iḍattiṭṭu
    māṇum madi adaṉ kālai valattiṭṭu-p
pēṇiyē ivvāṟu piḻaiyāmal ceyvīrēl
    āṇi kalaṅgādu avvāyirattāṇḍē.

Translation

Prāṇa of the sun, course it to iḍā
    Prāṇa of the moon, course it to piṅgalā
Cultivating this, if one practices blemishless
    Body wavers not for a thousand years.

Commentary

Tirumūlar reiterates the practice of prāṇāyāma; recommending *pūraka* from the sun's nāḍi and *recaka* on the left side; the second is to do *pūraka* from the iḍā nāḍi and end with *recaka* on the piṅgalā side. If one masters prāṇāyāma, one's longevity is assured according to Tirumūlar.

This verse refers to a method of prāṇāyāma, which reverses the normal flow of prāṇa and *apāna*; raising the *apāna* upward and taking the prāṇa downward. When the prāṇa flows down and up, there is

loss of vital energy. The prāṇa must flow inward to be retained; for that *apāna* must flow down and the prāṇa up. This will stimulate the flow of amrta, and delay, stop and even reverse the aging of the body. On a physical level this reversal will stop the secretion of certain hormones emitted from the pineal and pituitary glands. In order to stimulate such events, *jalandhara bandha* must be employed. In fact, all *bandhas* are required to create a re- structuring of the energy circuits to cause the energy to flow through suṣumnā nāḍi.

Mandiram 867

பாலிக்கும் நெஞ்சம் பறையோசை ஒன்பதில்
  ஆலிக்கும் அங்கே அமரர் பராபரன்
மேலைக்கு முன்னே விளக்கொளி யாய்நிற்குங்
  காலைக்குச் சங்கு கதிரவன் தானே.

Transliteration

pālikkum neñcam pa̲rai ōcai o̲nbadil
  ālikkum aṅgē amarar parāpara̲n
mēlaikku mu̲n̲ē viḷakkoḷiyāy ni̲rkum
  kālaikku-c caṅgu kadirava̲n tā̲nē.

Translation

Nine distinct sounds the yogin will listen
  It is by the grace of the Lord of the celestials
He is the lustre of the lamp in the region high
  The sound of conch and the light of sun in the day.

Commentary

This is a beautiful verse, poetical in sentiment. The accomplished yogin experiences sounds of nine types (ten including the sound of the conch), explained in an earlier verse. This is Śakti at

play. As the kuṇḍalini ascends suṣumnā nāḍi to ājñā cakra and beyond, Śakti reveals the Lord as the lustrous lamp.

On hearing the sound of the conch, all senses of the yogin are absorbed in it. Thus, the most auspicious event occurs as Śakti lures the yogin's full attention into the source of the divine sound. The Yogin enjoys the grace of the Lord in full measure. A new clarity of understanding dawns for the yogin basking in the full glory of the Lord, with understanding of himself and clarity about God.

Mandiram 868

கதிரவன் சந்திரன் காலம் அளக்கும்
　　பொதிரவ னுள்ளே பொழிமழை நிற்கும்
அதிரவ னண்டப் புறஞ்சென் றடர்ப்ப
　　எதிரவ னீச னிடமது தானே.

Transliteration

kadiravaṉ candiraṉ kālam aḷakkum
　　podiravaṉ uḷḷē poḻimaḻai niṟkum
adiravaṉ aṇḍa-p puṟam ceṉṟu aḍarppa
　　ediravaṉ īcaṉ iḍamadu tāṉē.

Translation

Sun and moon but time determine
　　Unto the dedicated. Nectar showers
Beyond the crown, into the land of *nāda* he moves
　　And sees in front Isa's abode.

Commentary

The first line speaks of the ordinary man whose prāṇa moves through piṅgalā and iḍā (sun and moon) and spreads through the nāḍis, with no effort to bring it into suṣumnā nāḍi. In all such cases, the *swaras* or nāḍi flows influence time and bring decline of the body. However, for the disciplined yogin whose prāṇa is rising along suṣumnā nāḍi, a shower of ambrosial liquid rejuvenates the body. If the yogin continues with aspiration to move prāṇa to the *nirādhāra* region of *nāda* and beyond, he experiences a youthful body and the abode of Lord Śiva (Isa), Himself. This divine union is the rarest gift of God to the determined yogin.

Mandiram 869

உந்திக் கமலத் துதித்தெழுஞ் சோதியை
　　அந்திக்கு மந்திர மாரும் அறிகிலார்
அந்திக்கு மந்திர மாரும் அறிந்தபின்
　　தந்தைக்கு முன்னே மகன்பிறந் தானே.

Transliteration

undi-k kamalattu udittu eḻum cōdiyai
　　andikkum mandiram ārum aṟigilār
andikkum mandiram ārum aṟinda piṉ
　　tandaikku muṉṉē magaṉ piṟandāṉē.

Translation

Few, indeed, know the mantra that resonates
　　With the light that emerges from the navel lotus
When one knows the resonating mantra
　　Before the father, son is born.

Commentary

The navel lotus is maṇipūraka and the light mentioned is kuṇḍalini. Tirumūlar talks of a mantra that resonates with the light emerging from this center. Kuṇḍalini ascends the suṣumnā nāḍi with prāṇa. A mantra is a mystical sound or utterance that works deeply through the subtle body. Tirumūlar speaks of the mantra resonating with the light of kuṇḍalini. That is, vibrationally the mantra stimulates or coincides with the kuṇḍalini's ascent. The mystical mantra referred to here is the *ajapa mantra,* about which Tirumūlar elucidates in the Fourth Tandiram.

The last line may look puzzling, but the meaning is clear; kuṇḍalini rises from the lower ādhāras to the higher. The deities of the lower ādhāras are creations of the Lord seated in the *nirādhāra.* As kuṇḍalini journeys upward, she meets the soul (the lower deities) before she meets Her Lord in the *nirādhāra.* The son's love comes first, before the father! All these are intended to highlight the progression of kuṇḍalini with mantra as the instrument.

This verse reflects the explosion of *bindu, bija,* and *kalā* in the manipura cakra, the point of potential energy and consciousness, sound, and rays, which emanate as kuṇḍalini pierces it. *Uddiyana bandha* will awaken suṣumnā at the manipura by converging the prāṇa and consciousness at the solar plexus.

It is not clear whether this verse refers to what creates the conch sound as in the previous verse, or if it is the Aum or another mantra, which calls forth the striking ascent of kuṇḍalini from the manipura to the ājñā, where the son is born.

Self-liberation is a uniting of opposite forces of prāṇa and citta, energy and consciousness, time and space. Self-liberation follows the path of energy and consciousness meeting in the nucleus of matter, uniting in the mūlādhāra or manipura cakra, where it explodes. Potential energy is released in the form of kuṇḍalini. It is this potential energy, which is the basis of creation, the basis of birth and re-birth. The son comes forth first as the soul, before the father is revealed as the Lord.

All living matter is made up of energy and consciousness. As souls evolve, consciousness becomes more subtle, yet more apparent. Through the fire of Yoga, the consciousness can be liberated from gross matter and body. This is integral to the experience of self realization.

Mandiram 870

ஊதியம் ஏதும் அறியார் உரைப்பினும்
ஓதியும் ஏதும் அறியாத ஊமர்கள்
ஆதியும் அந்தமும் அந்திக்க வல்லீரேல்
வேதியன் அங்கே வெளிப்படுந் தானே.

Transliteration

ūdiyam ēdum a̱riyār uraippi̱num
ōdiyum ēdum a̱riyāda ūmārgaḷ
ādiyum andamum andikka vallīrēl
vēdiya̱n aṅgē veḷi-p-paḍum tā̱nē.

Translation

They know not the benefit, even, when taught.
Scholarly they may be, they know little, the dumb ones

Strive that the beginning and the end meet
There the Lord will manifest Himself.

Commentary

This verse stresses the futility of empty learning. No amount of scholarship will reveal the Lord. Assiduous practice of *Candra-Yoga* is required to have the kuṇḍalini ascend from mūlādhāra to the *candra-mandala,* from beginning to end. Only then does the aspirant have a chance of witnessing the Lord and recognizing the full splendor of His manifestation. Practice and experience are the key ingredients to self-realization.

Mandiram 871

பாம்பு மதியைத் தினலூறும் பாம்பினைத்
தீங்கு கதிரையுஞ் சோதித் தனலூறு
பாம்பு மதியும் பகைதீர்த் துடன்கொளீஇ
நீங்கல் கொடானே நெடுந்தகை யானே.

Transliteration

pāmbu madiyai-t tin̲al ur̲um pāmbin̲ai-t
tīṅgu kadiraiyum cōdittu an̲al ur̲um
pāmbum madiyum pagai tīrttu uḍan̲ koḷī
nīṅgal koḍān̲ē neḍuntagai yān̲ē.

Translation

The serpent devours the moon
The hot *kalās* of sun will be pure in its heat
The serpent moon enmity, the exalted Lord
Resolves, uniting them being one with them.

Commentary

The serpent is kuṇḍalini. In her journey kuṇḍalini Śakti traverses the fire, sun and moon realms, absorbing their rays. This is described as the serpent devouring the moon. As kuṇḍalini passes through the *surya mandala,* she purifies it in her mystic fire. One may have the impression the serpent is in eternal enmity with the moon (or the sun). Here the Lord intervenes, uniting all within Himself. The meaning is that kuṇḍalini śakti meets the Lord in the *nirādhāra,* and the rays, the *kalās* of agni, sun and moon are unified. All the yogin perceives is the vision of the Lord conjoined with Śakti. The course of *candra-yoga* is described in this verse.

Mandiram 872

அயின்றது வீழ்வள வுந்துயில் இன்றிப்
　　பயின்ற சசிவீழ் பொழுதில் துயின்று
நயந்தரு பூரணை உள்ள நடத்தி
　　வியந்தரு பூரணை மேவுஞ் சசியே.

Transliteration

ayin̲r̲adu vīl̲vaḷavum tuyil in̲r̲i-p
　　payin̲r̲a caci vīl̲ pol̲udil tuyin̲r̲u
nayamtaru pūraṇai uḷḷa naḍatti
　　viyamtaru pūraṇai mēvum caciyē.

Translation

Sleep not when *kalās* of moon begin to function
　　Sleep you may when *kalās* of moon decline
Perform yoga when the moon and sun act together
　　Moon, too will grow and attain its fullness.

Commentary

This appears to be a set of instructions for the yogin. When kuṇḍalini begins its ascent, it absorbs the *kalās* of moon and sun. The moon and the sun act together; the third line refers to this. Tirumūlar says this is the stage when the yogin must concentrate on Yoga. Prāṇa moves along iḍā and piṅgalā and finds abode in the suṣumnā nāḍi. The yogin follows this progress carefully by observing and controlling the movement of prāṇa within. At that time, concentration becomes easier and the efforts of the yogin yield more fruit. The yogin is advised not to sleep when the *candra kalās* are active. According to Tirumūlar, when the *candra kalās* decline and the *surya kalās* ascend, the yogin may rest.

Mandiram 873

சசியுதிக் கும்அள வுந்துயி லின்றிச்
　　சசியுதித் தானேல் தனதூண் அருந்திச்
சசிசரிக் கின்றள வுந்துயி லாமற்
　　சசிசரிப் பின்கட்டன் கண்டுயில் கொண்டதே.

Transliteration

caci udikkum aḷavum tuyil i̱nṟi-c
　　caci udittā̱nēl ta̱nadu ūṇ arundi-c
caci carikki̱nṟa aḷavum tuyilāmal
　　caci carippi̱n kaṭṭa̱n kaṇ tuyil koṇḍadē.

Translation

Perform yoga until the moon's realm appears
　　When it emerges, drink its nectar
Sleep not, until the moon's realm moves
　　After the moon's realm has moved, you may rest.

Commentary

The exhortation in the last two lines is the same as in the first two lines of the previous verse. "Not to sleep" in the first line probably means "perform the yoga." The yogin arouses the kuṇḍalini and follows it to *candra-mandala,* where with *Kechari Yoga* and other methods, the yogin tastes the nectar of samādhi. The yogin may remain there for a length of time or come back to the world. He must continue yogic concentration on the downward movement as well. He can sleep or come to the physical world of sensory perception once he is no longer under the influence of the moon within.

Mandiram 874

ஊழி பிரியா திருக்கின்ற யோகிகள்
    நாழிசை யாக நமனை அளப்பர்கள்
ஊழி முதலாய் உயர்வார் உலகினில்
    தாழவல் லார்இச் சசிவன்ன ராமே.

Transliteration

ūḻi piriyādu irukkiṉṟa yōgigaḷ
    nāḻicaiyāga namaṉai aḷappargaḷ
ūḻi mudalāy uyarvār ulagiṉil
    tāḻa vallār i-c-caci vaṉṉar āmē.

Translation

For aeons they leave not, these yogins
    They counter death by their time measure
Land of time they rise up to
    The world bows to them, the *candra yogins.*

Commentary

The greatness of the *candra yogins* is alluded to here. They may stay in their physical bodies indefinitely. Every unit of time they spend in Yoga is long, and that is the measure of their life; Yama has no sway over their lives. By *tapas,* souls are capable of attaining to Śivahood. And the world will pay obeisance to them.

Mandiram 875

தண்மதி பானுச் சரிபூமி யேசென்று
    மண்மதி காலங்கள் மூன்றும் வழிகண்டு
வெண்மதி தோன்றிய நாளில் விளைந்தபின்
    தண்மதி வீழ்வள விற்கண மின்றே.

Transliteration

taṇmadi bāṉu-c cari būmiyē ceṉṟu
    maṇmadi kālaṅgaḷ mūṉṟum vaḻi kaṇḍu
veṇmadi tōṉṟiya nāḷil viḷaindapiṉ
    taṇmadi vīḻvaḷavil kaṇam iṉṟē.

Translation

Kalās of moon and sun towards the world go
    Well known times three are perceived
Candra too emerges and the nectar is grown
    Moon declines, it disappears in the wink of time.

Commentary

There is an observer, concealed, who witness what is stated in the verse. As consciousness grows, it finds it is subject to the movement of the *kalās* through the iḍā and piṅgalā nāḍis, connecting it to the body and the world of senses. The self becomes aware of

time from the past through the present and future. But the purified soul taking on yogic endeavors reaches the *candra-mandala* where it tastes the nectar flowing from the cranium. Once the yogin loses contact with the *candra*'s world, everything disappears in a matter of seconds. It is essential therefore that the *candra-yogin* does not fall sway to the pull of the world, but stays in the *candra mandala* as long as possible and continue his austerities towards the ascent to the *nirādhāra*.

Mandiram 876

வளர்கின்ற ஆதித்தன் தன்கலை யாறுந்
    தளர்கின்ற சந்திரன் தன்கலை யாறு
மலர்ந்தெழு பன்னிரண் டங்குலம் ஓடி
    அலர்ந்து விழுந்தமை யாரறி வாரே.

Transliteration

vaḷarginṟa ādittaṉ taṉkalai āṟum
    taḷarginṟa candiraṉ taṉkalai āṟum
malarndu eḻu paṉṉiraṇḍu aṅgulam ōḍi
    alarndu viḻundamai yār aṟivārē.

Translation

The waxing *kalās* of sun six
    The waning *kalās* of moon six
Emerge and course twelve finger-lengths
    Blossom and spread, who knows?

Commentary

Who knows? Only the yogin knows, not those given to externalizing their senses. The waxing *kalās* of the sun have great

power and have been mentioned by Tirumūlar earlier. When the rays of sun wax, those of the moon wane. Nevertheless, they journey together absorbed by the kuṇḍalini in the ascending path of prāṇa. They travel twelve-finger lengths from the heart-region, the anāhata adhara. With yogic effort they reach the *candra-mandala* where they spread, penetrating the cranium; a source of immense joy for the yogin.

Mandiram 877

ஆமுயிர்த் தேய்மதி நாளே யெனல்விந்து
போம்வழி எங்கணும் போகாது யோகிக்குக்
காமுற இன்மையிற் கட்டுண்ணு மூலத்தில்
ஓமதி யத்துள்விட் டுரையுணர் வாலே.

Transliteration

ām uyir-t tēymadi nāḷē e̱nal vindu
pōm va̱li eṅgaṇum pōgādu yōgikku-k
kāmu̱ra i̱nmaiyil kaṭṭuṇṇum mūlattil
ōmadiyattuḷ viṭṭu urai uṇarvālē.

Translation

Bindu is lost during the waning days of
Life giving moon. The *candrayogin* suffers no loss
Course Aumkara embedded in mula joins the moon's region
And lust is bound and confined to mula.

Commentary

A point is made here by Tirumūlar that ignorant people lose their sexual energy (bindu) through coitus when the *kalās* of the inner moon are fading. We must remember the *kalās* of the moon,

besides being a source of spiritual energy, are also life nourishing. The *candra-yogin* knows this and ensures his semen is not lost.

In the case of the *candra-yogin,* the primal nāda of Praṇava (AUM) joins with kuṇḍalini and ascends the twelve, fourteen or sixteen *kalās* of Praṇava through the ādhāras to the *nirādhāra* region. As a result the yogin's *bindu* (semen) remains at the mūlādhāra, and is not released from the body, and with effort by the yogin, it can be drawn upward and transmuted into a higher vital energy called *ojas* or *urdva retas,* which nourishes the higher centers and brain.

Mandiram 878

வேறுறச் செங்கதிர் மெய்க்கலை யாறொடுஞ்
சூறுற நான்குந் தொடர்ந்துற வேநிற்கும்
ஈறிலி னன்கலை யீரைந்தொ டேமதித்
தாறுட் கலையுள் அகலுவா வாமே.

Transliteration

vēṟu uṟa-c ceṅgadir mey-k-kalai āṟoḍum
cūṟ uṟa nāṉgum toḍarndu uṟavē niṟkum
īṟili naṉkalai īraindoḍē madittu
āṟu uṭkalaiyuḷ agaluvā vāmē.

Translation

When *kalās* six of fiery sun combine
With *kalās* four or five they are together
Sun's *kalās* having thus become ten
If they continue with moon's *kalās* six that is full moon.

Commentary

It is difficult to interpret this verse. Tirumūlar describes absorption of the *kalās* at various levels; the combination of six of the sun's *kalās* with four *kalās* of fire at the mūlādhāra; and combination of these *kalās* with six of the moon's *kalās* in the *candra-mandala.* Once the kuṇḍalini in the manipura is awakened, it must be purified and strengthened by the sun in the solar plexus, so the elements of earth, water and fire are absorbed. Only in this way will one be released from the forces of the body seeking fulfillment in physical sense pleasure.

However, if the sun's *kalās* are strong and the *kalās* of moon are absorbed, there is a "dark night," *amavasya,* which means that the yogin will have little or no control over his sense desires. Whenever there is loss of *bindu* with the loss of semen or ovum, there is a loss of physical vitality and a fragmentation of conscious concentrated energy. If however the yogin/yogini, by arduous yogic practice reaches the *candra-mandala,* the *kalās* of the moon will dominate, and worldly desires and lust are eradicated. The retained *bindu* (semen, ovum), is a point in consciousness and is often compared to as the full moon.

However different writers have interpreted the mandiram differently giving contradictory meanings.

Mandiram 879

உணர்விந்து சோணி உறவினன் வீசும்
    புணர்விந்து வீசுங் கதிரிற் குறையில்
உணர்வும் உடம்பும் உவையொக்க நிற்கில்
    உணர்வும் உடம்பும் ஒருகால் விடாவே.

Transliteration

uṇar vindu cōṇi uṟaviṉaṉ vīcum
puṇar vindu vīcum kadiril kuṟaiyil
uṇarvum uḍambum uvai okka niṟkil
uṇarvum uḍambum orukāl viḍāvē.

Translation

When *candrakalās* wane during copulation
Surya kalās work that *bindu* and *sonitam* are lost
If life and body stay in balance
Life and body will prevent their loss.

Commentary

It may help to read the second line first. The word used here is *Indu,* not bindu (as has been interpreted by some). *Indu* stands for the moon's *kalās.*

The first line says that when *candra kalās* wane during sexual union, the *surya kalās* respond in such a way that there will likely be physical orgasm or a loss of semen (*bindu*) and female emission (*sonitam*). What is needed during sexual union is balance in the activity of the *candra* and *surya kalās.* This has been repeatedly emphasized by Tirumūlar. That can happen when the yogin practices *Pariyaṅga Yoga,* cultivating the ascent of kuṇḍalini which absorbs the *candra* and *surya kalās* in a balanced manner.

This is what Tirumūlar points out in the third and fourth lines. He uses the words 'life' and 'body,' referring to the *surya kalās* and *candra kalās* respectively. When *surya* and *candra kalās* are balanced and their activity is uniform, then the *surya* and *candra kalās* will ensure that *bindu* and *sonitam* are not emitted during copulation but

retained and their qualities divinized. In this verse, Tirumūlar highlights the importance of *candra yoga* in yet another way.

Mandiram 880

விடாத மனம்பவ னத்தொடு மேவி
　　நடாவு சிவசங்கின் நாதங் கொளுவிக்
கடாவிடா ஐம்புலன் கட்டுண்ணும் வீடு
　　படாதன இன்பம் பருகார் அமுதமே.

Transliteration

viḍāda manam pavanattoḍu mēvi
　　naḍāvu civa caṅgin nādam koḷuvi-k
kaḍā viḍā aimpulan kaṭṭu uṇṇum vīḍu
　　paḍādana inbam parugār amudamē.

Translation

Restless mind takes to control of prāṇa
　　Towards the attainment of nāda of Śiva's conch
Bound will be the uncontrolled senses five
　　Indescribable bliss delectable nectar will confer.

Commentary

This is yet another reiteration of the power of prāṇāyāma. It is the panacea for the restless mind, which pulls the senses outward. Control of prāṇa keeps the five senses internally focused. The subtle *nāda* sound experienced in concentration will take the yogin closer to Śiva, and bestow experience of Śiva's conch. Tirumūlar has already described the ten kinds of sounds the yogin hears in his inner self. Above all, the yogin absorbed in the sound of the conch drinks the sublime nectar of supreme bliss.

Mandiram 881

அமுதப் புனல்வரு மாற்றங் கரைமேற்
    குமிழிக் குட்சுட ரைந்தையுங் கூட்டிச்
சமையத்தண் டோட்டித் தரிக்கவல் லார்க்கு
    நமன்இல்லை நற்கலை நாள்இல்லை தானே.

Transliteration

amuda-p puṉal varum āṟṟaṅkarai mēṟ
    kumiḻikku uṭcuḍar aindaiyum kūṭṭi-c
camaiya-t taṇḍu ōṭṭi-t taricikka vallārkku
    namaṉ illai naṟkalai nāḷ illai tāṉē.

Translation

Upon the course of the river where nectar flows
    The yogin gathers the five lights in a receptacle
Placing it upon the head of suṣumnā, spread the light
    Faces no death; for him there is no time nor *kalās*.

Commentary

Tirumūlar, briefly mentions what the yogin must do. From the previous verses, we know the yogin is a witness to the ascent of kuṇḍalini to ājñā cakra. Using *Kechari mudrā,* the yogin prevents prāṇa from descending and stimulates the flow of ambrosial nectar. The life force of this nectar spreads throughout the body, rejuvenating all the cells within it. The yogin experiences the supreme light in the ājñā cakra. This light divides and manifests as five lights of bindu, which are the *kalās* experienced in *Praṇava* and *Prāsāda Yoga.* The adept yogin partaking of the nectar sees them as part of the one Supreme Light. This is what Tirumūlar indicates by "gathering the five lights in a receptacle." A yogin able to achieve this faces no death, and goes beyond the sense of time. He has no

use for *kalās* in the *asuddha-māyā* and *śuddha-māyā* world. By the grace of God he will cross into *nirādhāra* where he will have direct experience of Śiva.

The "five" mentioned in the second line have been interpreted as five prāṇas. *Śiva kalā, śakti kalā,* etc. These may not be appropriate associations, because Tirumūlar is referring to five lights atop suṣumnā, which illuminate *candra mandala* experience. Śiva and Śakti worlds are beyond *nirādhāra.*

Mandiram 882

உண்ணீ ரமுத முறுமு றலைத்திறந்
　　தெண்ணீர் இணையடித் தாமரைக் கேசெலத்
தெண்ணீர்ச் சமாதி யமர்ந்துதீ ராநலங்
　　கண்ணாற் றொடே சென்று கால்வழி மாறுமே.

Transliteration

uṇṇīr amudam uṟm ūṟalai-t tiṟandu
　　eṇṇīr iṇai aḍi-t tāmaraikkē cela-t
teṇṇīr-c camādi amarndu tīrā nalam
　　kaṇ āṟṟoḍē ceṉṟu kālvaḻi māṟumē.

Translation

Open the fountain of nectar and drink there from
　　That you may abide in the cool lotus feet of the Lord
Go into profound samādhi
　　Changing the course of prāṇa towards the eyes. Bliss will be yours.

Commentary

This is Tirumūlar's advice. The ultimate goal of Yoga is to seek and abide in the lotus feet of the Lord. Tirumūlar teaches throughout the *Tirumandiram* that this calls for assiduous practice of prāṇāyāma, turning the attention to the inner self, and raising prāṇa to ājñā cakra and beyond. A successful yogin is thereby blessed with supreme bliss.

Mandiram 883

மாறு மதியும் மதித்திரு மாறின்றித்
    தாறு படாமல் தண்டோடே தலைப்படில்
ஊறு படாதுடல் வேண்டும் உபாயமும்
    பாறு படாஇன்பம் பார்மிசைப் பொங்குமே.

Transliteration

māṟu madiyum madittirumāṟu iṉṟi-t
    tāṟu paḍāmal taṇḍōḍē talai-p-paḍil
ūṟu paḍādu uḍal vēṇḍum ubāyamum
    pāṟu paḍā iṉbam pārmicai-p poṅgumē.

Translation

Moon and sun that move their way, controlled
    Let them course along suṣumnā, unvarying
No damage will be done to what the body needs
    Bliss without a blemish will fill the world.

Commentary

In this last verse of the Third Tandiram, Tirumūlar again emphasizes the need to purify the cakras to balance and regulate the flow of prāṇa through iḍā and piṅgalā unvaryingly, in order to gather

the rays of the moon and sun within the suṣumnā and beautify the ascent of kuṇḍalini. That is the *upaya* (method) the body must perform to promote longevity, which is crucial for the soul to attain the holy feet of the Lord in one life. This yogic effoṛt according to Tirumūlar, will confer great bliss on the practicing yogin/yogini. It is suggested the self-realization of a yogin benefits the whole world, and that the highest realization is available to all humanity.

General Editor: T.N. Ganapathy

The Tirumandiram
Volume Four

Tandiram Four

Translation and Commentary

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Tandiram Four

Introduction

Tirumular was a Siva Yogi. It is said that he lived for over three millennia. Let none discount this belief as a figment of imagination. Adam, according to the Bible, lived for ever nine centuries.

In ancient Bharat yogis were well versed in the art of breath-control. Normally a person inhales and exhales breath daily, many thousands of time. The yogi builds what is called a breath-bank and saves his breathes. A single breath will suffice for the yogi for a whole day.

Through intense yoga, a yogi converts his body into an anthanasic one. He can remain poised in yoga (samadi) for even a year without victuals or water. He can cause the power of his Kundalini to rise from muladhara to sahasrara and in this process hit his Chandra-mandala whence a drop of elixir (amruta-bindu) to drip and this is all he needs to sustain his year-long samadi.

Chronologically speaking, Tirumular is the first of the sixty-three Nayanmar. He lived centuries before Karaikkale Ammaiyar, Tirunavukkarasar, Sambndhar and Sundarar. Sundarar pays obeisance to him in his Tirutthondatthokai.

Siva Yoga is learnt from a Siva Guru. Text-books, in this connection, are of no avail. Yet they are not without significance. Indeed, the Tirumandiram is a manual indited to help the practitioners of Siva yoga.

The verses of the Tirumandiram appear to follow a folkloristic paradigm. An apparent simplicity and freshness characterize the verses.

Mantra is that which protects its meditator. Even the way to chant it is to be chant from the Guru.

The Fourth Tantra inculcates the practice of Siva-yoga which is also known as Mantra-yoga. Its variety is multifarious. The Fourth Tantra concentrates on the Ajapa Mantra which is to be chanted in surpassing silence. The Fourth Tantra also deals with Mystic Diagrams called Chakras. Varied are these Tiruvambala, Tiripurai, Yeroli, Bhairavi, Sambhavi, Bhuvanapati, Navakkari and the like. The letters of the mystic pentad (Panchakshrara) inserted in the Chakras help the practitioner to sharpen his meditation.

In the Fourth Tantra, the Dance of Siva is portrayed in coded language. Here the role of Uma - Siva's consort, receives emphasis. Uma is Siva's Energy (Sakti). She is rightly hailed as Grace.

The Tirumandiram, be it remembered, is in coded language. The practitioner learns how to decode and recode it in a way that will help his pursuit without let or hindrance. Every vocable is gravid with spiritual significance.

I am not, I vow, is a practitioner of yoga. My sttempt to translate the Tirumandiram is an act of sheer trespass. Yet I am consoled by the thought that Siva, in His infinite mercy, will not only pardon me but bless me also.

Tandiram 4

1. The Silently Articulated

The rubric of this section is *asapai* (Skt. Ajapa). *Ajapa* means "unarticulated" or "silently articulated."

The Sivayogin is poised in gnosis which is godly knowledge. It is his refuge and protection. Saiva Siddhanta calls this knowledge *tiruvadi-jñānam*. Śiva is the Lord-Master of *chinta*. This word has many meanings; generally it refers to the faculty of thought, but *chinta* is also known as citta or soul. Sundarar says, "I am a servitor of those who dedicate their souls to Śiva." Tirumūlar says unequivocally that he is proclaiming Śiva-Yōga. There are many types of Yōga, though Tirumūlar insists that Śiva-Yōga is supreme. The name Śiva begins with the letter *Si* (known as a single letter). It is normally articulated in conjuction with "va", and thus these two letters constitute the word Śiva. *Va* is "the letter that is pronounced" (*pēsum eluttu*); *Si* is the unsounded letter (*pēsā eluttu*).

Mandiram 884

போற்றுகின் றேன்புகழ்ந் தும்புகல் ஞானத்தைத்
    தேற்றுகின் றேன்சிந்தை நாயகன் சேவடி
சாற்றுகின் றேன்அறை யோசிவ யோகத்தை
    ஏற்றுகின் றேன்நம் பிரான்ஓர் எழுத்தே.

Transliteration

Pōṛṛukindṛēn pugal̲ndum pugal jñanattai
    Tēṛṛukindṛēn cindai nāyagan cēvaḍi
Cāṛṛukindṛēn aṛaiyō siva yōgattai
    Ēṛṛukindrēn nam pirān ōr el̲uttē.

Translation

I celebrate; I extol the refuge that is gnosis.
I adore the salvific feet of the Lord, master of my soul;
Lo and behold! I proclaim Śiva-Yoga!
I hail the single letter of our God's name.

Commentary

In line two of this verse Tirumūlar introduces the interjection "Lo and behold," which is an indicant of challenge. It is thus he affirms the uniqueness of the *pēsā e̲lutttu*, the unsounded letter. This letter is encoded in the phrase '*nāi ōṭṭu mantiram*', the mantiram that chases the dog. The word "dog" symbolizes hostile forces.

Some scholars say that the single letter is AUM.

Verse 4 of Umapati's, *Kodikkavi*, deals with mystic pentad, octad, hexad, quartet and also the spoken and unspoken (silent) letters.

Mandiram 885

ஓரெழுத் தாலே உலகெங்குந் தானாகி
ஈரெழுத் தாலே இசைந்தங் கிருவராய்
மூவெழுத் தாலே முளைக்கின்ற சோதியை
மாவெழுத் தாலே மயக்கமே உற்றதே.

Transliteration

ōr e̲luttālē ulageṅgum tānāgi
Īr e̲līttālē icaindu angu iruvarāi
Mū e̲lutālē muḷaikkinṛa jōti yāi
Mā e̲lutālē mayakkamē uṛṛadē.

Translation

He became the worlds by one letter;
By the marriage of two letters, He became two;
By three letters, He sprouted as the flame;
By the letter *ma,* bewilderment alone came into being.

Commentary

The one letter is *akaram,* "A," the first letter of the alphabet. 'A' is the primordial letter, which pervades all other letters. This indeed is the message of the first *Kural* of Tiruvalluvar, which is made explicit in the first distich of Umāpati's, *Tiruvaruṭpayan.* It says:

"Behold the peerless God, all intelligent,
Abiding everywhere, even as the vowel 'A'
Creates and pervade all letters."
Śiva is the life that animates all lives.

The two letters are *akāram* (A), and *ukāram* (U), symbolic of Śiva and Uma. Uma is His Śakti.

The three letters are *akāram* (A), *ukāram* (U), and *makāram* (M). Together they constitute AUM, which is the light of the empyrean (world of God).

The last line of the above verse begins with "*mā,*" referring to māya. The ignorant and confused are always assailed by māya, the force of obsucration. The concept of māya cannot easily be contained in words.

Māya means, 'not that.' The question is: "Is the world real?" The answer is: "It is māya (not that)." Again the question is: "Is the world unreal?" The answer is: "It is māya (not that)."

Tirumūlar says that by the letter "*mā*", bewilderment came into being.

In Saiva Siddhānta, māya is real. It is the material cause of the cosmos. However, Saiva Siddhanta affirms that māya causeṣ some befuddlement.

Mandiram 886

தேவர் உறைகின்ற சிற்றம் பலமென்றுந்
    தேவர் உறைகின்ற சிதம்பர மென்றுந்
தேவர் உறைகின்ற திருஅம் பலமென்றுந்
    தேவர் உறைகின்ற தென்பொது வாமே.

Transliteration

Tēvar uṛaikinṛa ciṛṛambalam enṛum
    Tēvar uṛaikinṛa chidambaram enṛum
Tēvar uṛaikinṛa tiru ambalam enṛum
    Tēvar uṛaikinṛa ten podu āmē.

Translation

It is Ciṛṛambalam where Mahādēva resides;
    It is Chidambaram where Mahādēva abides;
It is Tiru ambalam where Mahādēva dwells.
    It is indeed the beautiful hall *podu* where Mahādēva is entempled.

Commentary

The holy shrine at Tillai goes by many names. It is called Citṛṛambalam, Chidambaram, Ponnambalam, Tiruambalam etc. It is indeed the microcosmic soul animated by the macrocosmic soul. It is called Podu, hall, forum, or theatre. It is the ether of consciousness.

Mandiram 887

ஆமேபொன் னம்பலம் அற்புதம் ஆனந்தம்
ஆமே திருக்கூத் தனவரத தாண்டவம்
ஆமே பிரளய மாகும் அத் தாண்டவம்
ஆமேசங் காரத் தருந்தாண் டவங்களே.

Transliteration

Āme ponambalam aṛpudam ānandam
Āme tirukkuttu anavarada tāṇḍavam
Āme praḷaya magum attāndvam
Āme caṅkārattu arum tāṇḍa vaṅgalē.

Translation

Pon-Ambalam is the locus of wonderment and bliss;
It is the locus of the divine dancer's eternal dance;
Here happen the dances of deluge and resolution (*samhāra*).
These indeed constitute His manifold dance.

Commentary

Śiva enacts the perpetual dance of wonderment and bliss, the dance that concludes the aeon, the dance of resolution.

The dance of Śiva is eternal. Even after resolution of the cosmos, it is enacted in simple form. It is this dance that evolves, sustains, and absorbs everything animate and inanimate.

The word *samhāra* means absorbtion (it does not mean annihilation). Resolution yields evolution. The tree resolves into seeds, from which evolve many trees.

The concept of annihilation is alien to Saiva Siddhanta. At the Grand Dissolution, everything resolves into māya, māya into Śakti,

and Śakti into Śiva. It is from Śiva that re-evolution commences. Endless indeed is this cycle.

Mandiram 888

தாண்டவ மான தனியெழுத் தோரெழுத்
    தாண்டவ மான தனுக்கிர கத்தொழில்
தாண்டவங் கூத்துத் தனிநின்ற தற்பரந்
    தாண்டவங் கூத்துத் தமனியந்தானே.

Transliteration

Tāṇḍavam āna tani eluthu or eluthu
    Tāṇḍavam ānadu anugrahat to̱lil
Tāṇḍava kūttu t tani ninra taṟparam
    Tāṇḍava kuttu t tamaniyam tānē.

Translation

The peerless letter actualizes as tāṇḍava-dance:
    Tāṇḍava-dance is the manifestation of grace:
Tāṇḍava-dance is enacted by the supernal That:
    Tāṇḍava-dance takes place in the auric *ambalam.*

Commentary

The peerless letter is Aumkāra, known as *Śivä–e̱luthu*, the letter of Śiva. Śiva enacts the five acts of evolution, sustenance, absorption, obscuration and bestowel of grace. Each act is informed by grace. The *Sivajñāna Siddhiyār* affirms: "Viewed anywise, the acts of Śiva are but grace." Grace indeed is the content of Siva's dance. Śiva alone can enact such a dance. He is Tat-para, the One that is loftier than the loftiest.

"Ambalam" refers to holy space." Auric *ambalam* refers to the subtle body's holy space, wherein the microcosm joins the macrocosm. Both these are forms of Siva's dance.

Mandiram 889

தானே பரஞ்சுடர் தத்துவ மாய்நிற்குந்
    தானே அகாரஉகாரம தாய்நிற்குந்
தானே பரஞ்சுடர் தத்துவக் கூத்துக்குத்
    தானே தனக்குத் தராதலந் தானே.

Transliteration

Tānē param cuḍar tattuvamāy niṛkum
    Tānē akāra ukāramadāi niṛkum
Tānē param cuḍar tattuvak kūthukkut
    Tānē tanakku tarādalam tānē.

Translation

Himself the height of the empyrean, Śiva stands as tattva;
    He, the Lord – God, stands as Akaram and Ukaram; (A and U);
As the height of the empyrean, He illumines His Tattva–dance;
    He, indeed has His being in Himself.

Commentary

Śiva alone is the source of all light. "He set the light in the sun," says Manickavācakar.

Śiva is the letter "A", the evolver; and the letter "U", the sustainer.

Siva's dance is at once illuminating and enlightening.

The word tattva has many meanings. *Tattva* means principle or imperishable truth. In Sāmkhya philosophy, the 24 principles of

nature were enumerated, from the five elements to the principle of individual soul or consciousness. Elsewhere, Tirumūlar enumerates another twelve principles related to the Divine; in this verse, he tells us the supreme principle "at the height of the empyrean (world of God)" is Śiva. All living beings have their being in Śiva.

Mandiram 890

தராதல மூலைக்குத் தற்பர மாபரன்
　　தராதலம் வெப்பு நமசி வாயவாம்
தராதலஞ் சொல்லிற் றான்வா சியவாகுந்
　　தராதல யோகந் தயாவாசி யாமே.

Transliteration

Tarādala mūlaikkut taṛpara māparan
　　Tarādalam veppu namasivāyavām
Tarādalum colliṛ ta̱n vāciyavāgum
　　Tarādala yōgam tayā vāci yāmē.

Translation

Śiva is the supreme; He is the locus of all loci
　　The sphere of fire is *na ma ci va ya;*
The higher sphere is va *ci ya;*
　　The highest sphere of yoga is merciful *va ci.*

Commentary

The letters of mūlādhāra, agni mandala, surya mandala (the sphere of sun), and chandra mandala (sphere of moon) are respectively *na-ma-ci-va-ya, na-ma-va-ci-ya, na-va-ci-ya* and *ya-va-ci.*

Mūlādhāra is in the region of perineum, but it is non-physical.

Na-ma-ci-va-ya, is both the name and form of Śiva-tāndava, the dance of Śiva.

"The hand that holds the little drum is *ci;* the hand
That sways is *va;* the hand that signifies refuge is *ya;*
The hand that holds the fire is *na;* the foot that rests
On Muyalakan is indeed *ma,*"
The *Unmai Vilakkam,* stanza, 34.

Mandiram 891

ஆமே சிவங்கள் அகார உகாரங்கள்
ஆமே பரங்கள் அறியா விடம்என்ப
ஆமே திருக்கூத் தடங்கிய சிற்பரம்
ஆமே சிவகதி ஆனந்த மாமே.

Transliteration

Āmē civaṅgaḷ akāra ukāraṅgaḷ
Āmē paraṅgaḷ aṛiyā iḍam enba
Āmē tirukkūttu adaṅgiya ciṛparam
Āmē civagadi ānanda mā mē.

Translation

Si and *va* are akaram and ukaram (A and U); they are
Supernal; these are domains unknowable,
Chit Para manifests the divine dance;
And lo, *Śiva-gati* constitutes bliss.

Commentary

The two letters *akaram* (A) and *ukaram* (U) are symbolic of Śiva and Uma. Uma is His Śakti. Śiva and Uma are unknowable through empirical knowledge.

Chit para is the space of consciousness, also known as the Vedic *vyōmam*, the *dakarakāsa*, or the cave of the human heart. It is the ether of gnosis.

Ci and *va* constitute Śiva-*gati*. That is, it is both the *way* and the goal (*gati*) leading to deliverance.

Mandiram 892

ஆனந்த மூன்றும் அறிவிரண் டொன்றாகும்
ஆனந்தஞ் சிவாய அறிவார் பலரில்லை
ஆனந்த மோடும் அறியவல் லார்கட்கு
ஆனந்தக் கூத்தாய் அகப்படுந் தானே.

Transliteration

Ānanda mūnṛum aṛiviraṇḍu onṛāgum
Ānandam civāya aṛivār palarillai
Ānanda mōḍum aṛiya vallārkatku
Ānandak kūttāi agappaḍum tānē.

Translation

Bliss is threefold; gnosis is twofold; they are the same;
Bliss is ci va ya; not many know of this.
Those whose comprehension is twinned with bliss
Will experience Śiva as the dance(r) of bliss.

Commentary

'A,' 'U' and 'M' contain the threefold bliss. Gnosis is both knowledge and realization. Bliss is *ci va* and *ya*. Ci is Śiva; *va* is Śakti and, *ya* is soul. *Ci* + *va* (Śiva) is bliss. *Ya* (soul) experiences bliss.

It is the soul enlightened by Śiva that is competent to experience the blissful dancer and His dance.

Mandiram 893

படுவ திரண்டும் பலகலை வல்லார்
　　படுவ தோங்காரம் பஞ்சாக் கரங்கள்
படுவது சங்காரத் தாண்டவப் பத்தி
　　படுவது கோணம் பரந்திடும் வாறே.

Transliteration

Paḍuvadu iraṇḍum pala kalai vallār
　　Paḍuvadu aumkāram pañcākkaraṅgaḷ
Paḍuvadu camkārat tāṇḍavap patti
　　Paḍuvadu kōṇam parandidumvāṟē.

Translation

The two are hailed by the polymath (great scholar); from the two
　　Emerge Omkāra and pañcāksaras;
From the two evolves the dance of absorption;
　　From the two emerge universal order and Bliss;

Commentary

The two are *ci* and *va.* The two are also said to be *ham* and *sa.*

These are the content of ajapa meditation: on the inhalation (*ham*) and the exhalation (*sa*). From this emerge *AUM,* and many types of *pañcākṣara,* or five syllable mantras. *Ham* and s*am* are sources of evolution and absorption.

Śiva is the source of all. Śiva informs all sciences. Science is known as *sastra.*

Śiva yōgins affirm that *hamsa* meditation reveals the order of the cosmos and bliss.

Mandiram 894

வாறே சதாசிவ மாறிலா ஆகமம்
　　வாறே சிவகதி வண்டுறை புன்னையும்
வாறே திருக்கூத்து ஆகம வசனங்கள்
　　வாறே பொதுவாகு மன்றின் அமலமே.

Transliteration

Vāṛe Sadāsivam āṛilā āgamam
　　Vāre civagati vandurai punnaiyum
Vāre tirukkuttu agama vacanangal
　　Vāre poduvāgu mandrim amalame

Translation

From Sadāsiva emerge the never-conflicting Agamas;
　　Thus emerged the munificent Śiva-gati: the *punnai*
　　(the tree of life);
Thus the divine dance and Āgamic utterances;
　　Thus abides the mala-free Śiva in the open forum.

Commentary

From Sadāsiva emerged the Sivāgamas, which are eternally concordant. Sivagamas reveal the way of salvation *(Śiva-gati)*, which is called *punnai*, the tree of life. The bees are the Āgamas inhabiting *punnai*, the tree of life.

The dance-hall of Śiva is called *podu* (common), and is open to all. In other words, it is the human soul.

Śiva is eternally free from the malas, stains of egoism, delusion, and karma (consequences of past actions). Realization of Śiva enables removal of all these obstacles.

Mandiram 895

அமலம் பதிபசு பாசங்கள் ஆகமம்
அமலந் திரோதாயி யாகுமா னந்தமாம்
அமலஞ்சொல் ஆணவ மாயை காமியம்
அமலந் திருக்கூத்தங் காமிடந்தானே.

Transliteration

Amalam pati pasu pācaṅgal āgamam
Amalam tirōdāyi āgum ānandamām
Amalam col āṇava māyai kāmiyam
Amalam tirukkūttu anga amidam tānē

Translation

Amalan's Āgamas expound Pati, pasu and pāsam;
Tirōdāyi is amalan; She confers bliss;
Amalan's words cure āṇava, māya and karma;
In Amalan's realm takes place the divine dance.

Commentary

The Agamas expound the three eternal categories of Pati, pasu and pāsam. Pati is God or Śiva; pasu is soul; pāsam (rope) stands for the triad of *malas*; āṇava, māya and karma, which are respectively the ignorances of egoism, delusion, and the consequences of past actions.

Śiva is *vimalan* (*nirmalan*) as well as *amalan*. *Vimalan* is eternally free from malas. Amalam is the cessation of a soul's malas, or that which annuls the soul's malas.

Uma is Siva's Śakti, His energy. She is inseparable from Śiva, and is ever *mala*-free. Yet she is hailed as *tirōdāyi*. *Tirōdānam* is one

of the five *malas*, stains or fetters (see Tirumandiram verses 118, 497, 2236). It performs the work of obscuration and concealment. Concealment obliges the individual to seek the Lord through its dissatisfaction with worldly desires. This is why "Tirōdāyi is *amalam;*" that which annuls or dissolves the soul's malas. Tirōdāyi eventually emerges as *arulsakti* when the soul progresses and becomes competent to receive grace.

Tirumūlar identifies the ego-sense as "āṇava" (in verse 2421), ignorance caused by the ego-sense. To help the soul escape this ignorance, the Lord associates it with "māya" or delusion. In association with māya, the soul also accumulates the third mala or stain, "karma;" which contains the consequences of past actions, good and bad. In verse 1516, Tirumūlar associates āṇava with "iruḷ," or darkness.

When the soul is cured of its malas the divine dance is experience by it.

Mandiram 896

தானே தனக்குத் தலைவனு மாய்நிற்குந்
    தானே தனக்குத் தன்மலை யாய்நிற்குந்
தானே தனக்குத் தன்மய மாய்நிற்குந்
    தானே தனக்குத் தலைவனு மாமே.

Transliteration

Tānē tanakkut talaivanumāi niṛkum
    Tānē tankkut tan malaiyāi niṛkum
Tānē tanakkut tan mayamāi niṛkum
    Tānē tanakkut talai vanum āmē.

Translation

He is his own mistress;
He is his own mount where He abides;
His indeed is the transmuting nature;
He is his own master.

Commentary

Siva's mistress is His Śakti, energy, or power. The first line of the verse speaks of Śiva as master; the translation of "mistress" is deliberate, to indicate Siva's androgynic form of grace.

The second line suggests He is His own *malai* (mountain). Śiva is the mountain in which He abides; that is, He abides within Himself. Śiva is His own Lord and master. His Lordship and sovereignty is supreme.

Mandiram 897

தலைவனு மாய்நின்ற தற்பரக் கூத்தனைத்
தலைவனு மாய்நின்ற சற்பாத் திரத்தைத்
தலைவனு மாய்நின்ற தாதவிழ் ஞானத்
தலைவனு மாய்நின்ற தாளிணை தானே.

Transliteration

Talaivanumāy ninṛa taṛparak kūttanait
Talaivanumāy ninṛa caṛpatti rattai
Talaivanumāy ninṛa tādavil̲ jñānat
Talaivanumāy ninṛa tāḷ iṇaitānē.

Translation

He is the master, the dancer, and the One of eternal empyrean;
The Lord-God is the holiest of the holy;

He is the burgeoning gnosis;
    Absolutely salvific are the Chief's feet twain.

Commentary

The Master-Dancer is Nataraja. He belongs to the world of God, which is beyond the ethereal. All truth, goodness, and holiness arrive from Him. His feet symbolize salvific knowledge.

Mandiram 898

இணையார் திருவடி எட்டெழுத் தாகும்
    இணையார் கழலிணை யீரைஞ்ச தாகும்
இணையார் கழலிணை ஐம்பத்தொன் றாகும்
    இணையார் கழலிணை ஏழா யிரமே.

Transliteration

Iṇayār tiruvaḍi ettel̲utāgum
    Iṇayār kal̲aliṇai iraiñju adāgum
Iṇayār kal̲aliṇai aimbattonṟāgum
    Iṇayār kal̲aiṇai ēlu āiyiramē

Translation

His peerless and divine feet are the eight letters;
    His peerless feet are the two (mystic) pentads;
His peerless feet twain are the fifty one letters;
    His peerless, ankleted feet are indeed the seven thousand.

Commentary

The eight letters are *om-ham-um-na-ma-si-va-ya.* The "two mystic pentads" are *ci-va-ya-na-ma* and *ci-va-ya-ci-va.* The "fifty one letters" are the Sanskrit alphabets. The "seven thousand" are the seven thousand great mantras or *sapta kōti mahā mantras.*

Mandiram 899

ஏழா யிரமாய் இருபதாய் முப்பதாய்
ஏழா யிரத்தும் எழுகோடி தானாகி
ஏழா யிரத்துயிர் எண்ணிலா மந்திரம்
ஏழா யிரண்டாய் இருக்கின்ற வாறே.

Transliteration

Ēlāiyiramāi irupadāi muppadāi
Ēlaiyirattum e̱lukōḍi tānāgi
Ēlāiyirattu yīr eṇṇilā Mandiram
Ēlā iraṇḍāi irrukkin ṟavārē

Translation

The seven thousand meld in twenty and thirty;
They are subsumed in the seven endings;
The seven thousand are countless mantras quick and vibrant;
They are contained in the septet and the twain.

Commentary

The "twenty and thirty" are the fifty letters besides the letter 'A,' which is Śiva. The "seven thousand" are further categorized by one of "seven endings," (*sapta kōti*); which are *namaha, svata, svāha, vashat, vaushat, hum* and *hūmphat*. The "seven" are the above, and the two are *sō* and *ham*.

Mandiram 900

இருக்கின்ற மந்திரம் ஏழா யிரமாம்
இருக்கின்ற மந்திரம் எத்திறம் இல்லை
இருக்கின்ற மந்திரம் சிவன்திரு மேனி
இருக்கின்ற மந்திரம் இவ்வண்ணந் தானே.

Transliteration

Irukkinṛa mandiram eḻāiyiramām
Irukkinṛa mandiram ettiṛam illai
Irukkinṛa mandiram civan tirumēni
Irukkinṛa mandiram ivvaṇṇamtānē.

Translation

The seven thousand mantras are everlasting;
None is greater than these seven thousand;
All abiding mantras are Siva's body;
Such is the nature of these letters.

Commentary

The mantras have their genesis in pure bindu (*suddha-māya*). These are prompted by Śakti and are activated by Śakti. It is thus Śakti that confers wisdom and liberation, so they are constitutive of Siva's body. Therefore, it is proclaimed by the Vedas according to the *Sivajñāna Siddhiyār*.

Mandiram 901

தானே தனக்குத் தகுநட்டந் தானாகுந்
தானே அகார உகாரம தாய்நிற்குந்
தானே ரீங்காரத் தத்துவக் கூத்துக்குத்
தானே உலகில் தனிநடந் தானே.

Transliteration

Tānē tanakkut tagu nattantānāgum
Tānē akāra ukāramadāi niṛkum
Tānē rīngārat tattuvak kūttukkut
Tānē ulagil tani nadam tānē.

Translation

He is unto Himself in His Dance
    He Himself stands as akara (A) and ukara (U);
As the origin of Nature's Dance
    He Himself undertakes the peerless phenomenal dance.

Commentary

Siva's dance is self-motivated. This dance is the *mahā samhāra* dance, when the entire cosmos becomes resolved in Himself. Then, to create afresh the cosmos, He causes Śakti to manifest from Himself. She manifests through the tattvas which are the principles of Nature.

Rīngāra is the root-letter (bīja) of maya. From māya, the material cause, He evolves the universe, for which He enacts the peerless phenomenal dance (the *prapañca* Dance).

Mandiram 902

நடமிரண் டொன்றே நளினம தாகும்
    நடமிரண் டொன்றே நமன் செய்யுங் கூத்து
நடமிரண் டொன்றே நகைசெயா மந்திரம்
    நடஞ்சிவ லிங்கம் நலஞ்செம்பு பொன்னே.

Transliteration

Naḍamiraṇḍu onṛē naḷina madāgum
    Naḍamiraṇḍu onṛē naman ceyym kūttu
Naḍa miraṇḍu onṛē nagai ceyā mandiram
    Naḍam civaliṅgam nalam cembu ponnē

Translation

Two of His dances alike generate happiness;
    Two of His alike are Yama's dance of dissolution;

Two of His alike are the alchemic mantra; Sivalinga is
The dance; the fruit is transmutation of copper into gold.

Commentary

Two of His dances (*arputam* and *ansudam*) usher in happiness. His two dances (*pralaya* and *samhara*) cause dissolution. Two of His dances (*pothu* and *anavaratham*) are alchemic.

Sivalingam, the form and formless feature of Śiva, transmutes copper into gold. Copper is jiva (atma or soul), and gold is Śiva. The soul is evolving out of its copper-like stains to become like gold or Śiva.

Mandiram 903

செம்புபொன் னாகுஞ் சிவாயநம வென்னிற்
செம்புபொன் னாகத் திரண்டது சிற்பரஞ்
செம்புபொன் னாகும் ஸ்ரீயுங் கிரீயுமெனச்
செம்புபொன் னான திருவம் பலமே.

Transliteration

Cembu ponnāgum civāyanama ennil
Cembu ponnāgat tiraṇḍadu cirparam
Cembu ponnāgum srīyum krīyum ena
Cembu ponnāna tiruvambalamē.

Translation

If Sivayanama is duly chanted, copper becomes gold;
Cit-parā is indeed the transmuted gold;
If *srīm* and *krīm* are chanted, copper becomes gold;
Tiruvambalam is indeed the transmuted gold.

Commentary

Copper represents *āṇavamala* or ignorance. Gold is the beatitude of Śiva. *Cit-para* is supreme gnosis. It is attainable through chanting Sivāyanama, which can be translated as "Śiva: That Supreme Being, I am;" and also by chanting 'srīm' and 'krīm' which are *Śakti-bījākasharas,* seed–mantras of Śakti.

Mandiram 904

திருவம் பலமாகச் சீர்ச்சக் கரத்தைத்
திருவம் பலமாக ஈராறு கீறித்
திருவம் பலமாக இருபத்தைஞ் சாக்கித்
திருவம் பலமாகச் செபிக்கின்ற வாறே.

Transliteration

Tiru vambala māgac cīrcakkarattai
Tiru vambala māga ērāṛu kīṛit
Tiru vambala māga irubattu ainju ākki
Tiru vambala māgac cebikkinṛavārē

Translation

Form the Tiruvambalac cakra thus:
Draw two sets of six lines as Tiruvambalam;
Form twenty five squares as Tiruvambalam;
Inscribe the variform pañcākṣara and meditate.

Commentary

A square is to be formed with six vertical and six horizontal lines. This should contain twenty five small squares. These are to be inscribed with the letters of the mystic pentad in the various ordained ways.

Mandiram 905

வாறே சிவாய நமச்சி வாயநம
    வாறே செபிக்கில் வரும்பேர் பிறப்பில்லை
வாறே அருளால் வளர்கூத்துக் காணலாம்
    வாறே செபிக்கில் வரும்செம்பு பொன்னே.

Transliteration

Vāṛē civāya namac civāya nama
    Vāṛē cebikkil varum pēr piṛappillai
Vāṛē aruḷāl vaḷar kūttuk kāṇalām
    Vāṛē cebikkil varum cembu ponnē.

Translation

If one chants Sivayanama, Sivayanama
    One will take no more future births.
One can behold the ceaseless dance through grace;
    When duly chanted, copper turns into gold.

Commentary

The method of chanting is indicated in the diagram given below.

சி	வ	ய	ந	ம
வ	சி	ய	ந	ம
ய	வ	சி	ந	ம
ந	ய	வ	சி	ம
ம	ந	ய	வ	சி

Diagram explaining verse 905

The chanting method is to be learnt from the guru. The method of communication is kept secret.

Mandiram 906

பொன்னான மந்திரம் புகலவு மொண்ணாது
    பொன்னான மந்திரம் பொறிகிஞ்சு கத்தாகும்
பொன்னான மந்திரம் புகையுண்டு பூரிக்கிற்
    பொன்னாகும் வல்லோர்க் குடம்புபொற் பாதமே.

Transliteration

Ponnāna Mandiram pugalavum oṇṇāḍu
    Ponnāna Mandiram poṛikiñcu gattāgum
Ponnāna Mandiram pugaiyuṇḍu pūrikkiṛ
    Poonāgum vallōrkku uḍambu poṛ pādamē.

Translation

The golden (auric) mantra is not to be articulated (aloud);
    Lips *(kiñjukam)* should murmur it inaudibly.
If the auric mantra is inhaled with the lifebreath,
    Body becomes gold and the blessed gain the golden feet.

Commentary

It is good to remember that this section of the Tirumandiram deals with *ajapa.* The word 'kiñjukam,' a ruddy flower, is a metaphor for human lips. Seeing the golden feet, one sees the transcendental presence of the Lord in nature, which is infinite and eternal. Recognizing that truth, one receives the grace of the Lord and touching His feet, receives the Lord's blessing.

Mandiram 907

பொற்பாதங் காணலாம் புத்திரருண்டாகும்
    பொற்பாதத் தாணையே செம்புபொன் னாயிடும்
பொற்பாதங் காணத் திருமேனி யாயிடும்
    பொற்பாத நன்னடஞ் சிந்தனை சொல்லுமே.

Transliteration

Poṛ pādam kāṇalām puttirar uṇḍāgum
    Poṛ pādattu āṇaiyē cembu ponnāiyidum
Poṛpādam kāṇat tirumēni āyidum
    Poṛpāda nan nadam cindanai collumē.

Translation

The golden feet can be beheld; sons will be born;
    By the fiat (decree) of the golden feet, copper becomes gold;
When the golden feet are witnessed, the body becomes divinized;
    So, do witness the holy dance of the golden feet;

Commentary

Sincere and constant contemplation of the mantra (*Śivāya namaha,* "Śiva, That Supreme Being I am," (verse 903)) blesses the practitioner with vision of the golden feet, and the presence of the Lord and divine grace. He comes by spiritual sons or devout disciples. The divinized body has the form of Śiva (*sārupam*). The guru emphasizes this witnessing of the infinite and eternal truth, the presence of the Lord in the dance of Nature.

Mandiram 908

சொல்லு மொருகூட்டிற் புக்குச் சுகிக்கலாம்
    நல்ல மடவார் நயந்துட னேவருஞ்

சொல்லினும் பாசச் சுடர்ப்பாம்பு நீங்கிடுஞ்
சொல்லுந் திருக்கூத்தின் சூக்குமந் தானே.

Transliteration

Collum oru kūṭṭuc cugikkalām
Nalla madavār nayandu udanē varum
Collinum pācac cuḍar pāmbu nīṅgidum
Collum tirukkūttin cūkkumam tānē.

Translation

Can enter any body at will and thrive thither in joy;
The good and shy Divine Śakti will your companion be,
Can cause the departure, by a word, of the bright snake of *pāsam*;
This indeed is the subtle secret of the divine dance.

Commentary

A true Sivayōgin is endowed with endless siddhis; one of them is the ability to enter any body at will. Our saint likens *pāsam* (the triad of malas) to a dazzling and poisonous snake. By this mantra he can chase away this evil snake. When Śiva enters the body at will bliss, love and goodness pervade one's countenance and being, disposing of the malas.

Mandiram 909

சூக்கும மெண்ணா யிரஞ்செபித் தாலுமேற்
சூக்கும மான வழியிடைக் காணலாஞ்
சூக்கும மான வினையைக் கெடுக்கலாஞ்
சூக்கும மான சிவனதா னந்தமே.

Transliteration

Cūkkumam eṇṇāiyiram cebittāḻummel
Cūkkumamāna vaḻidaik kāṇalām
Cūkkumamāna vinaiyaik keḍukkalām
Cūkkumamāna civanadānandamē.

Translation

If it is mentally chanted eight thousand times,
The subtle way can be come by;
The recondite roof of karma can be weeded out;
Then ensues Sivānanda – the subtle Śiva–consciousness.

Commentary

The *ajapa mantra* has to be chanted eight thousand times. The subtle way is *brahmarandra,* "the door to Brahma," the aperture in the crown of the head. The parts of the body have to be maintained intact. All nādis must be kept under control. The kuṇḍalini has to be duly and carefully aroused. If it is directed through brahmarandra, the soul gets poised in the great nectarean region in the state of samādhi. There it is pervaded by Sivānanda. Poised in Samādhi, one can remove the recondite (secret and strong) root of karma known as *mūlakarma,* the innate source of likes and dislikes. Unless it is extirpated (completely destroyed), embodiment is inevitable.

Mandiram 910

ஆனந்தஆனந்தம் ஒன்றென் றறைந்திட
ஆனந்தம் ஆனந்தம் – ஆ – ஈ – ஊ – ஏ – ஓமென் றைந்திடம்
ஆனந்த ஆனந்தம் அஞ்சும தாயிடும்
ஆனந்தம் ஆனந்தம் – அம் – ஹ்ரீம் – அம் – க்ஷம் – ஆம் – ஆகுமே.

Transliteration

Ānandam ānandam oṉṟeṉṟu aṟaindida
Ānandam ānandam ā-ē-ū-yē-ōm enru aṟaintiṭam
Ānandam ānandam añcu madā yidum
Ānandam ānandam am hrīm, ham, kṣam, ām āgumē.

Translation

Ananda ensues if it is affirmed that ānanda is one only;
Its locus is the pentad of Ā, Ē, Ū, Ye, and Ō;
The pentad becomes ānandam, yes, ānandam.
Am, Hrīm, Ham, Kṣam and *Ām* constitute ānanda.

Commentary

Ānanda or bliss is one and indivisible. It is gained through the mystic pentad which is formed in many ways.

Ā stands for Sivam, *Ē* for Śakti, *Ū* for soul, *Ye* for tirodanam (the concealing Śakti) and *Ō* for *pāśam.*

Mandiram 911

மேனி யிரண்டும் விளங்காமல் மேற்கொள்ள
மேனி யிரண்டு மிகார விகாரியா
மேனி யிரண்டும் – ஊ – ஆ – ஈ – ஏ – ஓ – என்னும்
மேனி யிரண்டும் – ஈ – ஓ – ஊ – ஆ – ஏ – கூத்தாமே.

Transliteration

Mēni iraṇḍum vilaṅgāmal mēl koḷḷa
Mēni iraṇḍu mikāra vikāriyām
Mēni iraṇḍum ū, ā, ē, yē and ō ennum
Mēni iraṇḍum ē, ō, ū, ā and yē kūttāmē.

Translation

The five words and the pañcākṣara are Siva's two bodies;
Flawless chanting suffuses in you, Siva's unmistakable form;
Chanting of *ū, ā, ē, ye,* and *ō* and chanting of
Ē, ō, ū, ā, and *ye* constitute Siva's twofold dance.

Commentary

Commentator's note: The first line of the verse has several readings. Arriving at the correct reading is difficult.

The Pañcākṣara mantra, *ci va ya na ma,* is arranged in varying combinations in many cakras. Its nature is complex and we must find the key to perfect unity and fullness of that complexity. It is difficult to arrive at the correct key from reading this verse (See the *The Yoga of the Eighteen Siddhas, An Anthology,* Appendix J. page 545 to 549 for their variations). Tirumūlar is referring to the truth of the ajapa mantra "sōham," that becomes Aum, which in turn becomes A and U; and again, in turn becomes *Si* and *Va.*

The forms of Śiva are mantra-forms. It is also said that *ham* and *sa* are Siva's two forms: Śiva and Śakti. These two are conjointly pronounced as *soham.* In quick repetition one cannot know whether *ham* precedes *sa* or vice versa. This quick chanting helps the practitioner gain the vision of Siva's twofold dance, union and dissolution, or perspectives: "I am That" (*hamsa*) and "That I am" (*soham*). United they are "I am That I am."

Mandiram 912

கூத்தே சிவாய நமசி வாயிடுங்
கூத்தே ஈ – ஊ – ஆ – ஏ – ஓம் – சிவாயநம வாயிடுங்

கூத்தே ஈ – ஊ – ஆ – ஏ – ஓம் – சிவாயநம வாயிடுங்
கூத்தே இ – ஊ – ஆ – ஏ – ஓம் நமசிவாய கோளொன்று மாறே.

Transliteration

Kūttē civāya nama macivāy idum
Kūttē ē,ū,ā,yē aum civāyana āyidum
Kūttē ē,ū,ā,yē, aum civāyanama āyidum
Kūttē ē,ū,ā,yē,aum namacivāya kōḷonṛu māṛē.

Translation

The dance Sivaya na ma is ma-ci-va-ya.
The dance ē – ū – ā – ye – aum becomes Sivāyanama;
The dance ē – ū – ā – ye – aum becomes Si Vā Ya nama;
The dance ē – ū – ā –ye – aum alternatively becomes Aum Namasivaya.

Commentary

Note that the letter "becomes", Sivaya becomes Sivāya. Again Sivayanama becomes Namasivāya. These subtle alterrations are significant. It is said alternative readings amount to one hundred and twenty five, in number.

Mandiram 913

ஒன்றிரண் டாடவோ ரொன்று முடனாட
ஒன்றினின் மூன்றாட வோரேழு மொத்தாட
ஒன்றனா லாடவோ ரொன்பது முடனாட
மன்றினி லாடினான் மாணிக்கக் கூத்தே.

Transliteration

Onṛiraṇḍu āḍa vōr onṛum uḍan āḍa
Onṛinin mūnṛāda ōrēlum ottāda

Onṛināl āḍavōr onbadum udanāḍa
Manṛinil āḍinān māṇikkakkūttē.

Translation

One and two dance; each and every one dances;
The three of one dance; the seven dance in unison;
When caused to be danced by the One, the nine dance along;
Thus He danced in the hall, the dance of māṇickam (ruby).

Commentary

The verse can be interpreted from the perspective of the macrocosm or the individual microcosm.

Line 1: The "One" is Śiva; the "two" are Śiva and Śakti: Consciousness and Nature.

Line 2: The word "One" refers to the flame. The "three" are Surya, Candra and Agni; Śiva, the flame, animates the three. The word "seven" refers to the seven worlds.

Alternatively, the "three" are iḍā, piṅgala and suśūmna nāḍis, and the "seven" are the seven cakras.

Line 3: The "One" is Śiva. The "nine" are the differentiated aspects of Śiva. They are Para Nādam, Para Vindu, Nādam, Bindu, Sadāśiva, Viṣnu, Brahma, Īswara and Suddha-Vidya. Alternatively, the nine are the nine physical openings in the body.

Line 4: The "Dancer" in the Ambalam is Māṇicka-k-kūtthan. The message is: "nothing moves unless willed by Śiva." His will is expressed through His dance. Śiva, the ruddy one, is called the ruby (manickam). As a result of waking the kuṇḍalinī sakti and uniting it with Śiva, awakening the cakras and closing the nine openings, one enters into the stillness of Samādhi.

2. The Cakra of Tiruvambalam

The *pañcākṣara* is the most royal of mantras. It is configured in many cakras. One of them is the Cakra of Tiruvambalam. In the boundless and magnificent region of gnosis, Śiva enacts His dance of ānanda.

The *cakra* is the *yantra* in which Śiva and Śakti are configured in the form of mantra. The words *cakra* and *yantra* are synonymous. These may roughly be described as ideograms which are by their very nature cryptic and laconic. The way to the secret is no doubt provided. However its use is to be learnt from the Guru.

Mandiram 914

இருந்தவிவ் வட்டங்க ளீராறி ரேகை
  இருந்த விரேகைமே லீரா றிருத்தி
இருந்த மனைகளு மீராறு பத்தொன்று
  இருந்த மனையொன்றி லெய்துவன் றானே.

Transliteration

Irunda iv vaṭṭangaḷ ērāṛirēgai
  Irunda irēgai mēl ērā irutti
Irunda manaigalum ērāṛu pattonṛu
  Irunda manai onṛil eyduvan tānē.

Translation

The cakras are formed with lines;
  Twelve are vertical and twelve horizontal;
They form one hundred and twenty one chambers;
  Śiva abides in the central chamber.

Commentary

Śiva is represented by the letter *ci*. The cakra is so drawn that it houses one hundred and twenty one squares. Refer to the cakra drawn below the following verse.

Mandiram 915

தானொன்றி வாழிடந் தன்னெழுத் தேயாகுந்
  தானொன்று மந்நான்குந் தன்பே ரெழுத்தாகுந்
தானொன்று நாற்கோணந் தன்னைந் தெழுத்தாகுந்
  தானொன்றி லேயொன்று மவ்வரன் தானே.

Transliteration

Tān onṛi vāḻidam tan eḻuttē yāgum
  Tān onṛu mannaṅgum tan pēreḻuttāgum
Tān onṛu nāṛkōṇam tan aindu eḻuttāgum
  Tān onṛile oṅṛum av aran tānē.

Translation

Śiva abides in His own letter;
  The four letters accompanying His are great letters;
The square He abides in is constituted by his five letters;
  The great Hara abides in one of them.

Commentary

Siva's letter is *ci*, which is accompanied by *va ya na ma*. The entire cakra is a manifestation of His name, the Pañcākṣara. The all-pervading Śiva occupies the centre in His own letter.

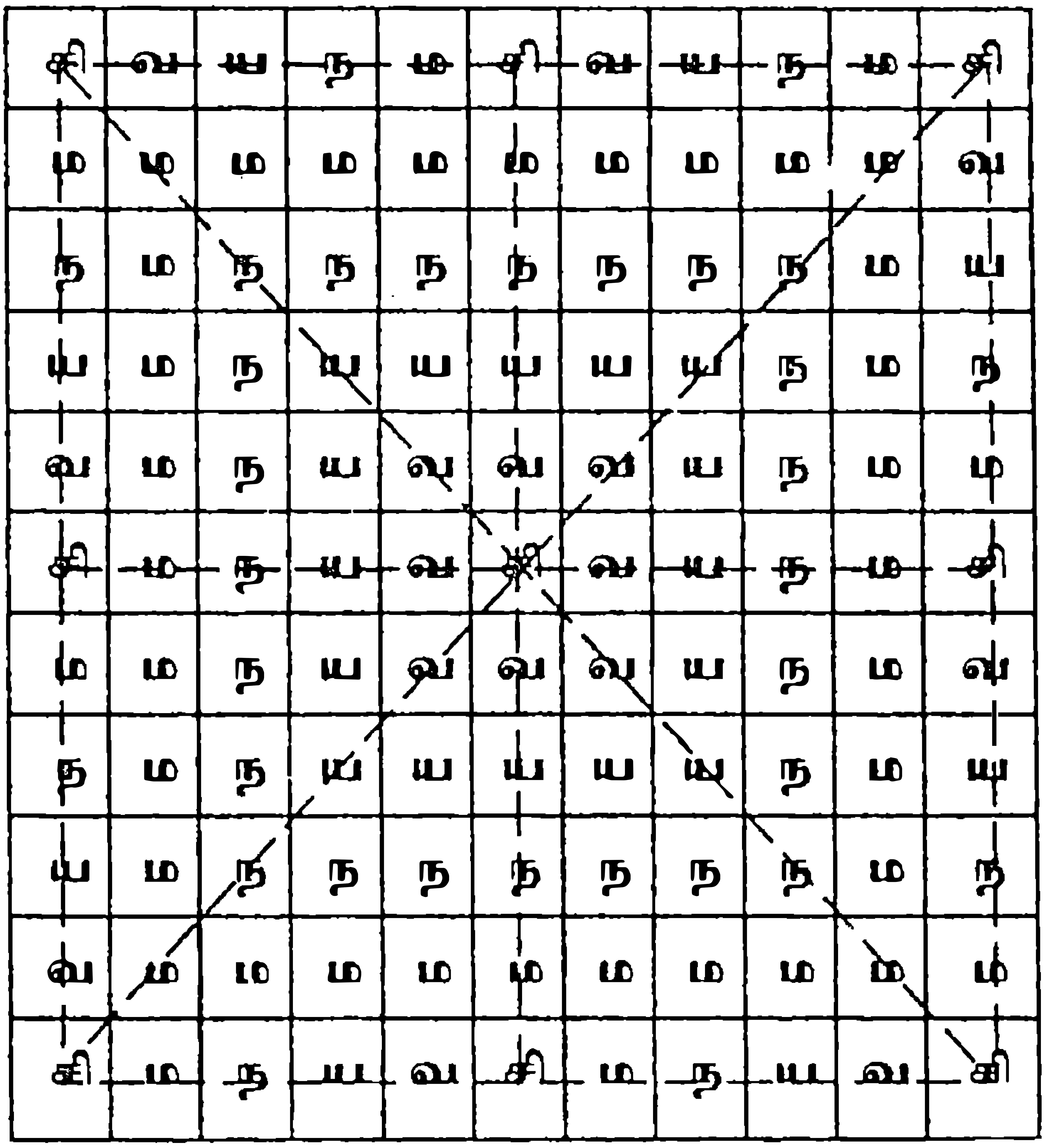

Diagram explaining verse 915

Mandiram 916

அரகர என்ன அரியதொன் றில்லை
    அரகர என்ன அறிகிலர் மாந்தர்
அரகர என்ன அமரரும் ஆவர்
    அரகர என்ன அறும்பிறப் பன்றே.

Transliteration

Arakara enna ariyadonṛillai
    Arakara enna aṛigilar māndar
Arakara enna amararum āvar
    Arakara enna aṛum piṛappu anṛē.

Translation

Nothing is impossible if 'Hara Hara' is chanted;
Men know not to chant 'Hara Hara;'
Chanters of 'Hara Hara' become angels;
If 'Hara Hara' is chanted, embodiment ends.

Commentary

Hara is the name of Śiva. 'Hara Hara' means 'Śiva Śiva.' On all occasions the name of the Lord. God is twice invoked in quick succession. The following verse from the *Periya Puranam* is in point.

The resounding of the auspicious and celestial drums,
The singing of the Gandharvas and Kinnaras
Which was like the meteoric roar of a sea of music
And the psalms and prayers tunefully chanted
By Indra and his ethereal train
Were drowned in the sound of 'Hara Hara'
Raised by the innumerable Hosts of Śiva.

Verse 81, *The Puranam of Tirujñānasambandhar.*

Mandiram 917

எட்டு நிலையுள எங்கோன் இருப்பிடம்
எட்டினில் ஒன்றும் இருமூன்றும் ஈரேழும்
ஒட்டிய விந்துவும் நாதமும் ஓங்கிடப்
பட்டது மந்திரம் பான்மொழி பாலே.

Transliteration

Eṭṭu nilai uḷa eṅgōn iruppiḍam
Eṭṭinil onṟum iru mūnṟum īr eḻum
Oṭṭiya vinduvum nādamum ōṅgiḍap
Paṭṭadu Mandiram pān moli pālē.

Translation

Our Sovereign abides in eight stations;
The six and fourteen abide in the eight;
When the dove-tailed bindu and nāda soar up
In the one whose speech is milk thrive the mantras.

Commentary

This verse is explained in the light of the cakra. Unable to understand, Maha Vidwān Daṇḍapāṇi Dēsikar confessed his inability to comprehend the verse. I have but guessed the possible meanings, but am unable to relate them to the cakra.

The "eight" arms of Śiva stretch infinitely in all eight directions. Siva's infinity embraces everything. The "six" is the *pañcākṣara* to which Aum is prefixed. The "fourteen" are fourteen worlds. These come into being, thanks to Śiva-Śakti.

Every mother is an aspect of Śakti. The mother's suckling of the baby is timely. The salvific mantras thrive in Śakti. It is with the nectarean milk of mantras she sustains the Śiva-yōgin. Although the pañcākṣara is embodied by Śiva, it is only when Kuṇḍalini sakti is awakened within the individual and rises to the throat that the mantras are embodied within.

Bindu (primordial seed or point) and nādam (primordial sound) are both invisible. Bindu is never separate from nādam. Bindu is the magna matter, the cosmic mother.

Mandiram 918

மட்டவிழ் தாமரை மாதுநல் லாளுடன்
ஒட்டி இருந்த உபாயம் அறிகிலர்
விட்ட எழுத்தை விடாத எழுத்துடன்
கட்டவல் லாருயிர் காக்கவல் லாரே.

Transliteration

Maṭṭavil̲ tāmarai mādu nallā ḷuḍan
Oṭṭi irunda upāyam arigilar
Viṭṭa el̲uttai viḍāda el̲uttuḍan
Kaṭṭa vallār uyir kākka vallārē.

Translation

They know not the stratagem of His abiding together
With this godly woman – the petalled lotus melliflerous.
They alone know to live eternally who are able
To sport letters with recaka, puraka and kumbaka.

Commentary

The "lotus" here refers to one's heart centre. There in the immaculate bosom Śiva abides with Śakti. *Viṭṭa El̲uttu* is the sound of 'ham' heard during inhalation or "puraka." *Viṭāta el̲uttu* is '*Sō*' which is not to be uttered during exhalation or "recaka." "Kumbhaka" is the space between inhalation and exhalation, which contains silence. So centered, meditating upon them, one realizes "That I am."

This verse teaches us the supreme greatness of ajapa meditation on the breath known as *Sōham Bhavana*. This blesses the soul with at-one-ment with Śiva.

Mandiram 919

ஆலய மாக அமர்ந்தபஞ் சாக்கரம்
ஆலய மாக அமர்ந்தவித் தூலம்போய்
ஆலய மாக வறிகின்ற சூக்குமம்
ஆலய மாக அமர்ந்திருந்தானே.

Transliteration

Ālayam āga amarnda pañchākkaram
Ālayam āga amarnda vittūlam pōy
Ālayam āga ariginra cūkku mam
Ālayam āga amardirundānē.

Translation

The pañcākṣara is His temple;
The sthūla pañcākṣara is His shrine;
The sūkṣuma is His shrine par excellence;
It is in these He is enshrined.

Commentary

The sthūla (physical) pañcākṣara is *na ma ci va ya*; the sūkṣuma (subtle) is *ci va ya na ma*. By repeating the mantra in these variations one can realize the presence of the Lord both within and without.

Mandiram 920

இருந்தவிவ் வட்ட மிருமூன்றி ரேகை
இருந்த வதனு ளிரேகை யைந்தாக
இருந்தவறைக ளிருபத்தைஞ் சாக
இருந்த வறையொன்றி லெய்து மகாரமே.

Transliteration

Irunda ivvaṭṭam irumūnṛu erēgai
Irunda vadanuḷ erēgai aindāga
Irunda aṛaigaḷ irupattu aindāga
Irunda aṛai onṛil eydu magāramē.

Translation

The cakra is formed of two sets of six lines;
The lines therein are two sets of five;

The chambers formed are twenty five;
In one of the chambers abides the letter "Ma."

Commentary

Commentators find that this verse reiterates the message contained in Mandiram 904. The letter "Ma" refers to maya, the primal source or foundation of all creation.

Mandiram 921

மகார நடுவே வளைத்திடுஞ் சத்தியை
ஓகாரம் வளைத்திட் டும்பிளந் தேற்றி
அகாரந் தலையா யிருகண் சிகாரமாய்
நகார வகாரநற் காலது நாடுமே.

Transliteration

Makāra naḍuvē vaḷaittiḍum cattiyai
Okāram vaḷaittittum piḷandēṟṟi
Akāram talayāi irukaṇ cigaramāy
Nagāra vagāra naṟ kāladu nāḍumē.

Translation

The sakti bīja which surrounds centrally the letter "M"
Is surrounded by the letter "O;" the letter "Ma" is to be split by
The letter "U" which rises aloft; the letter "Ya" forms the head;
The letter "Si" two eyes; "na" and "a" form the feet.

Commentary

This verse directs the sadaka to envision the dancer in Tiruvambalaccakkaram as the purusa, or pure Witness consciousness in this form of a mantra. In the diagram is inscribed *Om na ma si va ya.* The diagram of the verse is given below.

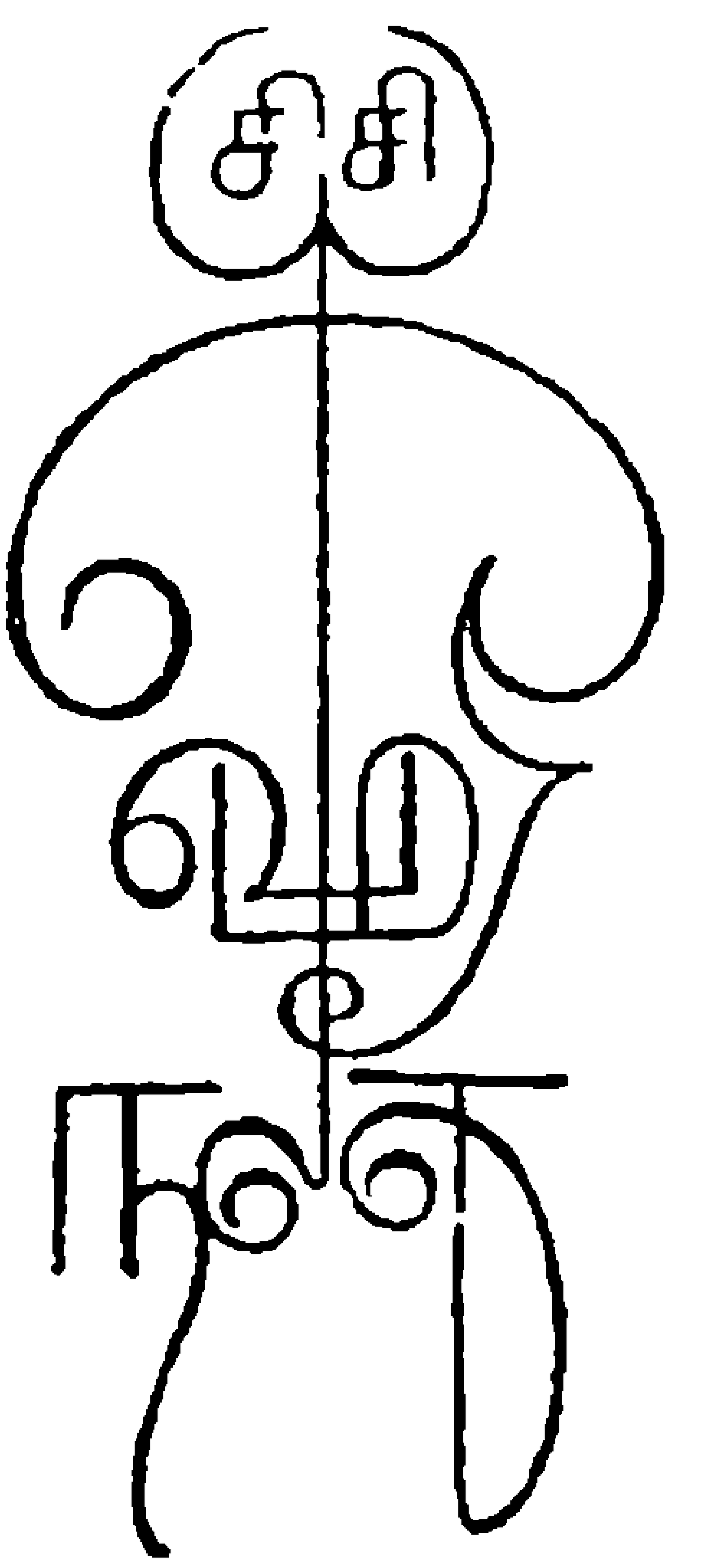

Diagram explaining verse 921

Mandiram 922

நாடும் பிரணவ நடுவிரு பக்கமும்
　　ஆடு மவர்வா யமர்ந்தங்கு நின்றது
நாடு நடவுண் முகநம சிவாய
　　வாடுஞ் சிவாயநம புறவட்டத் தாயதே.

Transliteration

Nāḍum praṇava naḍuviru pakkamum
　　Āḍu mavar vāyamardaṅgu ninṛadu
Nādu naḍavṇ muga namacivāya
　　Vāḍuṁ civāyanama puṛa vattattāyadē.

Translation

The sought-after Aum occupies the centre; on its one side,
　　Is the Dancer's 'ci;' on the other are 'va' and 'ya;'
In the sought-after centre, the face is na ma si va ya;
　　On the outer circle dances Śiva ya na ma.

Commentary

This verse describes one of the modes of drawing the cakra. The dancer's letter is Si; Va is Śakti; Ya is the soul/jiva. Sivaya is the abbreviated form of the Pañcākṣara. Evolved devotees greet each other with this pañcākṣara (Si Va Ya Na Ma), Vide Mandiram 158. The *Puranam* of *Yeyarkon Kalikkāmar* contains this example:

The beauteous Lord who graciously abides at Kurukāvūr
Thus awaited his arrival; the Lord's own companion
Of Tiruvāvūr that came thither, accompanied with devotees,
Entered the water-booth, and drawn by ardent love
To the presence of the divine brahmin,
Sat near Him, exclaiming: "Sivayanama!"

Mandiram 923

ஆயுஞ் சிவாய நமமசி வாயந
வாயு நமசிவா யயநம சிவாயந
வாயுமே வாய நமசியெனு மந்திர
மாயுஞ் சிகாரந் தொட்டந்தத் தடைவிலே.

Transliteration

Āyuñ sivāya nammaci vāyana
Vāyu namasivāya yanama sivāyana
Vāyumē vāya namaciyenu mantira
Māyuñ cigāran toṭṭantat taḍaivilē.

Translation

In the cakra inscribed are: si va ya na ma,
Ma si va ya na, na ma si va ya,
Ya na ma si va and va ya na ma si,
It begins and ends with the letter si.

Commentary

A horizontal reading of the cakra shows the forms of the various Pancaksaras. It is presumed that a vertical reading also shows their various forms. The letters of the mystic pentad are inscribed in the twenty five chambers.

சி	வா	ய	ந	ம
ம	சி	வா	ய	ந
ந	ம	சி	வா	ய
ய	ந	ம	சி	வா
வா	ய	ந	ம	சி

Diagram explaining verse 923

Mandiram 924

அடைவினில் ஐம்பதும் ஐயைந் தறையின்
அடையும் அறையொன்றுக் கீரெழுத் தாக்கி
அடையு மகாரத்தில் அந்தமாம் க்ஷவ்வும்
அடைவின் எழுத்தைம் பத்தொன்றும் அமர்ந்ததே.

Transliteration

Aḍaivinil aimpatumai aind taṛaiyin
Aḍaiyum aṛaiyonṛuk kīreḻutt tākki
Aḍaiyu makārattil andamām kṣavvum
Aḍaivin eḻutaim pattonṛum amarndatē.

Translation

Chambers are twenty five; each contains two letters;
Letters enclosed are fifty; the commencing letter is 'A';

'Ksha' is the final letter; to the fifty is added Om.
In all, fifty one letters are inscribed in the chambers.

Commentary

The fifty one letters are the alphabets of the Sanskrit language.

Mandiram 925

அமர்ந்த அரகர வாம்புற வட்டம்
அமர்ந்த அரிகரி யாமத னுள்வட்டம்
அமர்ந்த அசபை யாமத னுள்வட்டம்
அமர்ந்தவி ரேகையும் ஆகின்ற சூலமே.

Transliteration

Amarnda arakara vāmpuṛa vaṭṭam
Amarnda arikari yamada nulvattam
Amarnda acapai yāmada nuḷvaṭṭam
Amarnda irēkaiyum ākinra sūlamē.

Translation

The entire outermost circle is inscribed with Hara Hara;
The next circle is inscribed with Hari Hari;
The next below is inscribed with the ajapa mantra;
Each line of the square bears the signum of the trident.

Commentary

The fifty letters are inscribed in the cakra that is drawn in the form of a square. It contains twenty five chambers. Each chamber contains two letters. Thus the cakra accommodates fifty letters. Om, the ajapa, is drawn over the square. Thus there are fifty one letters in the cakra. The signum of the trident is inscribed on the top and the bottom of each vertical and horizontal line.

Mandiram 926

சூலத் தலையினில் தோற்றிடுஞ் சத்தியுஞ்
சூலத் தலையினில் சூழும்ஓங் காரத்தால்
சூலத் திடைவெளி தோற்றிடும் அஞ்செழுத்
தாலப் பதிக்கும் அடைவது வாமே.

Transliteration

Sūlat talaiyinil tōṟṟituñ sattiyuñ
Sūlat talaiyinil sūḻumōṅ kārattāl
Sūlat tiḍaiveḷi tōṟṟiḍum añjeḻutt
Tālap patikkum aḍaivatu vāmē.

Translation

Above each trident is inscribed the sakti bīja hrim;
Om encloses all the trident; surrounding them,
In the innerspace of the tridents is inscribed the mystic pentad;
This is the locus of Śiva who quaffed the venom.

Commentary

Śakti bīja is Hrim. The two diagrams given below have been drawn in accordance with instructions contained in the above three verses.

Mandiram 927

அதுவாம் அகார இகார உகாரம்
அதுவாம் எகாரம் ஒகார மதஞ்சாம்
அதுவாகுஞ் சக்கர வட்டமேல் வட்டம்
பொதுவாம் இடைவெளி பொங்குநம் பேரே.

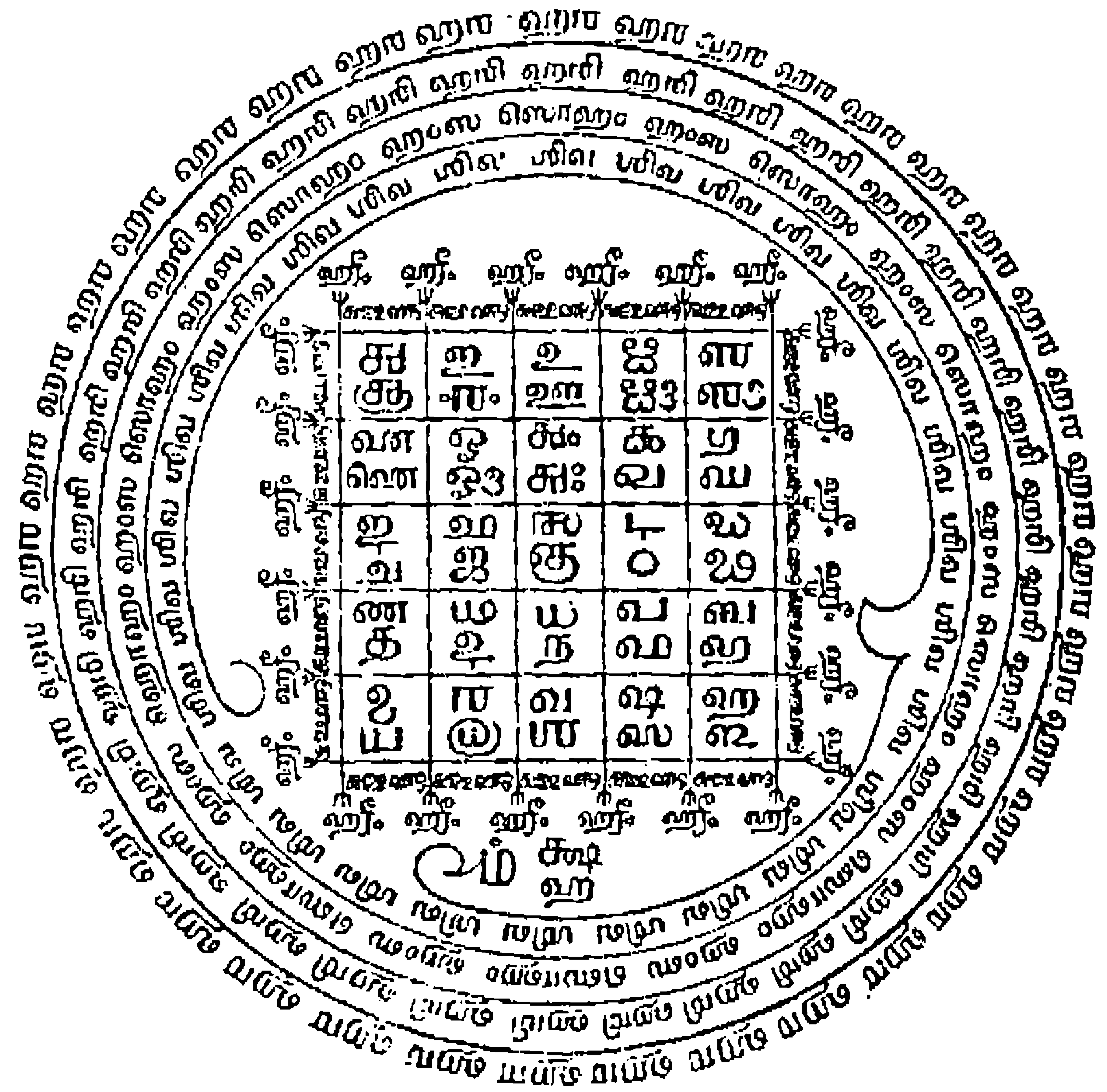

Diagram explaining verse 923-926

Transliteration

Atuvām akāra ikāra ukāram
Atuvām ekāram okāra matañjām
Atuvāguñ cakkra vaṭṭamēl vaṭṭam
Potuvām idaiveḷi poñgunam pērē.

Translation

That indeed is *akāram, ikāram* and *ukāram,*
That indeed is *yakāram* and *ōkāram* – the pentad;
That indeed is the central circle and the circle above it;
In the innerspace swells our name.

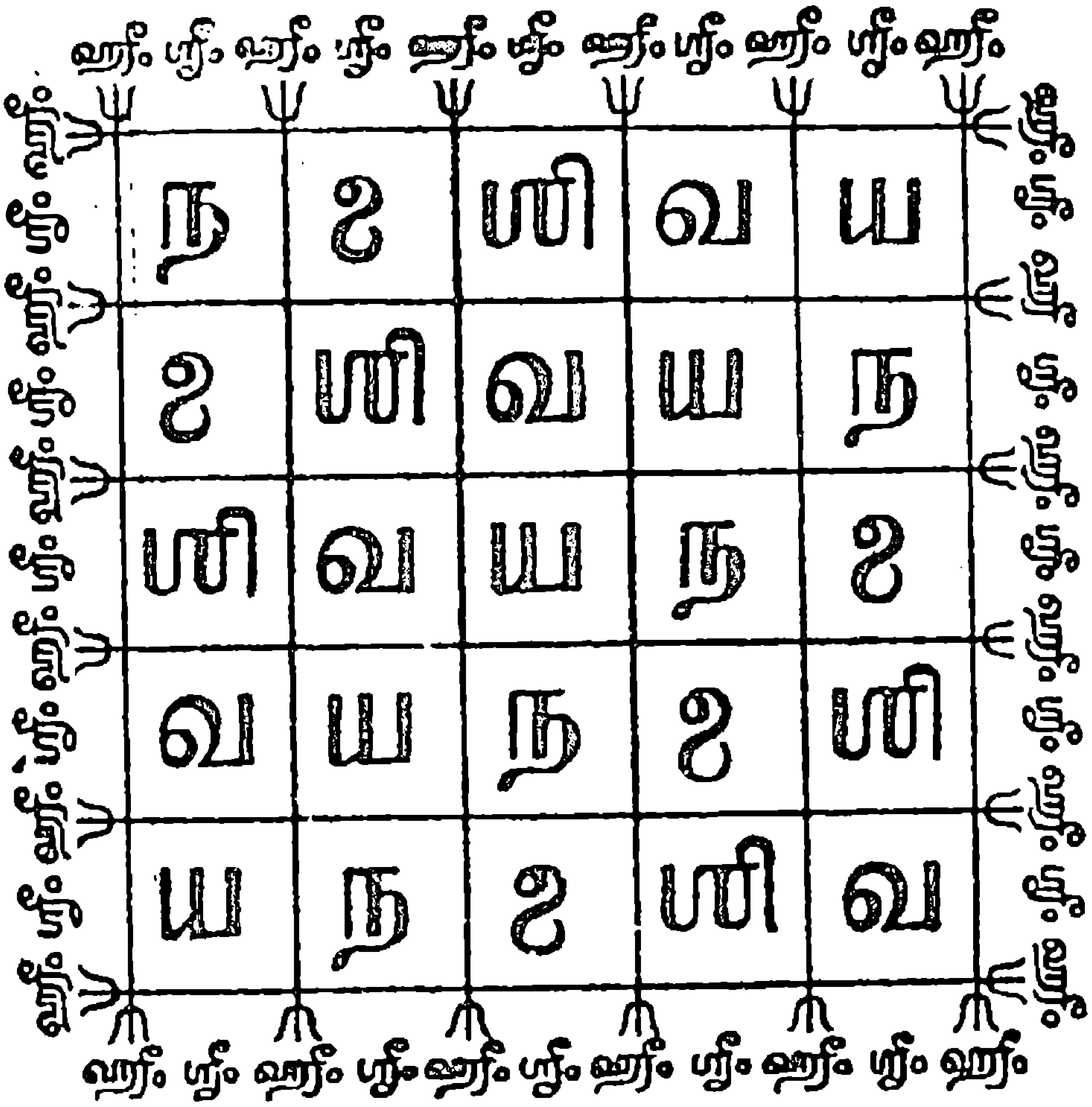

Diagram explaining verse 924-926

Commentary

The *akāram* or letter "A", the *ikāram* or letter "E", the *ukāram* or letter "U", the *yakāram* or letter "Y", and the *okāram* or letter "O," constitute the mystic pentad which is the pañcākṣara, Si, Va, Ya, Na, and Ma. The mystic letters are to be inscribed in the innerspace between the circles. If 'our name' refers to Tirumūlar, it is an indicant of the *mūla mantra* "AUM," which occurs in the first of the following verse.

Mandiram 928

பேர்பெற் றதுமூல மந்திரம் பின்னது
சோர்வுற்ற சக்கர வட்டத்துட் சந்தியின்

நேர்பெற் றிருந்திட நின்றது சக்கரம்
ஏர்பெற் றிருந்த இயல்பிது வாமே.

Transliteration

Pērpeṟṟa ṟatumūla mantiram pinnatu
Cōrvurra cakkara vaṭṭattut cantiyin
Ṉērpeṟ riruntida ninṟatu cakkaram
Yerpeṟ ṟirunta iyalpitu vāmē.

Translation

Thus does the mūla mantra get its name;
Then in the circle of the fitting cakra
And its junctions, is formed the cakra;
This indeed is the history of its splendour.

Commentary

The formation of the cakra relating to the *mula mantra* is expressed in coded language. No diagram is available for this verse. Secrets are not plainly expressed in written words. Yet, this verse hints at the splendorous history of the *mūla mantra* AUM.

The splendour of the mūla mantra is in the junctions of the innerspace between the inhalation and exhalation.

Mandiram 929

இயலுமிம் மந்திரம் எய்தும் வழியின்
செயலும் அறியத் தெளிவிக்கு நாதன்
புயலும் புனலும் பொருந்தங்கி மண்விண்
முயலும் எழுத்துக்கு முன்னா இருந்ததே.

Transliteration

Iyalumim mandiram eitum vaḻiyin
Ceyalum aṛiyat teḷivikku nātan
Puyalum punalum poruntaṅgi maṇviṇ
Muyalum eḻuttukku munnā eruntatē.

Translation

The function, the way and the fruit of this mantra
Will be clearly revealed by the guru;
The bījas of air, water, fitting fire, earth and space,
Stand prefixed to the *muyalum eḷuttu.*

Commentary

Muyalum eḷuttu literally means functioning letter. It refers to Sivayanama.

The five elements have their respective *bījaksaras* (seed-letters). *Ham* is the space bījaksha, *yam* is vayu (air), *ram* is agni (fire), *vam* is appu (water), and *lam* is pritivi (earth).

For more details, see *The Yoga of Siddha Boganathar,* Vol. I, Appendix F, page 269 to 271.

Mandiram 930

ஆறெட் டெழுத்தின்மே லாறும் பதினாலும்
ஏறிட் டதன்மேலே விந்துவும் நாதமுஞ்
சீறிட்டு நின்று சிவாய நமவென்னக்
கூறிட்டு மும்மலங் கூப்பிட்டுப் போமே.

Transliteration

Āret teluttinme larum patinalum
Yerit tatanmele vintuvum natamunj

Cīrittu nindru civaya namavennak
kūrittu mumalaṅ kūppittup pōmē.

Translation

Join the forty-eighth letter with the sixth and the fourteenth;
Add to these the bindu and nāda; then Śivāyanama
Which is preceded by these letters, is chanted; the triad
Of malas getting mauled, flee away in utter din.

Commentary

The forty-eighth letter is 'Sa,' the sixth is 'U,' the fourteenth is 'Au.' To these are added bindu, the *anusvara* 'M' to form "*SUM,*" and add them to nāda "*AH*" – the *visarga* to produce "*SAUH.*" These are to be prefixed to "Śivāyanama." Thus is formed *SUM SAUH SIVĀYANAMA*. When this mantra is chanted, the three malas flee away.

Mandiram 931

அண்ணல் இருப்ப தவளக் கரத்துளே
பெண்ணினல் லாளும் பிரானக் கரத்துளே
எண்ணி இருவர் இசைந்தங் கிருந்திடப்
புண்ணிய வாளர் பொருளறி வார்களே.

Transliteration

Aṇṇal iruppa tavaḷak karattuḷe
Penninal lāḷum pirānak karattuḷe
Eṇṇi iruvar isaindaṅ kirundiḍap
Puṇṇiya vāḷar poruḷaṟi vārgaḷē.

Translation

The merciful one's abidance is in Śakti's letter;
The goodliest woman's locus is Siva's letter;

When the two abide harmoniously in each other
    The holy ones comprehend the true purport.

Commentary

Śakti bīja is *Hrim*; Siva's is Śakti. The mantra is '*Hrim Sau*' or '*Sau Hrim.*'

Siva's letter is *Si*; Śakti's is *Va*. These two form Śiva as well as *Vasi*. When soul, which is *Ya*, is seated in their midst, it is represented by the mystic pentad Śiva Ya Śiva. Meditation on the breath's ajapa japa, '*Hrim Sau*' or '*Sau Hrim,*' brings enlightenment and beatitude.

Mandiram 932

அவ்விட்டு வைத்தங் கரவிட்டு மேல்வைத்து
    இவ்விட்டுப் பார்க்கில் இலிங்கம தாய் நிற்கும்
அவ்விட்டு மேலே வளியுறக் கண்டபின்
    தொம்மிட்டு நின்ற சுடர்க்கொழுந் தாமே.

Transliteration

Avviṭṭu vaittaṅ karaviṭṭu mēlvaittu
    Ivviṭṭu pārkkil lingama tāi niṟkum
Avvittu mēlē vaḷiyuṟak kaṇṭapin
    Tommiṭṭu ninra cudarkkoḻun tāmē.

Translation

Akaram is the pedestal; above it Hara is to be installed;
    Above this is to be installed *ekaram*; thus is formed
The linga; when vital breath of the embodied soul
    Spirals up, the dance of the radiant flame is enacted.

Commentary

Akaram, the letter "A," the primal alphabet, is the base. Hara is the name of Śiva – the annuller of all evil. *Ekaram*, the letter "I," is symbolic of Śakti. The linga manifests Śiva as well as Śakti. By the practice of Kundalini Prāṇāyāma breathing with the *akaram* "A" and "I," one will realize Śiva and Śakti within one's soul as Divine Light.

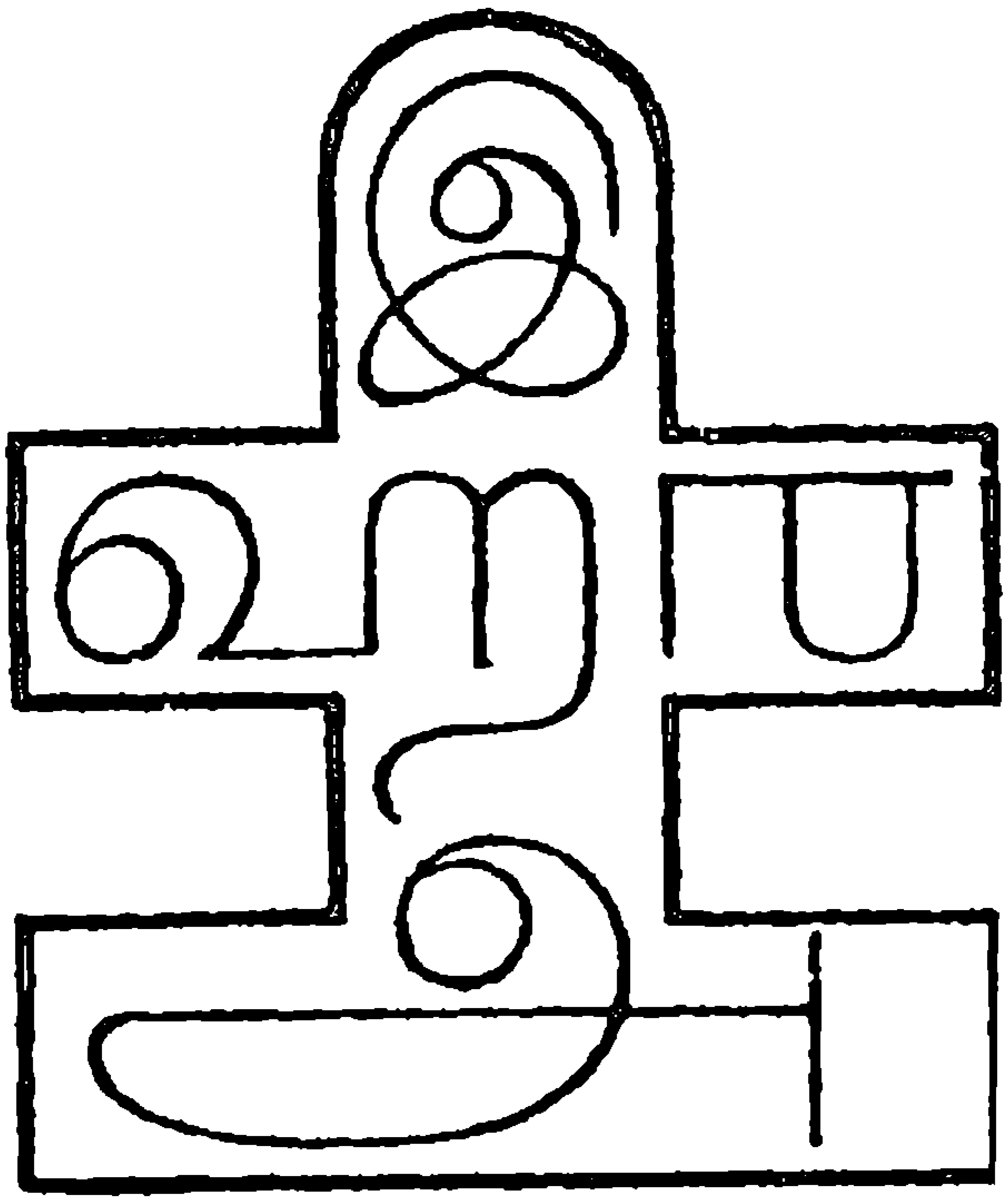

Diagram explaining verse 932

Mandiram 933

அவ்வுண்டு சவ்வுண் டனைத்துமங் குள்ளது
    கவ்வுண்டு நிற்குங் கருத்தறி வாரில்லை
கவ்வுண்டு நிற்குங் கருத்தறி வாளர்க்குச்
    சவ்வுண்டு சத்தி சதாசிவன் தானே.

Transliteration

Avvuṇḍu cavvuṇḍu anaittumang kuḷḷatu
    Kavvuṇḍu niṟkuṅ karuttaṟi vārillai

Kavvundu niṛkuṅ karuttaṛi vāḷarkku
Cavvundu catti sadācivan tānē.

Translation

There is *akaram*; there is *sakaram*; in these are all.
No one is able to cognise their union.
To them that comprehend this union, ensues
The blessing of Śiva and Śakti, namely Sadāśiva.

Commentary

Akāram, the letter 'A,' and *sakāram*, the letter 'S,' refer to Śakti and Śiva. Sadāśiva is the form of Śiva and Śakti. Here *iccā* and *kriya* śaktis (the soul's power of will and action respectively) are in equilibrium. Sadāśiva is the formless form of Śiva. Its symbol is linga. The Virasaivites wear the signum of linga on their person. Śiva and Śakti are inseparable. "Śiva is eternally abiding with Śakti." Thus says the *Sivajñānabhodam*. No one is able to cognize their union for it occurs within the empty space, the ether of gnosis.

Mandiram 934

அஞ்செழுத் தாலே அமர்ந்தனன் நந்தியும்
அஞ்செழுத் தாலே அமர்ந்தபஞ் சாக்கரம்
அஞ்செழுத் தாகிய வக்கர சக்கரம்
அஞ்செழுத் துள்ளே அமர்ந்திருந் தானே.

Transliteration

Añjeḻut tālē amarndanan nandiyum
Añjeḻut tālē amarndapañ cākkaram
Añjeḻut tāgiya vakkara cakkaram
Añjeḻut tuḷḷē amarntirun tānē.

Translation

Nandi's form is indeed the mystic pentad;
The pañcākṣara constitutes the mystic pentad;
In the cakra formed of the pañcākṣara
He abides in His pañcākṣara form.

Commentary

Nandi is Śiva. His name as well as His form is the pañcākṣara. His cakra too is formed of the Pañcākṣara. In this yantra is His form of the pañcākṣara mantra.

Mandiram 935

கூத்தனைக் காணுங் குறிபல பேசிடிற்
கூத்த னெழுத்தின் முதலெழுத் தோதினார்
கூத்தனொ டொன்றிய கொள்கைய ராய்நிற்பர்
கூத்தனைக் காணுங் குறியது வாமே.

Transliteration

Kūttanaik kāṇuṅ kuṛipala pēsidiṛ
Kūtta ne̱luttin mudal elut tōdinār
Kūtanō toṇṛiya koḷkayai rāiniṛpar
Kūtanaik kāṇuṅ kuṛiyatu vāmē.

Translation

Many are the symbols that reveal the dancer;
If the first letter of the dancer's pañcākṣara is chanted
The chanter will gain at-one-ment with the dancer;
This indeed is the way to envision the dancer.

Commentary

Tirumūlar directs the seeker to a higher state of transcendental consciousness. By chanting the mantra one suspends the ordinary

level of consciousness. One realizes that everything is in "me," and "I am" in everything. The *pañcākṣara* to which Aum is prefixed is indeed the blessed form of Nataraja with the *tiruvasi* (sacred arch). The first letter of Sivayanama is Si. This letter is invariably chanted as Śiva.

Verse 12 of the *Unmai Vilakkam* says: "O Son! Listen to the exposition of the dance that is enacted in the soul, the emblem of which is Ya, made up of eight and two; Śiva with His body Sivayanama dances that all beings may gain deliverance." Verse 25 says: "*Omkāramē nal tiruvāsi*" (the goodly arch that circles the dancer is Aum).

Mandiram 936

அத்திசைக் குள்நின்ற அனலை எழுப்பியே
　　அத்திசைக் குள்நின்ற நவ்வெழுத் தோதினால்
அத்திசைக் குள்நின்ற அந்த மறையனை
　　அத்திசைக் குள்ளுற வாக்கினன் தானே.

Transliteration

Attisaik kuḷninṟa analai yeḻuppiyē
　　Attisaik kuḷninṟa navveḻut tōdināl
Attisaik kuḷninṟa anda maraiyanai
　　Attisaik kuḷḷuṟa vākkinan tānē.

Translation

If the flame hid in that direction is aroused
　　And 'Na' hid in that direction is chanted;
The Lord-Brahmin abiding in that direction
　　Will cause the chanter to gain kinship with Him.

Commentary

Direction (*tisai*) here stands for (mula) *ādhāra*. The Kundalini lies coiled here. It has to be roused. The letter 'Na' when duly chanted causes it to rise. This is possible thanks to the God who abides in that adhara. It is He who establishes the proper nexus between the practitioner and the yoga he practices, leading the devotee to transcendental communion.

Mandiram 937

தானே யளித்திடுந் தையலை நோக்கினால்
    தானே யளித்திட்டு மேலுற வைத்திடுந்
தானே யளித்த மகாரத்தை ஓதிடத்
    தானே யளித்ததோர் கல்லொளி யாகுமே.

Transliteration

Tānē yaḷittidun taiyalai nōkkināl
    Tānē yalittiṭṭu mēluṟa vaittidun
Tānē yalitta makāratai ōdiṭat
    Tānē yaḷittatōr kalloḷi yāgumē.

Translation

By the *darsan* of the kuṇḍalinī sakti grace ensues;
    She herself lifts the consciousness to the lofty level;
If the letter 'ma' is chanted thither, she Herself will
    Cause the dawn of enlightenment from the flame in stone.

Commentary

Kundalini sakti is Uma Herself. It is this sakti that raises the consciousness to the level of sahasrāra. "M" is the magna mater's letter. She causes the sunrise of gnosis. "*Kalloli*" means flame in stone.

This phrase is filled with occult significance. Bharati who is familiar with the life of the Siddhas says, "If the light of wisdom is envisioned in stone, Parāsakti manifests on the terrestrial region." It suggests the sunrise over a mountain or *Udayagiri,* the Mountain of Dawn.

Mandiram 938

கல்லொளி யே யென நின்ற வடதிசை
　　கல்லொளி யே யென நின்றனன் இந்திரன்
கல்லொளி யே யென நின்ற சிகாரத்தைக்
　　கல்லொளி யே யெனக் காட்டி நின்றானே.

Transliteration

Kalloḷiyē ena ninṛa vaḍaticai
　　Kalloḷiyē ena ninṛanan indiran
Kalloḷiyē ena ninṛacigārattaik
　　Kalloḷiyē enak kāṭṭin inṛānē.

Translation

In the north, mount Kailas is with light awash;
　　Thither is Indra–the light of the mount;
Sikaram indeed is the light of the ruby;
　　Śiva is the mountain and the light *(kaloli).*

Commentary

The word Indra means one who has conquered the *indriyas* (senses). The puranic Indira is not the true Indira. Śiva alone is the *jitendriya,* one who has conquered the senses.

Śiva is the God whose body is incarnadine, fully red. Śiva is therefore referred to as the Ruby (*Manikkam*). He is also known as

Manikka-k-kūttan. Kailas is indeed the peak of Śiva-consciousness. In continuation of the previous verse, this verse suggests that when kuṇḍalinī awakens, one perceives Śiva (the light) everywhere, just as one sees the sunlight when it rises above the mountain at dawn. Thus seeing, everything becomes beautiful as a ruby.

Mandiram 939

தானே யெழுகுணந் தண்சுட ராய்நிற்குந்
    தானே யெழுகுணம் வேதமு மாய்நிற்குந்
தானே யெழுகுண மாவதும் ஓதிடில்
    தானே யெழுந்த மறையவ னாமே.

Transliteration

Tānē yel̲uguṇan taṇsuda rāinir̤kum
    Tānē yel̲uguṇam vēdamu māinir̤kum
Tānē yel̲uguṇa māvadum ōdiṭil
    Tānē yel̲unda mar̤aiyava nāmē.

Translation

He stands as the cool radiance of *guna;*
    He stands as His uprising *guna* and the Vedas;
If He is celebrated as His uprising *guna,* He can be
    Beheld as the self-existing author of the Vedas.

Commentary

Śiva is *guna*-less. *Gunas* which characterise the energies of the universe and human beings are: *satvam* (purity), *rajas* (activity), and *tamas* (inertia). Śiva is Sat, (being), Cit (consciousness) and Ananda (bliss). Cool indeed is the radiance of wisdom. Realizing wisdom and Sat-cit-ānanda in the state of consciousness known as Samādhi,

one is freed from the *gunas* of human nature. Siva's nature is reflected by his pañcākṣara, which indeed is his dance.

Mandiram 940

மறையவ னாக மதித்த பிறவி
　　மறையவ னாக மதித்திடக் காண்பர்
மறையவன் அஞ்செழுத் துண்ணிற்கப் பெற்ற
　　மறையவன் அஞ்செழுத் தாமது வாகுமே.

Transliteration

Maṛaiyava nāga maditta piṛavi
　　Maṛaiyava nāga madittiḍa kāṇpar
Maraiyavan añjeḻuttu tuṇṇiṛkap peṛṛa
　　Maraiyavan añjeḻut tāmatu vāgumē.

Translation

He (Lord) of the Vedas, gave us birth,
　　That we may become the Lord of the Vedas;
He (Lord) of the Vedas is embodied in the pañcākṣara,
　　He (Lord) of the Vedas is That the pañcākṣara.

Commentary

He of the Vedas (*Maraiyāvan*) is Śiva. His gift of embodiment is to be honoured and cherished with Śiva-consciousness. Appar says: "It has so chanted when we are embodied; cherish it honorably." It is through embodiment, *mokṣa* is gained.

The supreme end (principle) is *tat* or THAT in Vedic parlance.

Mandiram 941

ஆகின்ற பாதமு மந்நவாய் நின்றிடும்
　　ஆகின்ற நாபியுள் அங்கே மகாரமாம்

ஆகின்ற சீயிரு தோள்வவ்வாய்க் கண்டபின்
    ஆகின்ற வச்சுட ரவ்வியல் பாமே.

Diagram explaining verse 940

Transliteration

Āginṛa pādamu mannavāi ninṛiḍum
    Āginṛa nabiyuḷ ange makāramām
Āginṛa cīyiru tōḷvavvāik kaṇḍapin
    Āginṛa vaccuda ravviyal pāmē.

Translation

His feet twain stand as '*na*';
    The letter '*Ma*' is established in the circle of his navel;
'*Si*' forms His two shoulders; His mouth is '*va;*'
    If so beheld, the flame on his crown is '*ya.*'

Commentary

The pañcākṣara is the very body of Śiva. The human soul informed by the pañcākṣara adorns the crown of Śiva as the flaming letter 'ya.'

Mandiram 942

அவ்வியல் பாய இருமூன் றெழுத்தையுஞ்
செவ்வியல் பாகச் சிறந்தனன் நந்தியும்
ஓவ்வியல் பாக ஒளியுற நோக்கிடிற்
பவ்வியல் பாகப் பரந்துநின் றானே.

Transliteration

Avviyal pāya irumūn ṛeluttaiyuñ
Cevvial pākac ciṛandanan nandiyum
Ovvial pāka oḷiyuṛa nōkiṭiṛ
Pavvial pākap parantunin ṛānē.

Translation

His form is of letters two times three;
Nandi's form is indeed perfect perfection;
Informed by light, if His form is contemplated as 'O',
He will be visioned as the ever-extending ocean.

Commentary

"Letters two times three" are *Aum na ma si va ya.* Śiva, who is formless, is also the form of all forms. "Jñānasambandhar" says: "Formless, he is the form of all forms." Only such form is perfect perfection.

He is to be contemplated as Aum, in the Light of light, which is Śiva-consciousness. The resulting vision is that of infinite vastness.

Mandiram 943

பரந்தது மந்திரம் பல்லுயிர்க் கெல்லாம்
	வரந்தரு மந்திரம் வாய்த்திட வாங்கித்
துரந்திடு மந்திரஞ் சூழ்பகை போக
	உரந்தரு மந்திரம் ஓமென் றெழுப்பே.

Transliteration

Parantadu mantiram palluirk kellām
	Varantaru mantiram vāittida vāṅgit
Turantidu mantirañ cūḻpakai pōka
	Uranataru mantiram ōmen reḻuppē.

Translation

That mantra reaches the many and varied beings;
	That mantra grants its boon to all;
That mantra chases all the encircling hostile forces away;
	Be ever equipped to invoke that mantra Aum.

Commentary

Mantras reach human beings and not vice versa. The receiver must retain them through proper yogic practice. It is said to be possible for human recipients of mantras to command non-human beings to perform deeds surpassing their power. Cheramān Perumāl Nāyanār, a Saiva saint, whispered into the ear of his steed the appropriate mantra and caused it to wing through the air.

Mandiram 944

ஓமென் றெழுப்பித்தன் உத்தம நந்தியை
	நாமென் றெழுப்பி நடுவெழு தீபத்தை
ஆமென் றெழுப்பியவ் வாறறி வார்கள்
	மாமன்று கண்டு மகிழ்ந்திருந் தாரே.

Transliteration

Ōmen ṛeluppittdan uttama nandiyai
Namen ṛeluppi naduve̱lu dīpattai
Āmen ṛe̱luppiav vāṛaṛi vārkaḷ
Māmanṛu kanḍu mākildirun tārē.

Translation

Invoke the sublime Nandi, chanting Aum; invoke Him
With 'nam' and with 'am' – the central lamp;
They that behold Him thus roused, are the ones that have
Visioned, poised in bliss, the '*ma Mandiram*' poised in bliss.

Commentary

The form of Śiva in the mūlādhāra is the form of the mantra Aum. From here, one raises it to the centre between the eye-brows through the mantra. The central lamp is Śiva-jyoti. "Am" is "ham," the soul abiding in at-one-ment with Śiva. *Mā mandira* is the great *ambalam* (temple), which is the human soul. The soul beholds Śiva within itself.

When *Aum na ma si va ya* becomes *Aum si va ya na ma*, the soul envisions the dance of bliss.

Mandiram 945

ஆகின்ற சக்கரத் துள்ளே எழுத்தைந்தும்
பாகொன்றி நின்ற பதங்களில் வர்த்திக்கும்
ஆகின்ற ஐம்பத் தோரெழுத் துள்நிற்கப்
பாகொன்றி நிற்கும் பராபரன் தானே.

Transliteration

Ākinṛa cakkarat tullē e̱luttaintum
Pākonṛi ninṛa patankaḷiḷ varttikum

Āakinṛa aimpat tōre̱lut tuḷniṛkap
Pākonṛi niṛkum parāparan tānē.

Translation

The five letters of the formed cakra
Thrive in the *padas* in harmonious union;
In the fifty one letters inscribed as ordained
The *parapāram* stands poised in sweet concord.

Commentary

The cakra relating to verses 924-927, also covers the message of the above verse. *Pada* means letters. *Parapāram* is Śiva, the supreme and transcendental source of all knowledge. The five letters, the fifty one letters, the formation of the cakra, and the placement of letters collectively contribute to impeccable harmony. In John Milton's Words, "Such concord is in heaven." The *Tirumandiram* actualizes heaven on earth.

Mandiram 946

பரமாய அஞ்செழுத் துள்நடு வாகப்
பரமாய நவசிம பார்க்கில் மவயநசி
பரமாய சியநம வாம்பரத் தோதிற்
பரமாய வாசி மயநமாய் நின்றே.

Transliteration

Paramāya añje̱lut tuḷnaḍu vāgap
Paramāya navacima pārkkil mavayanaci
Paramāya ciyanama vāmparat tōdiṛ
Paramāya vāci mayanamāy ninṛē.

Translation

Inscribe 'Ya' in the centre of the transcendental pentad of letters;
Behold then *ya na va si ma*; next inscribe *ma va ya na si;*
Next inscribe *si ya na ma va* and *va si ma ya na;*
It is thus the transcendental beautitude is achieved.

Commentary

This verse supplies practical instructions for drawing the yantra. Verses 946-950 supply the map of Yoga. In the spiritual laboratory, Śiva-guru plays the role of the demonstrator.

Mandiram 947

நின்ற எழுத்துக்கள் நேர்தரு பூதமும்
நின்ற எழுத்துக்கள் நேர்தரு வண்ணமும்
நின்ற எழுத்துக்கள் நேர்தர நின்றிடில்
நின்ற எழுத்துள்ளும் நின்றனன் தானே.

Transliteration

Ninṛa eḻuttukkaḷ nērtaru būdamum
Ninṛa eḻuttukkaḷ nērtaru vaṇṇamum
Ninṛa eḻuttukkaḷ nērtara ninṛiṭil
Ninṛa eluttuḷḷum ninṛanan tānē.

Translation

The installed letters are the five elements;
The installed letters are the appropriate hues;
If the installed letters stand duly inscribed, Śiva abides,
Enshrined in the installed letters too.

Commentary

The installed letters are constituted of the pañcākṣara. The bhūtās are the five elements; each is endowed with a hue distinctly

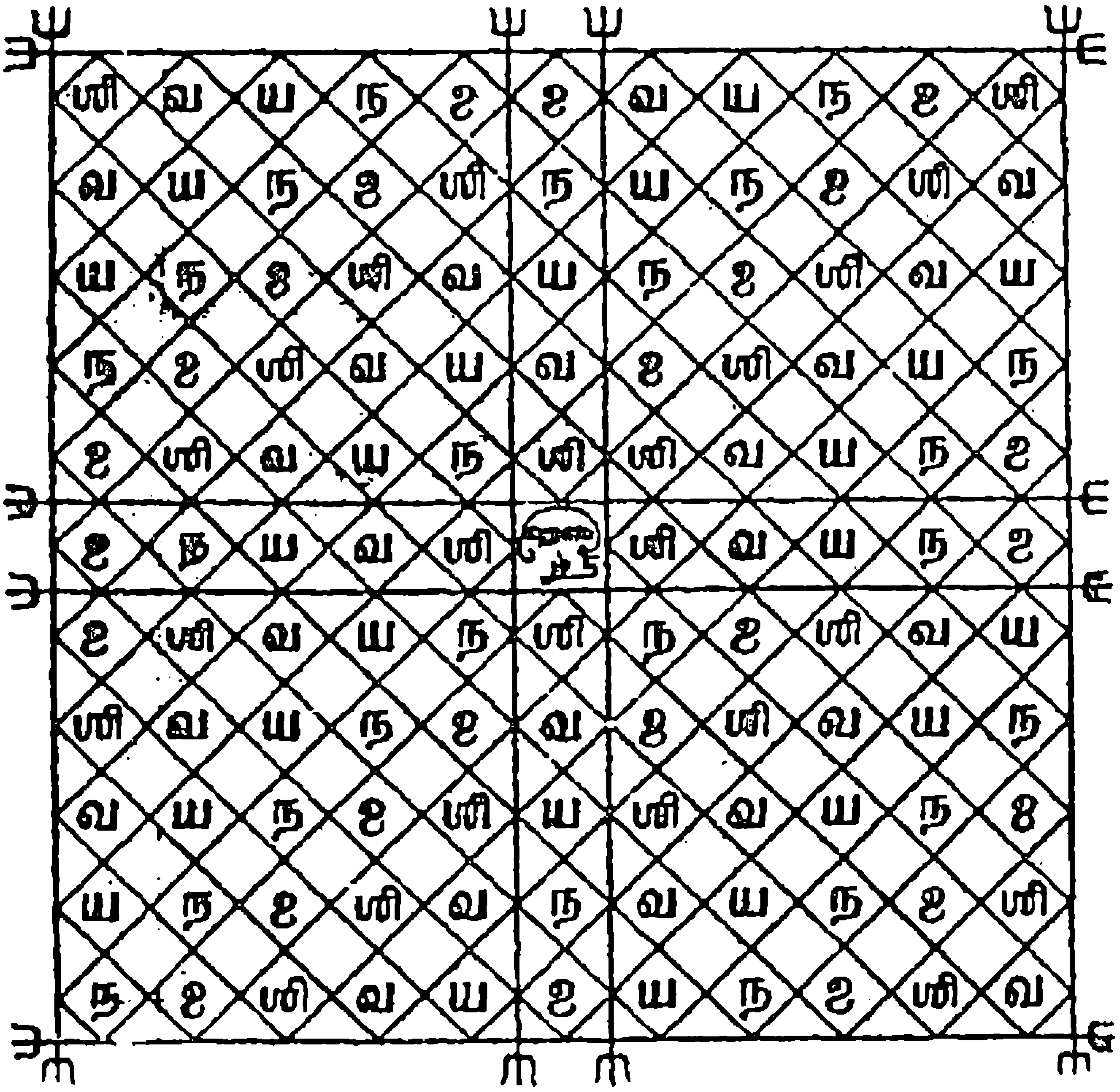

Diagram explaining verse 946

its own. Earth is yellow, water is white, fire is red, air is gray and ether is blue (see *The Yoga of Siddha Boganathar,* Vol. I, appendix F, page 270).

Inscribing of the letters is to be done as ordained. When this is achieved, Śiva manifests in them. The letters are inscribed in order, beginning with *si.*

Mandiram 948

நின்றது சக்கரம் நீளும் புவியெல்லாம்
மன்றது வாய்நின்ற மாயநன் னாடனைக்
கன்றது வாகக் கறந்தனன் நந்தியுங்
குன்றிடை நின்றிடுங் கொள்கைய னாமே.

Transliteration

Ninratu cakkaram nīḷum puviyellām
Manṛatu vāininṛa māyanan nāḍanaik
Kanṛatu vāhak kaṛandanan nandiyuṅ
Kunṛiṭai ninṛituṅg koḷgaiya nāmē.

Translation

The cakra pervades the entire cosmos; it is His celestial abode
The good Lord evolved the cosmos out of maya;
Nandi suckled gnosis like a calf (from the udder),
And abides on mount (Kailas) on purpose.

Commentary

Śiva evolved the universe out of maya, the primordial material cause. Śiva is present in His creation. Indeed the entire cosmos is his Ambalam, sacred temple or abode. Like a cow yielding milk to its calf, Śiva fed Nandi with gnosis. Here Nandi refers to the Guru from whom the tradition of wisdom descends, and who resides on Mount Kailas. Alternatively, Mount Kailas refers to the sahasrāra cakra at the crown, from which wisdom descends into one's consciousness.

Mandiram 949

கொண்ட இச்சக்கரத்துள்ளே குணம் பல
கொண்ட இச்சக்கரத்துள்ளே குறியைந்து
கொண்ட இச்சக்கரங் கூத்தன எழுத்தைந்துங்
கொண்ட இச்சக்கரத்துள் நின்ற கூத்தே.

Transliteration

Koṇḍa iccakkarattuḷḷē guṇam pala
Koṇḍa iccakkarattuḷḷē kuṛi aindu

Koṇḍa icakkaraṅ kūttan eḻuttu aindum
Koṇḍa icakkarattuḷ ninṛa kūttē.

Translation

In this cakra there is much goodness;
In this cakra there are five symbols;
In this cakra there are the dancer's mystic five letters;
In this cakra there is the eternal dance.

Commentary

The cakra is the horn of plenty. It is the source of all goodness. The five symbols have nexus with the five sound syllables. This cakra contains the five lettered mantra *Na Ma Si Va Ya*. Here are enacted the dancer's microcosmic and macrocosmic dances.

Mandiram 950

வெளியி லிரேகை யிரேகையி லத்தலை
சுளியில் உகாரமாஞ் சுற்றிய வன்னி
நெளிதரு கால்கொம்பு நேர்விந்து நாதந்
தெளியும் பிரகாரஞ் சிவமந் திரமே.

Transliteration

Veḷiyi lirēgai yirēgaiyi lattalai
Cuḷiyil ukāramañ cuṟṟiya vanni
Neḷitaru kālkombu nērvintu nādam
Teḷiyum pirakārañ civaman tiramē.

Translation

In the outer space, which is the space of *tiruvambalam*
The letter "U" made up of a circle and a dash, rests; the circle is

Agni; the erect horn is moving air; bindu is the circle;
    Nāda is the linear dash; this is clarifying Śiva-mantra.

Commentary

The Tamil letter U (உ) is made up of a circle and a dash. Later on, this came to be known as the *Pilliyar suli*; foot and horn cover the whole. All five elements are contained in the cakra. Conquest of the elements is achieved through the Śiva-mantra. The ensuring benefit is clarity.

Commentator's note: It is incredibly difficult to accurately decode the cryptic message contained in the above verse.

Mandiram 951

அகார வுகார சிகார நடுவாய்
    வகாரமோ டாறும் வளியுடன் கூடிச்
சிகார முடனே சிவன் சிந்தை செய்ய
    ஒகார முதல்வன் உவந்துநின் றானே.

Transliteration

Akāra vukāra cikāra naḍuvāi
    Vakāramō ḍārum vaḷiyuḍan kūḍic
Cikāra muḍanē civan cindai ceyya
    Okāra mudalvan uvandunin ṟānē.

Translation

Akaram and *ukaram* are Aum; *sikaram* and *vakaram*
    Are Śiva; then emerges Aum na ma si va ya – the hexad;
If Sivayanama is contemplated with regulated breathing
    The primal God of Aum will blissfully manifest.

Commentary

A and U are Aum, *Si* and *Va* are Śiva; there emerges the mantra Aum Namasivaya. If one contemplates Sivayanama by performing Prāṇāyāma, then Aum will manifest itself.

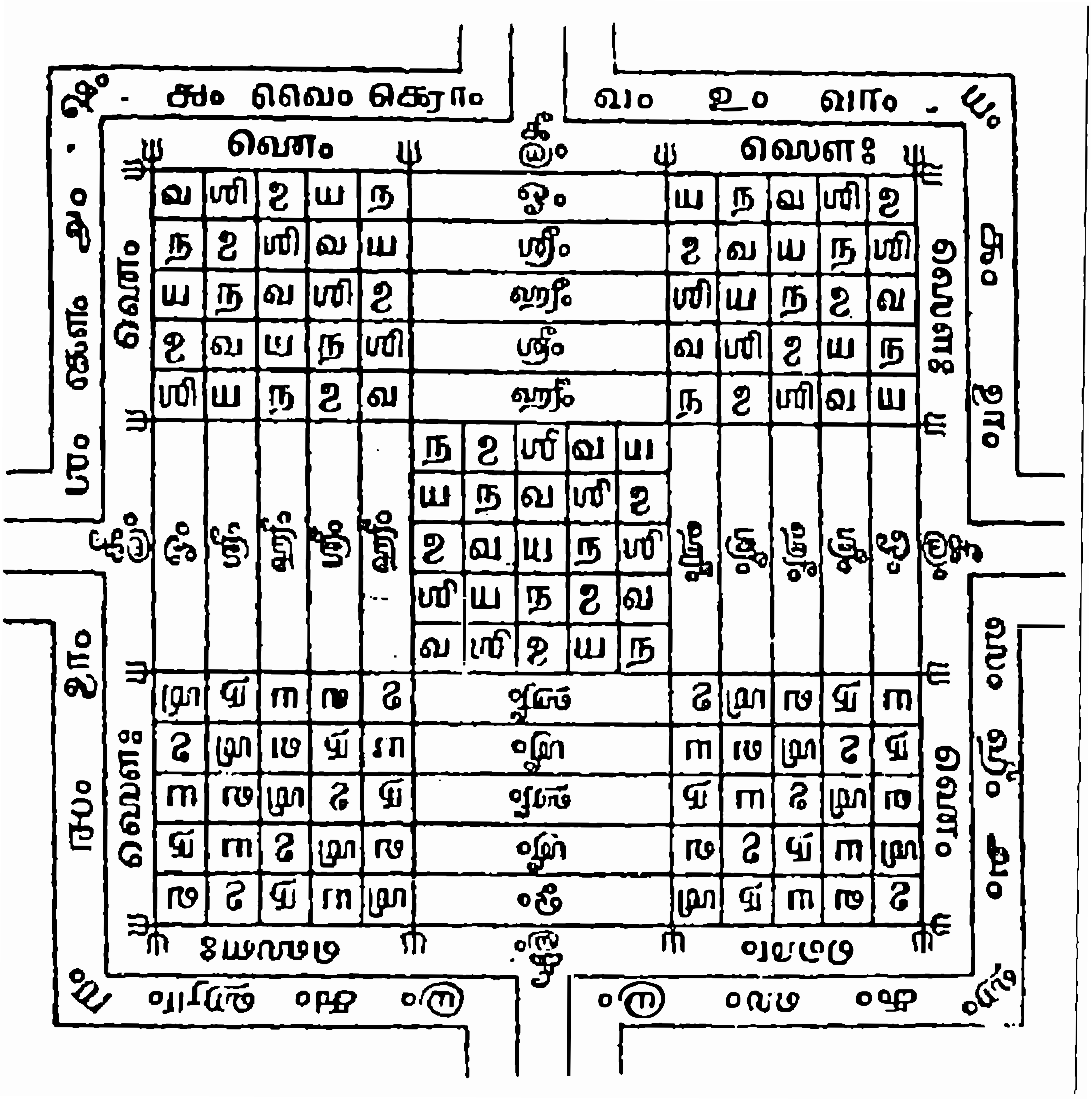

Diagram explaining verse 946-950

Mandiram 952

அற்ற விடத்தே அகாரம தாவது

உற்ற விடத்தே யுறுபொருள் கண்டிடச்

செற்றம் அறுத்த செழுஞ்சுடர் மெய்ப்பொருள்

குற்றம் அறுத்த பொன் போலுங் குளிகையே.

Transliteration

Aṟṟa viḍattē akārama tāvaḍu
Uṟṟa viḍattē yuṟuporuḷ kanḍiḍac
Ceṟṟam aṟutta ce̱luñcuḍar meipporuḷ
Kuṟṟam aṟutta pon poluṅ kuḷikaiye.

Translation

Beyond the pale of the ādhāras is poised the primal God;
There envision the eternal space that is indeed
The salvific radiance of the flawless and True Ens;
That, in sooth, is the alchemical medicament that annuls blemishes.

Commentary

The blemishes refer to egoism born of ignorance, karma and delusion which are the cause of human suffering. By meditating on AUM, one's consciousness is raised to a level wherein one realizes the Lord within oneself. Realizing this, these blemishes are removed. Patanjali tells us:

"These (affilictions in their) subtle (form), are destroyed by tracing (their) cause(s) back to (their) origin (in Samādhi)." (From *Kriya Yoga-sutras of Patanjali*, verses 11.10).

Mandiram 953

அவ்வென்ற போதினில் உவ்வெழுத் தாலித்தால்
உவ்வென்ற முத்தி யுருகிக் கலந்திடும்
மவ்வென்றென் னுள்ளே வழிபட்ட நந்தியை
எவ்வணஞ் சொல்லுகேன் எந்தை இயற்கையே.

Transliteration

Avvenṛa pōdinil uvvel̲ut tālittāl
uvvenṛa mutti urukik kalantiḍum
Mavvenren nuḷḷē val̲ipaṭṭa nandiyai
Evvannañ colugēn entai iyaṛkaiyē.

Translation

When *u* is chanted along with *a, u* causes
The melting and merging of the soul with mokṣa;
I inwardly adore Nandi, chanting *ma;*
How can I, at all, describe the nature of my Father?

Commentary

'A' and 'u' become 'au.' 'A' is Śiva, and 'u' is 'Uma.' Only divine compassion can thaw icy egoism, which prevents the vision within oneself. The letter 'ma' is supremely potent. Thyagabrahma, the saint-composer, says the letter 'ra' taken from the name Nārāyana, and the letter 'ma' taken from Namaśivāya yield the name 'Rama' when conjoined. This name Rama was the *taraka mantra* (protective mantra) for Thyagabrahma.

The Lord-God is Śiva, who is both our Father and Mother. His nature is sublime and beyond description.

Mandiram 954

நீரில் எழுத்திவ் வுலகா ரறிவது
வானில்எழுத்தொன்று கண்டறி வாரில்லை
யாரிவ் வெழுத்தை அறிவா ரவர்கள்
ஊனில் எழுத்தை உணர்கிலர் தாமே.

Transliteration

Nīril eḻuttiv vulaga raṛivatu
Vānil eḻuttonṛu kanḍaṛi vārillai
Yāriv veḻuttai aṛivā ravarkaḷ
ūnil eḻuttai uṇarkilar tāmē.

Translation

The wordly knowledge is like the writing on water;
None has seen or known of the one ethereal letter;
Whoever they are that come to know of this letter
Are the ones that have conquered their destiny.

Commentary

Wordly-knowledge is phenomenal and empirical. It cannot reveal the sublime. By continuously meditating on "the one ethereal letter," AUM, one returns to the source that is Śiva. One is thereby liberated from desire and the consequences of one's karma.

Mandiram 955

காலை நடுவுறக் காயத்தில் அக்கரம்
மாலை நடுவுற ஐம்பது மாவன
மேலை நடுவுற வேதம் விளம்பிய
மூலம் நடுவுற முத்திதந் தானே.

Transliteration

Kālai naḍuvuṛa kāyattil akkaram
Mālai naḍuvuṛa aimpadu māvana
Mēlai naḍuvuṛa vēdam viḷambiya
Mūlam naḍuvuṛa muttitan tānē.

Translation

When vital breath is poised in the central channel, the ethereal Aum
Occupies the centre of the garland of fifty (one) letters;
The mūla mantra is centrally situated in the chanted Vedas;
When the soul is poised in this, Śiva confers mokṣa.

Commentary

In Kundalini Yoga, kriyas are practised to direct prāṇa (life force) through the central channel, known as suśūmna. These include prāṇayāma. While repeating the mantra *Si* and *Va* (ordinarily it flows alternatively through the iḍā and piṅgala nāḍis); a state of equilibrium results, allowing the practioner to hear the primordial sound, the mūla mantra (Śivāya); then the practicioner enters samādhi, which when performed regularly, leads to permanent liberation. Vedas are known as the *traya* (the triad). The Yajur Veda is the central one. The Sri Rudram occupies its centre. The mantra Si va ya is centrally situated in the Sri Rudram.

Mandiram 956

நாவியின் கீழது நல்ல எழுத்தொன்று
பாவிக ளத்தின் பயனறி வாரில்லை
ஓவிய ராலும் அறியவொண் ணாதது
தேவியுந் தானுந் திகழ்ந்திருந் தானே.

Transliteration

Nāviyin kīḻadu nalla eḻuttonṛu
Pāvik ḷattin payanaṛi vārillai
Ōviya rālum aṛiyavoṇ ṇādadu
Dēviyun tānun tikaḻntirun tānē.

Translation

Below the navel is the goodly letter;
    Sinners know not to come by its fruit;
It is unknown even to Brahma (Oviyar) and other devas;
    It is here that Śiva and His Consort abide in splendour.

Commentary

Below the navel is the mūlādhāra, the locus of the goodly letter, Aum. Those compelled by sense desires cannot gain the blessing of Aum. Many devas, including Brahma, fail to comprehend it. This indicates that the source or ground of our being is difficult to recognize until one discovers the Supreme Being. In this perspective there is neither high nor low. Everything is That Supreme reality. *Oviya* is Brahma; the word used in the verse is *Oviyar*. This plural word includes devas also. Kamban speaks of Brahma as *Oviya*. Brahma arose with four heads and four pairs of eyes from the navel of Viṣṇu. He cast his look at the sides and not below, where the mūlādhāra is situated.

Mandiram 957

அவ்வொடு சவ்வென்ற தரனுற்ற மந்திரம்
    அவ்வொடு சவ்வென்ற தாரும் அறிகிலர்
அவ்வொடு சவ்வென்ற தாரும் அறிந்தபின்
    அவ்வொடு சவ்வும் அனாதியு மாமே.

Transliteration

Avvoḍu cavvenṛa taranuṛṛa Mandiram
    Avvoḍu cavvenṛa tārum arigilār
Avvoḍu cavvenṛa tārum aṛindapin
    Avvoḍu cavvum anātiyu māmē.

Translation

Au and *sau* are Śiva-mantras;
None knows of *au* and *sau*;
Whoever comes to know of *au* and *sau* will know
That *au* and *sau* are beginningless.

Commentary

Au is the corrupted form of *hau*. Here *au* refers to *ha*. If *ha* and *sa* are linked by *m* they become Hamsa. This indeed is ajapa. *Ham* is the soul and *sam* is Śiva. These two are beginningless. *Ham* is "I am." "*Sa*" is "That," The breath reminds us constantly: "I am That."

Mandiram 958

மந்திரம் ஒன்றுள் மலரால் உதிப்பது
உந்தியி னுள்ளே உதயம்பண் ணாநிற்குஞ்
சந்திசெய் யாநிற்பர் தாம தறிகிலர்
அந்தி தொழுதுபோ யார்த்தகன் றார்களே.

Transliteration

Mandiram onṛuḷ malarāl utippadu
Untiyi nuḷḷē udayampaṇ ṇānirkuñ
Candicey yānirpar tama taṛigilār
Andi toḷutupō yārttagan ṛārkaḷē.

Translation

There is a mantra which burgeons from the heart, flower;
It rises subtly from within the navel;
The performers of *Sandhyāvantana* know not this;
They perform it, grow tiresome and move away.

Commentary

Awareness of the sound of Aum blooms from the evolved bosom. It rises from the navel. Aum is the mantra that animates the *Sandhyāvantana mantras*. The three castes (Brahmins, Kshatriyas and Vysyas) who perform the ritual know not of Aum. *Sandhyāvantana mantra* is the prayer performed by the three castes during morning, noon and evening everyday. Their ritual is but empty noise.

Mandiram 959

சேவிக்கு மந்திரஞ் செல்லுந் திசைபெற
ஆவிக்குள் மந்திரம் ஆதார மாவன
பூவுக்குள் மந்திரம் போக்கற நோக்கிடில்
ஆவிக்குள் மந்திரம் அங்குச மாமே.

Transliteration

Cēvikku mandirañ cellun ticaipeṛa
Āvikkuḷ mandiram ātāra māvana
Pūvukkuḷ mandiram pōkkaṛa nōkkiṭil
Āvikkuḷ mandiram aṅkuca māmē.

Translation

The mantra adored by the great, pervades all directions;
It resides in the soul and all the ādhāras; if this mantra,
The flower of the soul, is comprehended aright, it will
Serve as the goad that controls the senses.

Commentary

The *Hamsa* mantra is all-pervasive. It is the jewel of the soul. It is also the goad that controls the senses and the inner perceptions. Hamsa actualises the mystic pentad, the five syllables: Na Ma Si Va

Ya. Meditation on it brings equilibrium and calmness, wherein one begins to master desires and passions.

Mandiram 960

அருவினில் அம்பரம் அங்கெழு நாதம்
    பெருகு துடியிடை பேணிய விந்து
மருவி யகார சிகார நடுவாய்
    உருவிட வூறு முறுமந் திரமே.

Transliteration

Aruvinil amparam ankelu nādam
    Perugu tuḍiyitai pēṇia vīndu
Maruvi yakāra cikāra naḍuvāi
    Uruviḍa vūṛu muṛuman tiramē.

Translation

Space is formless, hence arises nāda;
    Bindu is UMA, merciful and slim-waisted;
When the soul chants the pentad where *si* occupies
    The centre, bliss of Śiva, wells up in the mantra.

Commentary

Nāda is Sivā and Bindu is His Śakti. Space is the prerequisite element of sound or Nāda. The waist of a shapely damsel is compared to a little drum shaped like an hour-glass, from which the mantra emanates. The mantra treasured by this verse is *Aum na ma si va ya.*

Mandiram 961

விந்துவும் நாதமும் மேவி யுடன்கூடிச்
    சந்திர னோடே தலைப்படு மாயிடில்

அந்தர வானத் தமுதம்வந் தூறிடும்
    அங்குதி மந்திரம் ஆகுதி யாமே.

Transliteration

Vintuvum nādamum mevi uḍankūḍic
    Candira nōde talaippaḍu māyiḍil
Aṇtara vānat tamudamvan tūṛiḍum
    Aṅkudi Mandiram āgudi yāmē.

Translation

When bindu and nāda, in unison,
    Reach the *candra mandala*, the nectar
Of the ethereal space wells up; the mantra
    That thence emerges is indeed the liberation.

Commentary

The ājñā cakra has its locus between the eye-brows. The forces of bindu and nāda rise above to the region between the ājñā and sahasrāra cakras, known as "candra mandala," or mystic moon; which when awakened, secretes sublime nectar. A droplet of this elixir sustains the yogin for months on end. The mantra that emerges is the true *havis* (yagna-offering) acceptable to Śiva.

Mandiram 962

ஆறெழுத் தோதும் அறிவார் அறிகிலர்
    ஆறெழுத் தொன்றாக ஓதி உணரார்கள்
வேறெழுத் தின்றி விளம்பவல் லார்கட்கு
    ஓரெழுத் தாலே உயிர்பெற லாமே.

Transliteration

Āṛel̠ut tōdum aṛivār aṛigilar
Āṛel̠ut tonrāga ōdi unarārgaḷ
Vēṛel̠ut tinṛi viḷambaval lārkatku
Ōrel̠ūtt tālē uyirpeṛa lāmē.

Translation

Who does not know to chant the six letters?
(Yet) they know not the six summed up in one letter;
They that can chant the single letter render all other letters superfluous
Can gain the goal of life by that single letter.

Commentary

The six letters are *Aum na ma si va ya.* This is the *sthula pañcākṣara* which every one is entitled to chant. Other types of pañcākṣara are received only through the Guru.

The six letters get resolved into one letter which is *si,* the *Sivaksara.* They that are blessed chant 'si,' and can gain mokṣa, the goal of life.

Mandiram 963

ஓதும் எழுத்தோ டுயிர்க்கலை மூவைஞ்சும்
ஆதி எழுத்தவை ஐம்பதோ டொன்றென்பர்
சோதி எழுத்தினில் ஐயிரு மூன்றுள
நாத எழுத்திட்டு நாடிக்கொள் ளீரே.

Transliteration

Ōdum el̠utto duyirkkalai mūvainjum
Ādi el̠uttavai aimpadō onṛenpar

Cōti eḻuttinil aiyiru mūnṛuḷa
Nāda eḻuttiṭṭu nāḍikkoḷ ḷīre.

Translation

"With letter 'si' are vowels fifteen formed
The original letters are fifty one." Thus they say
Below the flaming letter are the six ādhāras;
By sonant chanting, pursue meditation.

Commentary

The flaming letter is '*si*'. According to some it is "Aum." Practice meditation by chanting this mantra. The 51 letters are "Aum" and the letters numbering fifty of the six ādhāras.

Mandiram 964

விந்துவி லுஞ்சுழி நாதம் எழுந்திடப்
பந்தத் தலைவி பதினாறு கலையதாய்க்
கந்தர வாகரங் காலுடம் பாயினாள்
அந்தமும் இன்றியே ஐம்பத் தொன் றாயதே.

Transliteration

Vintuvi luñjuḻi nādam eḻunditap
Pantat talaivi padināṛu kalaiyatāik
Kantara vākaraṅ kāludam pāyināḷ
Andamum inṛiyē aimpat ton ṛāyadē.

Translation

When nāda arises in bindu of circular form
The creatrix becomes the sixteen *kalās;*
Her body with neck, mouth, hands, legs (etcetera) get formed;
These indeed are the fifty one letters.

Commentary

The fifty one letters are the Sanskrit alphabets, and are herein identified with Śakti or Mother Nature. These form the sixteen *kalās* and the limbs of the creatrix. There are sixteen kalās or aspects of the moon, which represent the new moon, and the fourteen phases. Candra Yoga is that part of Kundalini Yoga which concerns the passage of kuṇḍalinī from the ājñā to the sahasrāra chakra (see *The Yoga of Tirumular*, page 193-194 for a list of the qualities associated with these sixteen aspects; including a description of how Candra Yoga merges nāda with bindu in this region above the ājñā chakra).

Mandiram 965

ஐம்ப தெழுத்தே அனைத்தும்வே தங்களும்
　　ஐம்ப தெழுத்தே அனைத்தாக மங்களும்
ஐம்ப தெழுத்தேயு மாவ தறிந்தபின்
　　ஐம்ப தெழுத்தும்போய் அஞ்செழுத் தாமே.

Transliteration

Aimpa teḻuttē anaittumvē taṅkaḷum
　　Aimpa teḻuttē anaittāga maṅgaḷum
Aimpa teḻuttēyu mava taṟindapin
　　Aimpa teḻuttumpōy añjeḻut tāmē.

Translation

The fifty letters are all the Vedas;
　　The fifty letters are all the Agamas;
When the purpose of the fifty letters is comprehended,
　　The fifty letters get resolved into five letters.

Commentary

Fifty are the letters to which Aum is added. It is from Aum all letters originate. Aum is the abbreviated form of the pañcākṣara.

Mandiram 966

அஞ்செழுத் தாலைந்து பூதம் படைத்தனன்
    அஞ்செழுத் தாற்பல யோனி படைத்தனன்
அஞ்செழுத் தாலிவ் வகலிடந் தாங்கினன்
    அஞ்செழுத் தாலே அமர்ந்துநின் றானே.

Transliteration

Añjel̲ut tālaindu būdam paḍaittanan
    Añjel̲ut tāṟpala yōni paḍaittanan
Añjel̲ut tāliv vagalidan tāṅginan
    Añjel̲ut tālē amarndunin ṟānē.

Translation

He evolved the five elements by the five letters;
    He created the many forms of life by the five letters;
He supports the cosmos by the five letters;
    He abides omnipresent in all souls by the five letters.

Commentary

Śiva evolves and sustains everything by the five letters. He is the logos, the divine word from which all creation arises. The number of created species is eighty four lakhs. The loci for embodiment are four, they being the ovum, sweat (moisture), seed and uterus. Sambandar says: "He who is self-born in all the embryos."

Mandiram 967

வீழ்ந்தெழ லாம்விகிர் தன்திரு நாமத்தைச்
சோர்ந்தொழி யாமல் தொடங்கும் ஒருவற்குச்
சார்ந்த வினைத்துயர் போகத் தலைவனும்
போந்திடும் என்னும் புரிசடை யோனே.

Transliteration

Vīḻntel̠a lāmvigir tantiru nāmattaic
Cōrntoḻi yāmal toḍaṅgum oruvaṟkuc
Cārnta vinaittuyar pōgat talaivanum
Pōntidum ennum puricadai yōnē.

Translation

Unto one who chants constantly and tirelessly the divine
Name of the Lord, rising up from a fall is easy.
The Lord of matted locks of hair will summon that one thus:
"Come to Me," and karma's miseries will fly away.

Commentary

"A fall" denotes the experience of suffering or the losing of self- awareness. Enjoying normal sensory experience is not forbidden, but it is important that one maintains perspective of the witness. By chanting the mantra of the Lord constantly, one hears His gracious call to return. Realizing the presence of the Lord, karma no longer disturbs the devoted soul.

Mandiram 968

உண்ணு மருந்தும் உலப்பிலி காலமும்
பண்ணுறு கேள்வியும் பாடலு மாய்நிற்கும்
விண்ணின் றமரர் விரும்பி அடிதொழ
எண்ணின் றெழுத்தஞ்சு மாகிநின் றானே.

Transliteration

Uṇṇu marundum ulappili kālamum
Paṇṇuṟu kēḷviyum pāḍalu māiniṟkum
Viṇṇin ṟamar virumbi aḍitoḻa
Eṇṇin ṟeḻuttañju māginin ṟānē.

Translation

He is the elixir of life, He is endless time;
He is the rhythmic Vedas and music's melody;
The ethereal angels fervently adore His feet;
He abides within us as the mystic five-syllable mantra.

Commentary

Śiva is the source of life, without beginning or end, beyond time. He is the rhythmically chanted Vedas. He is the melody inseparable from the dulcet song. Śiva is the soul of souls, whose form is represented by the pentad or Pañcākṣara, *Na Ma Si Va Ya.*

Mandiram 969

ஐந்தின் பெருமையே அகலிட மாவதும்
ஐந்தின் பெருமையே ஆலய மாவதும்
ஐந்தின் பெருமையே யறவோன் வழக்கமும்
ஐந்தின் வகைசெயப் பாலனு மாமே.

Transliteration

Aindin perumaiyē akaliḍa māvadum
Aindin perumaiyē alāya māvadum
Aindin perumaiyē yaṛavōn vaḻakkamum
Aindin vagaiceyap pālanu māmē.

Translation

The vast universe thrives thanks to the glory of the five letters;
The shrine thrives thanks to the glory of the five letters;
The dhārmic God's mercy is the glory of the five letters;
If the five letters are duly chanted, Śiva becomes your guardian.

Commentary

The glory of the mystic pentad is ineffable. It sustains everything, including the temple which sustains souls. The form of Siva's mercy is the five syllables. The chanter of the pentad gains Śiva as his guardian.

Mandiram 970

வேரெழுத் தாய்விண்ணாய் அப்புற மாய்நிற்கும்
நீரெழுத் தாய்நிலந் தாங்கியும் அங்குளன்
சீரெழுத் தாயங்கி யாயுயி ராமெழுத்
தோரெழுத் தீசனும் ஒண்சுட ராமே.

Transliteration

Vēre̱lut tāiviṇṇāi appuṛa māiniṛkum
Nīre̱lut tāinilan tāṅkiyum aṅkuḷan
Cīre̱lut tāyaṅki yāyuyi rāme̱lut
Tōre̱lut tīcanum oṇcuḍa rāmē.

Translation

He, the transcendent, is the seed-letter of the space
And water; He sustains the earth as its seed-letter;
He is the renowned letter and the seed-letter of fire.
He is the first letter; He is the peerless letter; He is pure radiance.

Commentary

Śiva permeates the five elements. Each letter has its specific seed-letter (*bijākshara*). These letters are animated by Śiva. He is the renowned letter *si*. The first letter is *Akaram*. The primal letter is Aum: it is the peerless letter. Śiva indeed is the Light of lights.

Mandiram 971

நாலாம் எழுத்தோசை ஞாலம் உருவது
நாலாம் எழுத்தினுள் ஞாலம் அடங்கிற்று
நாலாம் எழுத்தே நவிலவல் லார்கட்கு
நாலாம் எழுத்தது நன்னெறி தானே.

Transliteration

Nālām eluttōsai ñālam uruvadu
Nālām eluttinuḷ ñālam aḍankiṛṛu
Nālām eluttē navilaval lārkaṭku
Nālām eluttadu nanneṛi tānē.

Translation

The sound of the fourth letter evolved as the universe;
The universe is contained in the fourth letter;
Unto them that are blessed to chant the fourth letter,
The fourth letter itself is the way to salvation.

Commentary

Va is the fourth letter in *na ma si va ya*: *Va* is Śakti (grace). At the hour of the cosmic resolution, everything becomes resolved into maya, maya into Śakti, and Śakti into Sivam. When Śakti manifests from Sivam, creation takes place. Śakti is the womb-of-all; She is the true virgin. The Sivajñāna Siddhiyār says: "She whose words are

sweet as milk, is a virgin." Milk is gnosis. She is the cosmic mother. Informed by Her grace, the soul gains the way to salvation.

Mandiram 972

இயைந்தனள் ஏந்திழை என்னுள மேவி
    நயந்தன ளங்கே நமசிவ என்னும்
பயந்தனை யோரும் பதமது பற்றும்
    பெயர்ந்தனன் மற்றும் பிதற்ற றுத் தேனே.

Transliteration

Iyaintanaḷ ēntilai ennuḷa mēvi
    Nayantana ḷaṅgē namaciva ennum
Payantanai yōrum padamatu paṛṛum
    Peyarntanan maṛṛum pidaṛṛaṛut tēnē.

Translation

The bejeweled lass entered me, and in love, abides within;
    Thenceforward I quit even the chanting of Namasivaya;
Which I did erstwhile to gain fulfilment of desires;
    Lo, I stand rid of futile prattling.

Commentary

The bejeweled lass is Para Śakti. The message of this verse is the gain of '*nishkāmya* karma' (performance of deeds not seeking their fruit). Mantras are chanted to gain wish-fulfilment of earthly things too. When the highest beatitude is acquired, such mantras are reckoned as mere prattle.

Mandiram 973

ஆமத் தினிதிருந் தன்ன மயத்தினை
    ஓமத்தி லேயுதம் பண்ணும் ஒருத்திதன்

நாம நமசிவ என்றிருப் பாருக்கு
　　நேமத் தலைவி நிலவிநின் றாளே.

Transliteration

Āmat tinitirun tanna mayattinai
　　Ōmatti lēyudam paṇṇum oruttitan
Nāma namaciva enṛirup pārukku
　　Nēmat talaivi nilavinin ṛāḷē.

Translation

She abides sweetly in the rice we consume; she offers it
　　As libation in the homa-pit, our stomach; we are
Her servitors; if we gain at-one-ment with na ma si va,
　　She remains poised in us as the mistress of our destiny.

Commentary

This verse speaks of Śakti's all powerful nature. She is our food as well as its digestive power. Even our physical acts are spiritualized by Her. Poised as the mistress of our destiny, Śakti stands revealed. At-one-ment is the ideal (or goal) sought by the method of mantra repetition.

Mandiram 974

பட்ட பரிசே பரமஞ் செழுத்ததின்
　　இட்ட மறிந்திட் டிரவு பகல்வர
நட்டம தாடு நடுவே நிலயங்கொண்
　　டட்டதே சப்பொரு ளாகிநின் றாளே.

Transliteration

Paṭṭa paricē paramañ celuttadin
　　Iṭṭa maṛintiṭ ṭiravu pakalvara

Naṭṭama tāḍu naḍuvē nilayaṅkoṇ
Ṭaṭṭadē capporu ḷāginin ṛālē.

Translation

The five Letters are the Lord's unsurpassed gift
She who is the flaming light of the *Ashta-murtis* (Eight forms of Śiva)
Has the centre of the mystic pentad as Her locus,
And dances, that night may become day.

Commentary

Learning is much valued. In the past, degrees known as *etti* and *kavidi* were conferred on scholars. Many gifts were awarded to them. Yet, it is the Pañcākṣara that is infinitely superior to these.

The five forms of Śiva are the five physical elements, the soul, the Sun and the moon.

Parāsakti is enshrined in the mellowed soul (*ya*) which occupies the central place in *si va ya na ma*. "That night may become day" is a metaphor and/or a description of samādhi, wherein the darkness of ignorance is replaced by the light of higher consciousness.

Mandiram 975

அகாரம் உயிரே உகாரம் பரமே
மகார மலமாய் வருமுப் பதத்திற்
சிகாரஞ் சிவமாய் வகாரம் வடிவமாய்
அகாரம் உயிரென் றறையலு மாமே.

Transliteration

Akāram uyirē ukāram paramē
Makāra malamāy varumuppa tattiṛ

Cikarañ civamāy vakāram vaḍivamāy
Akāram uyiren ṛaṛaiyalu māmē.

Translation

Akaram is soul; *Ukaram* is Śiva;
Makaram is Mala; the three letters AUM;
Sikaram is Śiva; *Ukāram* is Śakti; *akāram* is soul;
The three letters are Si Va Ya.

Commentary

Na ma si va ya is the *sthula pañcākṣara*; *Si va ya na ma* is the *sūkshma pañcākṣara*. *Si* is Śiva; *Va* is Śakti; *Ya* is soul; *Na* is Tirodayi, and *Ma* is ūnava mala, which is egoism born of ignorance (the first bondage). *Pati*, *Pasu* and *Pasam*, or the Lord, Soul and the bondages, are symbolized in the five letters. The placement of letters and modes of chanting are ordained in keeping with the mellowing stages of the soul. As the mantra deeper into one's consciousness, it has the power to reveal Śiva to the self.

Mandiram 976

நகார மகார சிகார நடுவாய்
வகாரம் இரண்டும் வளியுடன் கூடி
ஒகார முதற்கொண் டொருக்கால் உரைக்க
மகார முதல்வன் மனத்தகத் தானே.

Transliteration

nakāra makāra cikāra naḍuvay
Vakāram yiranḍum vaḷiyudan kūḍi
Okāra mutaṟkoṇ ḍorukkāl uraikka
Makāra mudalvan manattahat tānē.

Translation

The pentad begins with *na* and *ma; si* occupies the centre;
Va follows it preceeding the inhaling and exhaling *ya;*
If the pentad is chanted with the prefix Aum (even) once
The Lord of Nāda enters one's heart.

Commentary

This verse celebrates the greatness of *Aum na ma si va ya.* That which sustains itself through the inhaling and exhaling breath is the soul (*ya*). Becoming one with *Aum na ma si va ya* (if the chanter recites it even once), the Lord of Makaram is revealed.

Mandiram 977

அஞ்சுள வானை அடவியுள் வாழ்வன
அஞ்சுக்கும் அஞ்செழுத் தங்குச மாவன
அஞ்சையுங் கூடத் தடுக்கவல் லார்கட்கே
அஞ்சாதி யாதி அகம்புக லாமே.

Transliteration

Añjuḷa vānai aḍaviyuḷ vāḻvana
Añjukkum añjeḻutt taṅkuca māvana
Añjaiyuṅ kūḍat taḍukkaval lārkaṭkē.
Añjādi yādi agampuka lāmē.

Translation

Five are the elephants; they dwell in the jungle;
For these five, the five letters are the goads;
Only those blessed souls that control the five (with the five),
Can abide in Śiva-Śakti, the primal two of the pentad.

Commentary

The five elephants are the five senses. The human body is verily a forest; here elephants (passions) roam about as they like. The five letters are instruments used by the elephant-driver to gain mastery over the animal. Only those blessed with good karma and the grace of the Lord can master the senses, and grow into a higher state of identification with Conscious-Energy (Śiva-Śakti).

Si and *Va* are the primal (first) letters of the pentad.

Mandiram 978

ஐந்து கலையில் அகராதி தன்னிலே
வந்த நகராதி மாற்றி மகராதி
நந்தியை மூலத்தே நாடிப் பரையொடுஞ்
சந்திசெய் வார்க்குச் சடங்கில்லை தானே.

Transliteration

Aindu kalaiyil akārādi tannilē
Vanda nakārādi māṟṟi makarādi
Nandiyai mūlatte nādip paraiyoduñ
Candicey vārkkuc cadaṅkillai tānē.

Translation

Five are the kalās whence manifest the letter "A" and other letters;
The letter "Na" should be transposed; Nandi, the Lord of Makaram, is to be
Contemplated in the mūlādhāra, twinned with Parāsakti;
Whoever achieves this is freed from rites and rituals.

Commentary

The five kalās are aspects of spiritual life which confer the following blessings: *santiatita* (one's true form is manifested), *santi* (equipoise), *vidya* (wisdom), *pratista* (truth awareness), and *nivrtti* (dispeling doubts). *Santiatita* contains 16 letters, *santi* three, *vidya* seven, *pratista* 24, and *Nivrtti* one only. These letters commence with the letter "A" (*akaram*) and conclude with the letter "Ksh" (*kshakaram*).

Namasivaya becomes Sivayanama when *na* is transposed. Śiva in the mūlādhāra is to be initially contemplated as the one joined with Śakti. This should gradually rise to the other ādhāras. The meditator should ever be alive to the fact that Śiva is ever Śakti. When the aspirant achieves this, he is freed from the performance of rites and rituals known as "Kriyas" in the four fold path prescribed by Tirumūlar. (See commentary before the section starting with verse 1003. The performance of rites and rituals cease, when jñānam is attained).

Mandiram 979

மருவுஞ் சிவாயமே மன்னும் உயிரும்
　　அருமந்த யோகமும் ஞானமு மாகுந்
தெருள்வந்த சீவனார் சென்றிவற் றாலே
　　அருள்தங்கி யச்சிவ மாவது வீடே.

Transliteration

Maruvuñ civāyamē mannum uyirum
　　Arumarunda yōgamum jñānamu mākun
Teruḷvanda cīvanār cenṛiva ṛālē
　　Aruḷtaṅgi yacciva māvadu vīdē.

Translation

Chant *si va ya* in love; you shall immortal be by this.

A rare Yoga, it will unite you beatifically with Śiva and His gnosis;

Clarified souls, through this mantra, rest poised in grace.

And he Śiva becomes; that is true liberation.

Commentary

Śiva-Śakti is ever free from bondage (pāśa), with its five malas or impurities. It is the soul which is *mala*-ridden. Clarified souls are those that are liberated from the fettering force of *pāśam*. It is the five letters which emancipate souls from their bondage and unites them with Sivam.

This verse summarizes Tirumūlar's message: jiva's becoming Śiva. The individual soul becomes the Supreme Being as the impurities are removed (They are: the ego-based ignorance, karma, maya, obscuration and tangible manifestations of maya, including desires). It also expresses the assertion made often by the Siddhas that liberation can only occur in this world, not after death.

Mandiram 980

அஞ்சுக அஞ்செழுத் துண்மை அறிந்தபின்

நெஞ்சகத் துள்ளே நிறையும் பராபரம்

வஞ்சக மில்லை மனைக்கும் அழிவில்லை

தஞ்ச மிதுவென்று சாற்றுகின் றேனே.

Transliteration

Añjuga añjeḻut tuṇmai aṟindapin

Neñjakat tuḷḷē niraiyum parāparam

Vanjaga millai manaikkum a̱livillai
Tanja mituvenṛu cārrukin ṛēnē.

Translation

When the five (malas) wither away and the truth
Of the five letters is realized, awareness of the supreme end fills the soul;
Deception ceases and the body becomes invulnerable;
I daresay that this indeed is the true refuge.

Commentary

The five malas are āṇava, karma, māyā, māyeya and tirodāna. Tirodana is Śakti playing the role of the concealer for the upliftment of the fettered soul. When the soul gains *iruvinai oppu* (the balancing of deeds), and *malaparipākam* (the mellowing of the soul), *tirodāyi* manifests as divine grace (Arul-Śakti). *Malas* are usually spoken as three: āṇava, karma and Māya. *Māyeyam* is contained in Māya and *tirodānam* is Ānava. The soul realizes the greatness of consciousness and force, (Śiva-Śakti,) which annuls the *malas* through the contemplation of the mystic pentad of letters.

When one gains self-realization, it comes under the direct custody of the five letters. All deception ceases, and the body becomes imperishable. This indeed is true siddhi. The Śiva-yogins transmute their physical bodies. They can disintegrate and reintegrate them at their will.

Mandiram 981

சிவாயவொ டவ்வே தெளிந்துளத் தோதச்
சிவாயவொ டவ்வே சிவனுரு வாகுஞ்

சிவாயவொ டவ்வுந் தெளியவல் லார்கள்
    சிவாயவொ டவ்வே தெளிந்திருந்தாரே.

Transliteration

Civāyavo ḍavvē teḷintuḷat tōdac
    Civāyavo ḍavvē civanuru vāguñ
Civāyavo ḍavvun teḷiyaval lārkaḷ
    Civāyavo ḍavve teḷintirundārē.

Translation

When *si va ya* with *a* and *u* is chanted inwardly
    The soul that is linked with *si va* comes by Siva's form;
They that are blessed to realize the linking of *ya* with *si va,*
    Are the ones who have realized the greatness of *si va ya na ma.*

Commentary

Au is hamsa; so the mantra to be changed *is si va ya ham sa.* Sivayanama is *sukshma pañcākṣara,* which is to be chanted silently and meditated upon.

In *si va ya, si* (Sivam) and *va* (Śakti) precede *ya,* the soul. In *si va ya si va,* the souls, protection is doubled by *si va.* Ya (the soul) is situated between *si va* and *si va.*

Mandiram 982

சிகார வகார யகார முடனே
    நகார மகார நடுவுற நாடி
ஓகார முடனே ஒருகா லுரைக்க
    மகார முதல்வன் மதித்துநின் றானே.

Transliteration

Cikāra vakāra yakāra muḍanē
Nakāra makāra naḍuvuṛa nāḍi
Okāra muḍanē orukā luraikka
Makāra mudalvan madittunin ṛānē.

Translation

If *yakara* "Y" is poised between *sikaram* "S" and *vakaram* "V"
On the one side and *nakaram* "N" and *makaram* "M" on the other,
And with the prefix Aum, the pentad is chanted (even) once,
The Lord of *Makaram* will manifest before the chanter.

Commentary

Si va ya na ma is the mantra. To this Aum is prefixed and chanted. If "*Aum si va ya na ma*" is chanted with sincere intensity, Śiva will manifest before the chanter.

Mandiram 983

நம்முதல் ஓரைந்தின் நாடுங் கருமங்கள்
அம்முதல் ஐந்தில் அடங்கிய வல்வினை
சிம்முத லுள்ளே தெளியவல் லார்கட்குத்
தம்முத லாகுஞ் சதாசிவந் தானே.

Transliteration

Nammudal ōraindin nāḍuṅ karumangaḷ
Ammudal aintil aḍankiya valvinai
Cimmuda luḷḷē teḷiaval lārkatku
Tammuda lāguñ cadācivan tānē.

Translation

If the Five Letters are chanted beginning with the letter *na*
Good deeds will ensue; cruel karma will be attenuated;
If the pentad beginning with *si* is chanted inwardly, unto such
Purified chanters the Lord Sadāsiva will manifest.

Commentary

The pronounced and constant chanting of *na ma si va ya* will lead to the inward chanting of *si va ya na ma*. This confers purity. The Lord Sadāsiva who is superior to Rudra and Maheswara, will own and guide the chanter.

Mandiram 984

நவமுஞ் சிவமும் உயிர்பர மாகுந்
தவமொன் றிலாதன தத்துவ மாகுஞ்
சிவமொன்றி யாய்பவ ராதர வாலச்
சிவமென்ப தானாம் எனுந்தெளி வுற்றதே.

Transliteration

Navamuñ civamum uyirpara mākun
Tavamon ṛilādana tattuva mākuñ
Civamoṇri yāibava rādara vālach
Civamenba tānām enunteḷi vuṛradē.

Translation

Na ma ya refers to soul and *Si Va* to the Lord of Supreme Consciousness;
Even they who have tapas none,
By chanting with devotion *Si Va* may yet Śiva become
The Lord of tattvas.

Commentary

This mandiram emphasizes that even the path of ritual and recitation, if done with sincere devotion, brings one to the realization of the Lord. The four paths prescribed by Tirumūlar (carya, kriya, yoga and jñāna) may each independently bring one to the goal. It also underscores the message that "jiva is becoming Śiva." A soul becomes more and more like Śiva as impurities (malas) are gradually eliminated. Chanting of the five letters is one means for their elimination, if done with devotion.

Mandiram 985

கூடிய எட்டும் இரண்டுங் குவிந்தறி
நாடிய நந்தியை ஞானத்து ளேவைத்து
ஆடிய ஐவரும் அங்குற வாவர்கள்
தேடி அதனைத் தெளிந்தறி யீரே.

Transliteration

Kūḍiya eṭṭum iraṇḍuṅ kuvintaṛi
Nāḍiya nandiyai ñānattu ḷēvaittu
Āḍiya aivarum angura vāvārgaḷ
Tēḍi adanait teḷindaṛi yīrē.

Translation

Ya made up of A and U should blend with
The sought-after Śiva and gain beatific wisdom.
Then the mischievous five will become helpful friends;
Quest after it and become free of all doubts.

Commentary

The symbol for soul is ten, represented by the Tamil number *ya*. Eight and two constitute ten. Eight is represented by the Tamil number *a*, and two by *u*; *a* and *u* represent AUM.

The dancing (mischievous) five are the five senses which mislead the soul. When knowledge is gained, by the soul. The quest should be for Śiva, the one and only truth and reality.

Mandiram 986

எட்டும் இரண்டும் இனிதறி கின்றிலர்
    எட்டும் இரண்டும் அறியாத ஏழையர்
எட்டும் இரண்டும் இருமூன்று நான்கெனப்
    பட்டது சித்தாந்த சன்மார்க்க பாதமே.

Transliteration

Eṭṭum iraṇḍum inidaṟi kinṟilar
    Eṭṭum iraṇḍum aṟiyāda ēḻaiyar
Eṭṭum iraṇḍum irumūnṟu nānkenap
    Pattadu siddhānta canmārga pādamē.

Translation

They have no true knowledge of eight and two;
    They that know not eight and two are the poor ones;
Eight and two are two times three and four.
    This is the San-marga taught by Saiva Siddhanta.

Commentary

Eight is the letter "A," which is Śiva; two is the letter "U" in the Tamil script, which is Uma. The poor ones are those ignorant of this; they are nescient of Ammai-Appar, the Mother and the Father of

the cosmos. Eight and two make ten; that is *ya* which is soul. That indeed is the truly wise soul which knows of Śiva and Śakti. This message is taught by Saiva Siddhanta, which truly reveals *Sanmarga* (the godly way).

Mandiram 987

எட்டு வரையின் மேலெட்டு வரைகீறி
　　இட்ட நடுவுள் இறைவன் எழுத் தொன்றில்
வட்டத்தி லேயறை நாற்பத்தெட் டுமிட்டுச்
　　சிட்டஞ் செழுத்துஞ் செபிசீக் கிரமே.

Transliteration

Eṭṭu varaiyin mēleṭṭu varaikiṟi
　　Iṭṭa naḍuvuḷ iṟaivan eḻut toṉṟil
Vaṭṭatti lēyaṟai nāṟpatteṭ ṭumiṭṭuc
　　Ciṭṭañ ceḻuttuñ cebicik kiramē.

Translation

Draw eight horizontal lines and eight vertical lines
　　Over them forming forty nine chambers; in the centre
Place '*si*' in the remaining forty eight chambers
　　Pack the five letters and pray in all celerity (speed).

Commentary

This verse and the one following provide instructions on how to draw the Śiva-cakra. See diagram below.

18	19	20	21	22	23	24
17	சி	வ	ய	ந	ம	1
16	ம	சி	வ	ய	ந	2
15	ந	ம	சி	வ	ய	3
14	ய	ந	ம	சி	வ	4
13	·வ	சி	ய	ந	ம	5
12	11	10	9	8	7	6

Diagram explaining verse 987-988

Mandiram 988

தானவர் சட்டர் சதிரர் இருவர்கள்
ஆனவிம் மூவரோ டாற்றவ ராதிகள்
ஏனைப் பதினைந்தும் விந்துவும் நாதமுஞ்
சேனையுஞ் செய்சிவ சக்கரத் தானே.

Transliteration

Tānavar caṭṭar cadirar iruvarkaḷ
Ānavim mūvarō daṟṟava rādikaḷ
Ēnaip padinaintum vintuvum nādamuñ
Cēnaiyuñ ceiciva cakkara tānē.

Translation

Place along with Danavar, Sattar and the great Two
That constitute the triad, and the two door-keepers.
In the remaining fifteen chambers install *bindu*, nāda
And the hosts of Śiva; this is the form of Śiva-cakra.

Commentary

Danavar is a class of celestial musicians; Sattar is Sattanāthar; the two Sathirar or door-keepers are Vināyaka (Ganesha) and Muruka. The door-keepers are the Dvarapālakas.

Mandiram 989

பட்டன மாதவ மாறும் பராபரம்
　　விட்டனர் தம்மை விகிர்தா நமவென்பர்
எட்டனை யாயினும் ஈசன் திறத்திறம்
　　ஒட்டுவன் பேசுவன் ஒன்றறி யேனே.

Transliteration

Paṭṭana mādava māṛum parāparam
　　Viṭṭanar tammai vigirthā namavenbar
Eṭṭanai yāyinum īcan tiṛattiṛam
　　Oṭṭuvan pēcuvan onṛaṛi yēnē.

Translation

Śiva-cakra indeed is supreme *tapas;* I will be companied
　　With them that have Him as their refuge and hail Him as Vikirtan,
In unison with them I will contribute my touch, hail Him,
　　And praise Him; I know not of aught else.

Commentary

Śiva-cakra represents supreme *tapas. Tapas* is any self challenge and discipline, by which one seeks to realize the self and Lord. It refers to any intense or prolonged practice towards self-realization, which involves overcoming natural tendencies of the body, and emotions of mind. Because of their resistance, pain or heat many

develop. The word *tapas* is derived from the word *tapu*, which means heat. A soul may be learned in books and have performed many devotional acts, but if it has not performed *tapas*, the senses, mind and emotions will eventually overwhelm self (See Mandiram 1642).

The closer the soul comes to the Lord, the less it can say about Him; the knower, the known and the knowing become one.

Mandiram 990

சிவமுதல் மூவரோ டைவர் சிறந்த
அவைமுதல் ஆறிரண் டொன்றொடொன் றான
அவைமுதல் விந்துவும் நாதமும் ஓங்கச்
சவைமுதல் சங்கரன் தன்பெயர் தானே.

Transliteration

Civamudal mūvarō ḍaivar ciṛanda
Avaimudal āṛirand donṛodon ṛāna
Avaimudal vintuvum nadamum ōṅgac
Cavaimudal caṅkaran tanpeyar tānē.

Translation

Śiva the First, then the Three and the Five following;
Nine they are all, yet one and the same;
With that bindu and nāda are to be dovetailed;
Then the primal sabhā bears the name of Sankara.

Commentary

Au is the primal letter and it stands for AUM. *Si Va Ya* is the three. *Na ma si va ya* is the five. Together they make "nine." Sankara is another name for Śiva. Sabhā is hall or forum. At the temple of

Chidambaram, Nataraja dances in the hall known as Chit Sabhā. It is analogous to the Śiva-cakra, or the hall where Śiva resides.

The third line suggests a process in Kundalini Yoga, of sublimating "bindu," the seed energy in the mūlādhāra, into "nāda," the divine sound in the sahasrāra. One consequently has the realization of Śiva within.

Mandiram 991

வித்தாஞ் செகமய மாக வரைகீறி
　　நத்தார் கலைகள் பதினாறு நாட்டிப்பின்
உத்தாரம் பன்னிரண்டாதி கலைதொகும்
　　பத்தாம் பிரம சடங்குபார்த் தோதிடே.

Transliteration

Vittāñ cegamaya māga varaikīṛi
　　Nattār kalaigal padināṛu nāṭṭip pin
Uttāram pannirandādi kalaitogum
　　Pattām pirama cadaṅgupārth tōdiḍē.

Translation

Draw the figure of prithvi whose seed is maya;
　　There install the sixteen, lovely *kalās*,
The twelve surya-mandalas and the ten of Agni
　　Utilized in *yagnas* by brahmins. Behold this and chant.

Commentary

Prithvi (earth) is evolved from maya, the seed. Its shape is a square. This cakra is a square that is a combination of surya, chandra and agni mandalas.

On top of the cakra is the Agni mandala (fire region), and on the right and left respectively are the surya and chandra mandalas (sun and moon regions). Prithvi (combining the five physical elements), the sun, moon and agni regions are symbolic of the eight forms of Śiva (*asta-mūrti*).

The "sixteen" stands for the sixteen kalās (phases) of the moon; the "twelve" stands for the twelve kalās (phases) of the sun; the "ten" stands for the ten kalās (phases) of agni (fire).

For the names of these kalās of the moon (sixteen names), the sun (twelve names) and fire (ten names) refer to Sir John Woodroffe, *The Garland of Letters*, (Madras: Ganesh and company, Reprint 2004, p 103).

Mandiram 992

கண்டெழுந் தேன்கம லம்மல ருள்ளிடை
　　கொண்டொழிந் தேனுடன் கூடிய காலத்துப்
பண்பழி யாத பதிவழி யேசென்று
　　நண்பழி யாமே நமவென லாமே.

Transliteration

Kandel̲un tēnkama lammala rul̤l̤iḍai
　　Koṇḍolin tēnuḍan kūḍiya kālattup
Paṇḍali yāda padival̲i yēcenḍru
　　Naṇpal̲i yāmē namavena lāmē.

Translation

I visioned Him in the lotus of my heart and rose up;
　　One with Him I lost my self's finite consciousness;

Pursuing the Lord's immacculate path with imperishable love
I can forever chant *na ma.*

Commentary

Envisioning the Lord in one's own heart is a divine experience. It must be fostered without hindrance. Once envisioning the Lord achieved, the Seer is one with the seen in a state of transcendence. Thus is gained Śiva Consciousness. Thereafter the soul can gratefully chant *na ma*, praise be.

Mandiram 993

புண்ணிய வானவர் பூமழை தூவிநின்(று)
எண்ணுள் அண்ணல் இணையடி மந்திரம்
நண்ணுவர் நண்ணி நமஎன்று நாமத்தைக்
கண்ணென உன்னிக் கலந்துநின் றாரே.

Transliteration

Puṇṇiya vānavar pūmaḻai tūvinin (ṛu)
Ennuvar aṇṇal iṇaiyaḍi mandiram
Naṇṇuvar naṇṇi namaenṛu nāmattaik
Kaṇṇena unnik kalandunin ṛārē.

Translation

Holy devas will shower flowers on Śiva and chant
The grace-conferring mantra of the merciful God.
Contemplating *na ma si va ya*, dear to them as their very eyes,
They have gained at-one-ment with Śiva.

Commentary

Grace is the response of the Lord to the call of the soul. Unlike karma, it is not due to any merit, but only to love. Love attracts love.

Mandiram 994

ஆறெழுத் தாவ தாறு சமயங்கள்
ஆறுக்கு நாலே இருபத்து நாலென்பர்
சாவித் திரியில் தலையெழுத் தொன்றுள
பேதிக்க வல்லார் பிறவியற் றார்களே.

Transliteration

Āṛelu tāvaā dāṛu camayaṅgal
Āṛukku nālē irupattu nālenbar
Cāvit tiriyil talaiyel̲ut tonṛuḷa
Pēdikka vallār piṛaviyaṛ ṛārkaḷē.

Translation

The six letters became the six different faiths, each letter
Bred four and thus came into being the twenty four,
The Gayatri mantra begins with the chief letter;
They that are blessed to penetrate it become birthless.

Commentary

The six letters are *Aum si va ya na ma*. The six letters proliferated into twenty four syllables which enshrine the sacred Vedic Gayatri mantra.

The six faiths are Saivam, Sāktam, Vaiṣnavam, Gānāpatyam, Kaumāram and Sauram.

Aum is the abbreviated form of the pañcākṣara. Who ever successfully delves into Aum is truly a seer.

The faiths are six in number. However Saktam and the other four faiths are subsumed in Saivism. Śakti is the grace of Śiva; Vishnu is one of the five Śaktis of Śiva. Ganapati and Kumara are the sons of Śiva. Surya is Śiva-Surya, the Lord of the Sun, Supreme Light.

Mandiram 995

எட்டினில் எட்டறை யிட்டோ ரறையிலே
　　கட்டிய ஒன்றெட்டாய்க் காண நிறையிட்டுச்
சுட்டி இவற்றைப் பிரணவஞ் சூழ்ந்திட்டு
　　மட்டும் உயிர்கட் குமாபதி யானுண்டே.

Transliteration

Eṭṭinil ettaṛai yiṭṭō raṛaiyilē
　　Kaṭṭiya onṛeṭṭāik kāṇa niṛaiyiṭṭuc
Cuṭṭi ivaṛṛaip praṇavañ cūḻtinṭṭu
　　Maṭṭum uyirkat kumāpaty yānuṇḍē.

Translation

Chambers eight times eight are to be formed by
　　Drawing horizontal and vertical lines; the eight
Directions of the central letter should be circled by Aum;
　　When this cakra is meditated upon, Umapati manifests.

Commentary

The cakra referred to is Umapati cakra. It is to be modeled (with certain modifications) on the cakra relating to verse 987.

Mandiram 996

நம்முதல் அவ்வொடு நாவின ராகியே
　　அம்முத லாகிய எட்டிடை யுற்றிட்டு

உம்முத லாகவே உணர்பவர் உச்சிமேல்
    உம்முத லாயவன் உற்றுநின் றானே.

Transliteration

Nammudal avvoḍu nāvina rāgiyē
    ammuda lāgiya eṭṭiḍai uṟṟittu
Ummuda lāgavē uṇarbavar uccimēl
    Ummuda lāyavan uṟṟunin ṟānē.

Translation

"*Na*" is the first letter and the letter "*Ya*"is the last; thus chant.
    With *ya*, other letters are to be inscribed in this cakra
Which is eight chambered; thus the lord of "*U*" is to be
    Actualized; then on your crown Śiva remains poised.

Commentary

Na ma si va ya is both to be meditated upon and chanted. The letter "*Ya*" represents the soul. *U* is Uma, whose lord is Śiva. The method relating to the installation of the letters in the cakra is to be learnt from the guru. When meditated upon, one realizes Śiva in His abode at the crown of the head.

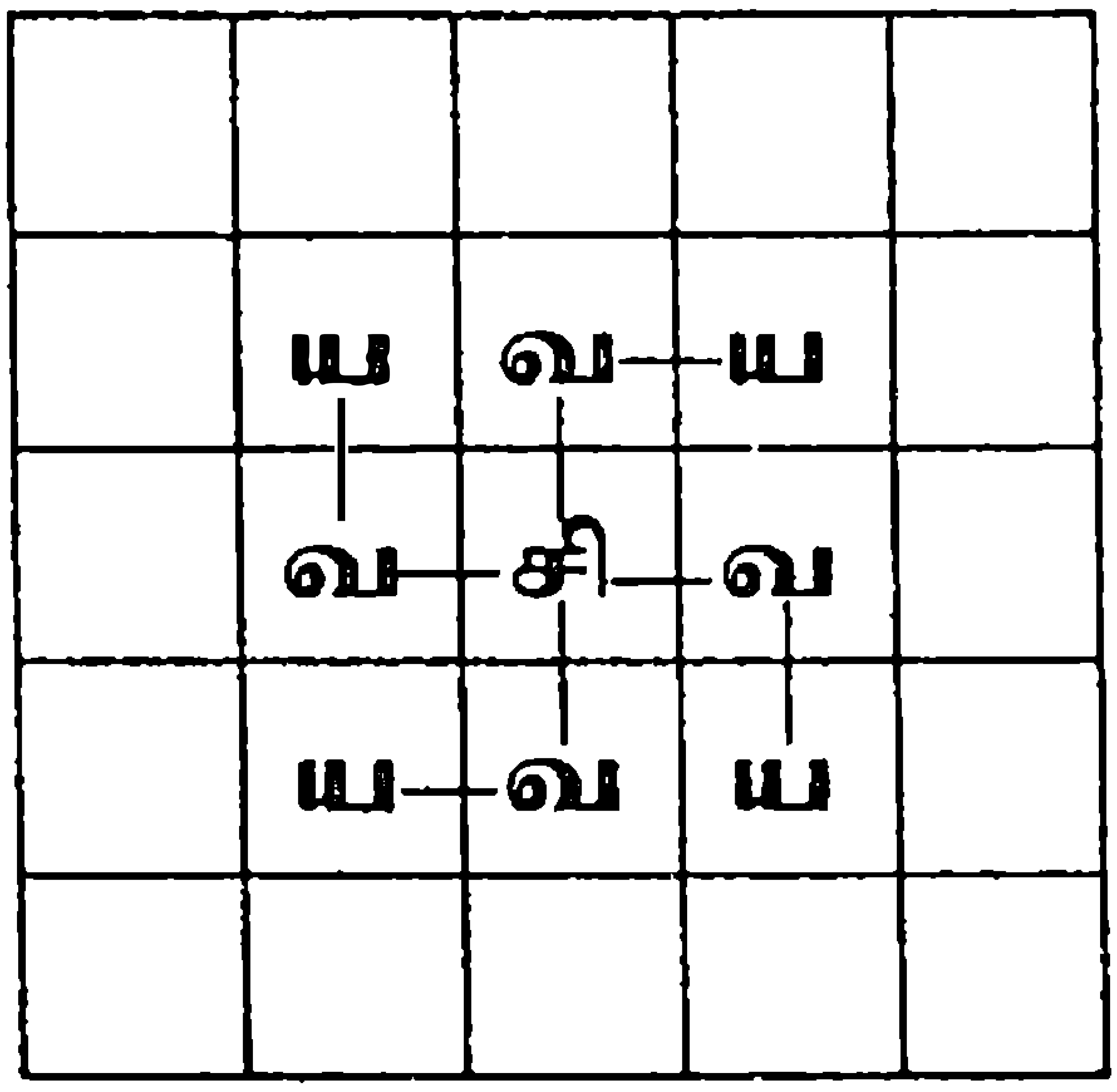

Diagram explaining verse 996

General Editors Note: Mandirams 997 to 1002 should be considered interpolations. They are considered to deal with *asta-karma*, eight magic arts.)

Mandiram 997

நின்ற அரசம் பலகைமேல் நேராக
    ஒன்றிட மவ்விட்டு ஓலையிற் சாதகந்
துன்று மெழுகையுள் பூசிச் சுடரிடைத்
    தன்ற வெதுப்பிடத் தம்பனங் காணுமே.

Transliteration

Ninṛa arasam palagaimēl nērāga
    Onṛiḍa mavvittu ōlaiyiṛ cādakan
Tunṛu meḻugaiyuḷ pūci cuḍariḍait
    Tanṛa veduppiḍat tambanaṅ kāṇumē.

Translation

On a plank wrought of the wood of peepal tree, inscribe
    The pentad beginning with *Ma*; so draw on a palm leaf too.
Cover it with wax and warm it in the rays of a lamp;
    Then concentrate on it; you will achieve control over enemies.

Commentary

The pentad is *ma si va ya na*. The diagram is given below. The cakra must begin and end with *ma*. *Tambanam* is the art of controlling forces. It includes stopping or restraining the power of fire, the flowing of water, the ferocity of wild beasts, enemies etc.

Mandiram 998

கரண விறளிப் பலகை யமன்றிசை
    மரணமிட் டெட்டின் மகார வெழுத்திட்டு

வரணமி லைங்காயம் பூசி யடுப்பிடை
முரணிற் புதைத்திட மோகன மாகுமே.

Transliteration

Karaṇa vir̲aḷip palagai yamanṟicai
Maranamiṭ ḍeṭṭin makāra vel̲uttiṭṭu
Varaṇami laiṅgāyam pūci yaḍuppidai
Muraṇir̲ pudaittiḍa mōgana māgumē.

ம	சி	வ	ய	ந
ந	ம	சி	வ	ய
ய	ந	ம	சி	வ
வ	ய	ந	ம	சி
சி	வ	ய	ந	ம

Diagram explaining verse 997

Translation

On the lower end of a plank of Kondrai wood, write, "*Na*" and "*Si*";
On a palm leaf write "*Ma*"; paste neatly
Thereon the powder of the five; bury it head downwards
In the oven; you will come by the power of mohana (fascination).

Commentary

"*Na Si*" is the mantra of Yama, the lord of death. The five ingredients of the paste are dried ginger, pepper, mustard, garlic and asafoetida.

Mohana sakti is the power to enchant, or the art of libidinous seduction or attraction.

வடக்கு

மேற்கு / கிழக்கு

சி	வ	ய	ம	ந
வ	ய	ம	ந	சி
ய	ம	ந	சி	வ
ம	ந	சி	வ	ய
ந	சி	வ	ய	ம

தெற்கு

Diagram explaining verse 998

Mandiram 999

ஆங்கு வடமேற்கில் ஐயனார் கோட்டத்திற்
பாங்கு படவே பலாசப் பலகையில்
காங்கரு மேட்டிற் கடுப்பூசி விந்துவிட்(டு)
ஓங்காமல் வைத்திடும் உச்சாட னத்துக்கே.

Transliteration

Āngu vaḍamēṛkil aiyanār kōṭṭattiṛ
Pāṅgu paḍavē palācap palagayil
Kāṅkaru mēṭṭiṛ kaḍuppūci vinduviṭṭu
Ōnkāmal vaittidum uccāḍa nattukkē.

Translation

There in the north-west where Ayyanār's shrine is,
On a plank of the wood of portia tree, install a warm

And dark plate coated with poison and inscribe thereon
Bindu encircled by Aum and chant; this is *uccatanam* (power of exorcism).

Commentary

This verse refers to *uccatanam,* the one relating to black magic.

Bindu is a dot. The chakra is formed with the encircling 'O.'

Uccatanam is the art of exorcism, and of invoking demons against an enemy through magical incantations.

Mandiram 1000

உச்சியம் போதில் ஒளிவன்னி மூலையிற்
பச்சோலை யிற்பஞ்ச காயத்தைப் பாரித்து
முச்சது ரத்தின் முதுகாட்டில் வைத்திட
அச்சமற மேலோர் மாரணம் வேண்டிலே.

Transliteration

Ucciyam pōdil oḷivanni mūlaiyiṛ
Paccōlai yiṛpañca kāyattai pārrittu
Mucadu rattin mudukāttil vaittida
accamaṛa mēlōr māraṇam vēṇḍilē.

Translation

Coat with the paste of the five a fresh palm-leaf
And place it in the southeast corner of the crematory
During mid-day over the form of a triangle within
A square; this will serve as the mantra that spells death (*māranam*).

Commentary

The five: See verse 997.

Mantras are of many types. They can make or mar and they consist mainly of two types, namely white and black. *Māranam* is the art of taking off life, or killing.

Mandiram 1001

ஏய்ந்த வரிதார மேட்டின்மே லேபூசி
ஏய்ந்த வகாரம் உகாரம் எழுத்திட்டு
வாய்ந்ததோர் வில்லம் பலகை வசியத்துக்
கேய்ந்தவைத் தெண்பதி னாயிரம் வேண்டிலே.

Transliteration

Ēinda varidāra mēṭṭinmē lēpūci
Ēinda vakāram ukāram eḻuttiṭṭu
Vāindador vilvap palagai vaciayattuk
Kēindavait teṇpati nāyiram vēṇḍilē.

Translation

On a suitable palm leaf coated with *arithāram*
Inscribe the letters “A” and “U”; place it
On a plank of Villam wood endowed with magnetic power
And chant the mantra eighty thousand times.

Commentary

This verse speaks of *Vasiya mantra.*

Arithāram is yellow orpiment (arsenic sulphide). Vilva (m) is Bilva (Aegle marmelos). The chanting is done to gain *Vasiyam*, the power to bring anything or being under one’s control and influence.

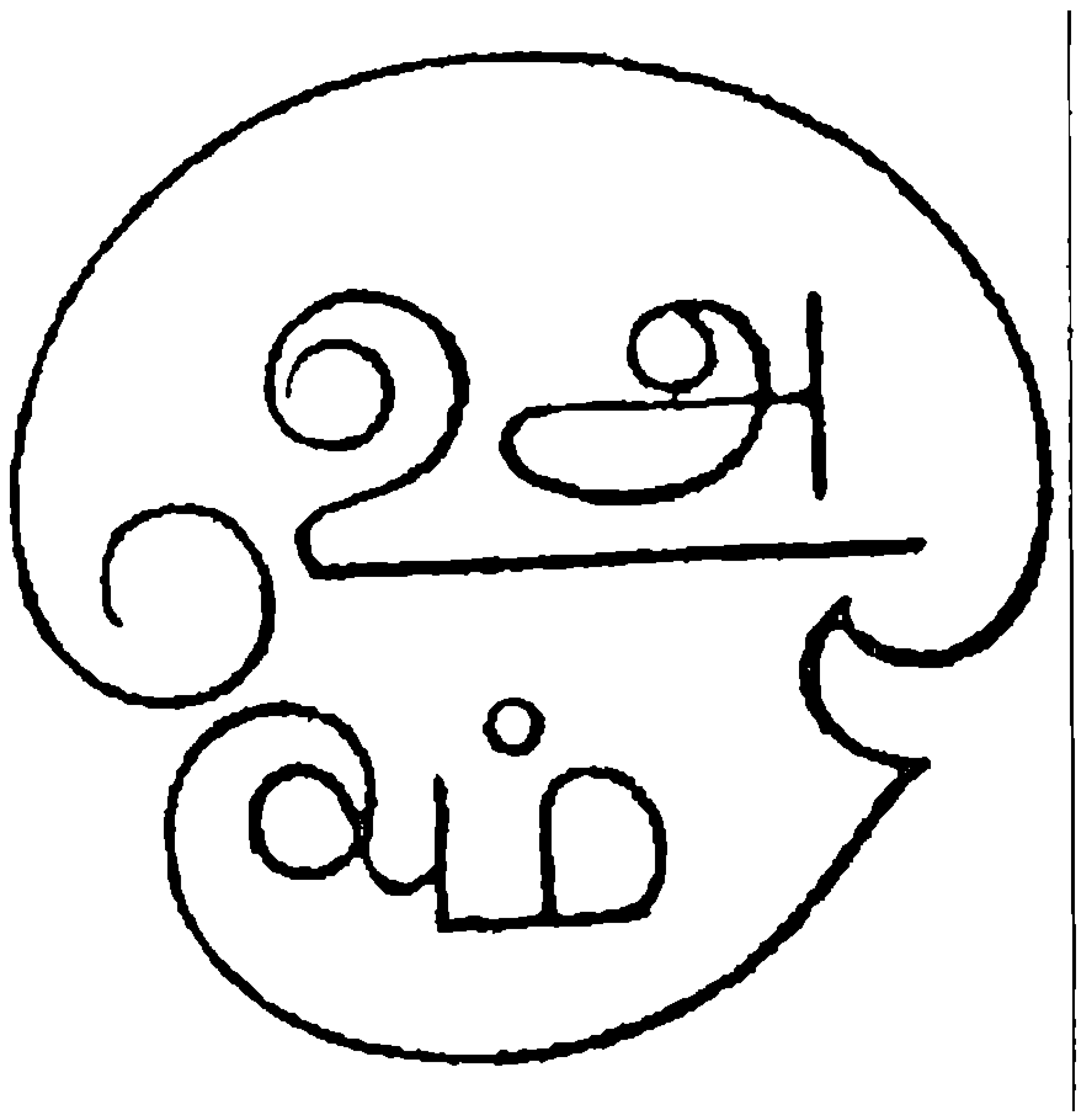

Diagram explaining verse 1001

Mandiram 1002

எண்ணாக் கருடனை ஏட்டின் உகாரமிட்(டு)
எண்ணாப் பொன்னொளி எழுவெள்ளி பூசிடா
வெண்ணாவற் பலகையி லிட்டுமேற் கேநோக்கி
எண்ணா வெழுத்தொடெண் ணாயிரம் வேண்டிலே.

Transliteration

Eṇṇāk karuḍanai ēṭṭin ukāramiṭṭu
Eṇṇāp ponnoḷi eḻuveḷḷi puciḍā
Veṇṇāvaṛ palagaiyi liṭṭumēṛ kēnōkki
Eṇṇā veḻuttōdeṇ ṇāyiram vēṇḍilē.

Translation

To gain the power of magnetism, inscribe ‘ya’
On a palm-leaf; on an auspicious Thursday, coat it
With silver-powder and place it on the plank of a white
Nāval wood; face west and silently chant eighty thousand times.

Commentary

This verse speaks of *ākarṣanam* which is the magnetic power of attraction. It has the valiancy to summon a being, thing, or spirit that is coveted. The letter *ya* forms the first and the last letter in the cakra. *Nāval* is *jambu* or *jamun* tree.

Ākarṣanam is the art of summoning or invoking a spirit (or a spirit of a person who has left the physical body) visibly into one's presence.

ய	ந	ம	சி	வ
வ	சி	ய	ந	ம
சி	வ	ய	ந	ம
ம	சி	வ	ய	ந
ந	ம	சி	வ	ய

Diagram explaining verse 1002

3. Archana

Ritual worship is archana. The names of the Lord are chanted before an appropriate yantra (geometric form which serves as a meditation device) which has a corresponding mantra. Then meditation is practiced. To gain perfection in meditation, the deity is adored with flowers, incense, waving of the lamp, *neivedya* (food-offering) etc. *Archana* is a part of kriya (ceremonial rites and rituals), the second of the four paths to God-realization prescribed by Tirumūlar: *carya, kriya, yoga, jñāna*. As indicated in verse 978, internal worship is most important, which *arcanum* or secret knowledge unfolds. The use of mantras and yantras, especially those corresponding to the *ādhāras,* turns one's mind inwards.

Mandiram 1003

அம்புய நீலங் கழுநீ ரணிநெய்தல்
வம்பவிழ் பூகமும் மாதவி மந்தாரம்
தும்பை வகுளஞ் சுரபுன்னை மல்லிகை
செண்பகம் பாதிரி செவ்வந்தி சாத்திடே.

Transliteration

Ambuya nīlaṅ kaḻuni raṇineidal
Vambaviḻ pūgamum mādavi mandāram
Tumbai vaguḷañ curapunnai malligai
Ceṇbagam pādiri cevvandi cāttidē.

Translation

With flowers of lotus, blue lily, kalunēr, lovely neytal,
Fragant flower of areca-palm, mātavi, mantāram,
Tumbai, vakulam, surapunnai, jasmine, sanbagam,
Pādiri and sevvanti, adore the Lord God.

Commentary

Kalunēr is purple water-lily; *neythal* is a kind of water-lily (monochalia vaginalis); *mātavi* is *kuruķkatthi* (common delight of the woods); *mantāram* is Indian coral-tree; *tumbai* is *leucas aspera; vakulam* is mimusops elengi; *surapunnai* is gamboge; *sanbagam* is *champak*; *padii* is trumpet-flower, *sevvanti* is garden chrysanthemum. Lord Śiva is to be adored with these flowers.

Mandiram 1004

சாங்கம தாகவே சந்தொடு சந்தனந்
தேங்கமழ் குங்குமங் கர்ப்பூரங் காரகில்
பாங்கு படப்பனி நீராற் குழைத் துவைத்(து)
ஆங்கே அணிந்துநீர் அர்ச்சியும் அன்பொடே.

Transliteration

Cāngama tākavē cantodu candanan
Tēṅkamal̲ kunkumaṅ karpūraṅ kāragil
Pāṅgu paḍappani nīrāṟ kul̲ait tuvaittu
Āṅgē aṇindunīr arcciyum anpoḍē.

Translation

To civet and musk add sandal-wood paste,
Fragrant saffron, scented camphor and emulsion
Of eaglewood, treated with melted snow, and make a cream.
With this suffuse the cakra and in love, perform *archana*.

Commentary

Fragance has about it divinity as well as sanative (healing) properties. Auspicious incense forms an essential part of *archana*.

Mandiram 1005

அன்புட னேநின் றமுதமும் ஏற்றியே
    பொன்செய் விளக்கும் புகைதீபந் திசைதொறுந்
துன்பம் அகற்றித் தொழுவோர் நினையுங்கால்
    இன்புட னேவந் தெய்திடும் முத்தியே.

Transliteration

Anbuḍanenin ṛamutamum ēṛṛiyē
    Poncey viḷakkum pukaideepan tisaidōrunṛ
Tunbam agaṛṛit toḻuvōr ninaiyuṅ kāl
    Inbudanēvan teitīḍum muttiyē.

Translation

Ridding their troubles away, they that offer wholesome gifts of flower
    Light golden lamps, perfume the directions with
Holy smoke, besides waving lighted camphor and adore,
    Truly speaking, will gain happiness here and mokṣa hereafter.

Commentary

The obtaining of mokṣa or liberation does not deprive one of happiness on earth. "One can live well on earth," (*Mannil nalla vannam vazhalam*) are the words of St. Gnānasambandhar.

Mandiram 1006

எய்தி வழிப்படில் எய்தா தனவில்லை
    எய்தி வழிப்படில் இந்திரன் செல்வமுன்
எய்தி வழிப்படில் எண்சித்தி உண்டாகும்
    எய்தி வழிப்படில் எய்திடும் முத்தியே.

Transliteration

Eidi vaḻippaḍil eidā danavillai
Eidi vaḻippaḍil indiran celvamu
Eidi vaḻippaḍil eṇcitti uṇḍākum
Eidi vaḻippaḍil eididum muttiyē.

Translation

If thus adored, nothing is impossible of achievement;
One can come by the opulence of Indra himself;
One can gain the octad of siddhis;
One will eventually be blessed with mokṣa.

Commentary

This verse attests to the greatness of *archana* (inner worship), if duly performed. All benefits will accure if one performs the *archana* with sacred preciseness. The word 'if' occurring in this verse is significant. As Shakespeare remarked there is "much virtue in 'if'."

Mandiram 1007

நண்ணும் பிறதார நீத்தார் அவித்தார்
மண்ணிய நைவேத் தியமனு சந்தான
நண்ணிய பஞ்சாங்க நண்ணுஞ் செபமென்னு
மன்னு மனபவ னத்தொடு வைகுமே.

Transliteration

Naṇṇum piṛadāra nīttār avittār
Maṇṇiya nyvēd diyamanu candāna
Naṇṇiya pañcāṅga naṇṇuñ cebamennu
Mannu manabava nattoḍu vaigumē.

Translation

They will spurn away others' wives who voluntarily seek them;
They have quelled their senses; they offer constantly *neivedya*;
They do *panca-namaskar*; they will ever perform *japa*;
They will ever abide in the mansion of their mind.

Commentary

Seductive invitation from another man's wife can be a dangerous temptation. The godly person is above seduction and allurement. He offers himself as *neivedya* to God. He will keep himself pure and unsullied. He will constantly engage himself in the chanting of God's salvific name.

Panca-namaskar is one way of prostrating the whole of one's body and being before the Deity.

Mandiram 1008

வேண்டார்கள் கன்மம் விமலனுக் காட்பட்டோர்
வேண்டார்கள் கன்ம மதிலிச்சை யற்றபேர்
வேண்டார்கள் கன்மம் மிகுசிவ யோகிகள்
வேண்டார்கள் கன்மம் மிகுதியோ ராய்ந்தன்பே.

Transliteration

Vēṇḍārkaḷ kanmam vimalanuk kāṭpaṭṭōr
Vēṇḍārkaḷ kanma madiliccai yaṟṟapēr
Vēṇḍārkaḷ kanmam miguciva yōgikaḷ
Vēṇḍārkaḷ kanmam migudiyō rāindanbē.

Translation

They that are ruled by the mala-free One, seek not *kriya* (ceremony);
They stand freed from the very desire for *kriya*;

The supreme Śiva-yogins desire not *kriya*; they whose goal
Is love of God, will not long for *kriya* at all.

Commentary

Kriya is performance of ceremonial acts of ritual and deeds. Those who are God-realized realize that acts and deeds are not their own. They are merely instruments in the hands of the Lord, who indeed is the doer.

Mandiram 1009

அறிவரு ஞானத் தெவரும் அறியார்
பொறிவழி தேடிப் புலம்புகின் றார்கள்
நெறிமனை யுள்ளே நிலைபெற நோக்கில்
எறிமணி யுள்ளே இருக்கலு மாமே.

Transliteration

Arivaru jñānat tēvarum ariyār
Porivaḻi tēḍip pulampukin ṟārkaḷ
Neṛimanai yuḷḷe nilaipeṛa nōkkil
Eṛimaṇi yuḷḷē irukkalu māmē.

Translation

They seek Him not through the rare godly knowledge;
They seek Him through their senses and lament; *if* He is
Sought in the ensouled body with single-minded concentration
He can he visioned as the light that indicates the guru.

Commentary

Śiva is known only through the knowledge of the Lord (*Pati Jñāna*) and not through *pāśa* (egoism and maya) or *pasu* (knowledge

of the soul) *jñāna*. The pursuit of paths shown by the senses will trap the pursuer in a dark *cul-de-sac* (closed lane).
Śiva is like the purest and most serene ray of a gem.

Mandiram 1010

இருளும் வெளியும்போல் இரண்டாம் இதய
மருளறி யாமையும் மன்னு மறிவு
மருளிவை விட்டறி யாமை மயங்கு
மருளுஞ் சிதைத்தோ ரவர்களா மன்றே.

Transliteration

Iruḷum veḷiyumpōl iraṇḍām idaya
Marulaṛi yāmaiyum mannu maṛivu
Maruḷivai vittaṛi yāmai mayaṅgu
Maruḷuñj cidaittō ravarkaḷā manṟē.

Translation

Soul is alike the home of darkness and light;
So it houses alike nescience and knowledge;
Since it knows not to forsake confusion, it stands bewildered;
The quellers of murk alone are truly enlightened.

Commentary

Man has only limited knowledge. He has some knowledge but it stands overwhelmed by ignorance. Until he conquers ignorance he will be swayed by bewilderment. The quellers of this murk alone come by enlightenment. Only the truly enlightened can see through the murk of ignorance.

Soul is *sat* (true being) or *asat* (not true being), and also *cit* (pure awareness) or *acit* (without awareness). It is associated with *asat* and

acit and so its knowledge is clouded. However, the soul can become exclusively associated with God, who is *sat, cit* and *ānanda.*

Mandiram 1011

தானவனாக அவனேதா னாயிட
 ஆன இரண்டில் அறிவன் சிவமாகப்
போனவ னன்பிது நாலாம் மரபுறத்
 தானவ னாகுமோ ராதித்த தேவரே.

Transliteration

Tānavanāga avanēdā nāyiḍa
 Āana iraṇḍil aṛivan civamāgap
Pōnava nanpidu nālām marapuṛat
 Tānava nāgumō rāditta tēvarē.

Translation

"I am Śiva and Śiva is myself." If one actualizes this,
 One-suffused with intense love- knows oneself as Śiva,
It is then one comes by the beatitude of *sayujya;*
 In this state that one becomes a *Sivāditya.*

Commentary

By *sohām-bhāvana* one gains Śiva-consciousness. This does not mean one becomes Śiva, though one can by the grace of Śiva, gain at-one-ment with Śiva, which is *sāyujya;* the fourth of the four states of attainment reached from *carya.* The beatitude of *sāloka,* the first of the four states reached from *carya,* refers to the abidance in God's world: *sārupa* refers to the gaining of the form of Śiva, and is the third state; *sāmipya* is the second state, gained by close proximity with Śiva; and *sāyujya* is the highest beatitude where the soul is

oned with Śiva. He is called *Śiva-sūrya* (*Śivāditya*) whose soul is wholly pervaded by Śiva-consciousness.

Mandiram 1012

ஓங்கார முந்திக்கீழ் உற்றிடும் எந்நாளும்
நீங்கா வகாரமும் நீள்கண்டத் தாயிடும்
பாங்கார் நகாரம் பயில்நெற்றி யுற்றிடும்
வீங்காகும் விந்துவும் நாதமே லாகுமே.

Transliteration

Ōmkāra muttikkīḻ uṟṟiḍum ennāḷum
Nīṅkā vakāramum nīḷkaṇḍat tāyidum
Pāṅkār nakāram payilneṟṟi uṟṟiḍum
Vīngākum vinduvum nādamē lāgumē.

Translation

Aumkaram abides in the region below the navel;
The sound of "*Va*" is poised in the throat;
The sound of "Na" is centered between the eye-brows;
Glorious bindu and nāda abide even higher.

Commentary

Aumkara, the sound of "Aum" is the *bīja-akṣara* of the regions below the *manipūra. Va* is the *bīja-akṣara* of the *viśuddhi. Na* is the *bīja-aksara* of the *ājñā.*

Nāda and bindu, as *nādabindu,* abide higher in the *sahasrāra.*

Mandiram 1013

நமவது வாசன மான பசுவே
சிவமது சித்திச் சிவமாம் பதியே

நமவற வாதி நாடுவ தன்றாஞ்
சிவமாகு மாமோனஞ் சேர்தல்மெய் வீடே.

Transliteration

Namavadu vacana māna pacuvē
Civamadu citti civamām padiyē
Namavaṛa vādi nāḍuva tanṛāñj
Civamākugu māmōnañ cērdalmey vīḍē.

Translation

Soul is seated in *na ma*; contemplating *si va*
It gains Śiva; initially chanting *si va*
Is not permitted; Sivam which is *si va*
Is gained through intense and silent meditation.

Commentary

Namasivaya is the *sthūla pañcākṣara,* the five syllable body. To begin with the soul must chant this pentad. It leads to *Sivāyanama,* which in its turn leads to *Sivayasiva,* the realization of identity with Śiva. Both *Na* and *Ma* should not be chanted aloud, for they are the seed syllables of the soul. By intense and silent meditation on the mantra śiva the soul merges with Śiva. This indeed is liberation from the ordinary ego-bound consciousness.

Mandiram 1014

தெளிவரு நாளிற் சிவஅமு தூறும்
ஒளிவரு நாளில் ஓரெட்டில் உகளும்
ஒளிவரும் அப்பதத் தோரிரண் டாகில்
வெளிதரு நாதன் வெளியாய் இருந்ததே.

Transliteration

Teḷivaru nāḷiṛ civāmu tūṛum
Oḷivaru nāḷil oreṭṭil ukaḷum
Oḷivarum appatat tōriraṇ ḍākil
Veḷitaru nādan veḷiyāi irundatē.

Translation

With the advent of clarity, Siva's nectar flows; wisdom dawns;
The peerless soul gets suffused with light.
If in that state il seeks Śiva and Śakti
The Lord of the heavenly space beyond all else, will surely manifest.

Commentary

Clarity refers to certainty born of wisdom, the acquisition of know- ledge which is absolutely true. Once that clarity is obtained, and the awakening soul seeks Śiva-Śakti, the Lord will surely manifest.

4. The Nine Sacrificial pits

For the proper chanting of the mantra, the following is recommended, *japa* (silent recitation of mantras), *homa* (ritual sacrificial offering), and *tarppana* (libations of water to gods). The virtue of these three is in ascending order. Homas are to be performed in strict conformity with the prescribed rituals and is part of *kriya,* the second of the four paths. Tirumūlar addresses each of the four as stages within Sanmārga. He relates the sacrificial fire in *kriya* to the kuṇḍalinī fire in the yoga path. *Navakunda* means the nine pits; it refers to the nine *homakundas* (sacrificial pits). The square pit has four sides representing the four paths; the triangular pit's three sides denote the form of fire, and the iḍā, piṅgala and suśūmna nāḍis. The semicircular pit is like a bent bow; the circular one is like a deep well. The hexagonal pit represents the six ādhāras within; the octagonal pit points to earth's eight directions; the heart shaped pit is like the leaf of the sacred peepal tree, the oval pit is shaped like a golden bow and the pentagonal pit is constructed by the five letters of the Śiva mantra.

Mandiram 1015

நவகுண்ட மானவை நானுரை செய்யின்
நவகுண்டத் துள்ளெழு நற்றீபந் தானும்
நவகுண்டத் துள்ளெழு நன்மைகள் எல்லாம்
நவகுண்ட மானவை நானுரைப் பேனே.

Transliteration

Navakuṇḍa mānavai nānurai ceyyin
Navakuṇḍat tuḷḷeḻu naṟṟīpan tānum

Navakuṇḍat tuḷḷeḻu nanmaikaḷ ellām
Navakuṇḍa mānavai nānuraip pēnē.

Translation

I will recount the greatness of *navakunda;*
Goodly flame arises aloft in *navakunda;*
All good things surface up from *navakunda;*
Of these I will presently narrate.

Commentary

Goodly flame is Śiva-jyoti. From *navakunda* surface all good things for the welfare of all beings. Therefore, strict instructions for the forming of *navakunda* are given in the following verses.

Mandiram 1016

உரைத்திடுங் குண்டத்தின் உள்ளேமுக் காலும்
நகைத்தெழு நாற்கோண நன்மைகள் ஐந்தும்
பகைத்திடு முப்புரம் பாரங்கி யோடே
மிகைத்தெழு குண்டங்கள் மேலறி யோமே.

Transliteration

Uraittiduṅ kuṇḍattin uḷḷēmuk kālum
Nagaitteḻu nāṛkōṇa nanmaigaḷ aintum
Pakaittiḍu muppuram paraṅki yōdē
Mikaittelu kundangaḷ mēlari yōmē.

Translation

The shapes of the *kundam* are now proclaimed:
Some bear the shape of a triangle; some resemble
A square; some are pentagonal; some have six angles.
We do not now deal with the three citadels, earth and fire.

Commentary

The last two lines of this verse are yet to be properly interpreted. The six-angled *kundam* is in shape of a triangle, over which is imposed an upside down triangle. Triangle can represent the three gunas (sattva, rajas and tamas) or the three nāḍis (iḍā, piṅgala and suśūmna). However, a six pointed triangle presents the union of Śiva-Śakti and creation of the universe. A square often represents the element of earth.

Mandiram 1017

மேலறிந் துள்ளேவெளிசெய்த வப்பொருள்
　　காலறிந் துள்ளே கருத்துற்ற செஞ்சுடர்
பாரறிந் தண்டஞ் சிறகற நின்றது
　　நானறிந் துள்ளே நாடிக்கொண் டேனே.

Transliteration

Mēlaṛin tuḷḷē veḷiceyda vapporuḷ
　　Kālaṛin tuḷḷē karuttuṛa ceñcuḍar
Pāraṛin taṇḍañ ciṛakaṛa ninṛadu
　　Nānaṛin tuḷḷē nāḍikkoṇ ḍēnē.

Translation

Medidate upon that light of kuṇḍalinī;
　　Direct it upwards to the top with the breath;
The ruddy flame of Śiva transcending the cosmic ādhāras
　　I sought and found this truth within.

Commentary

The human body is a microcosm. Through transcending the microcosmic ādhāras, their activation, purification and transcendence

become possibile. This is achieved by the practice of kuṇḍalinī prāṇāyama; mastery of the breath and life force. The nine pits also refer to the nine physical openings of the human body; genital, anus, mouth, two nostrils, two ears, and two eyes. One must light the fire of kuṇḍalinī in the ādhāras by the internal worship of kuṇḍalinī yoga.

Mandiram 1018

கொண்டஇக் குண்டத்தின் உள்ளெழு சோதியாய்
அண்டங்கள் ஈரேழு மாக்கி அழிக்கலாம்
பண்டையுள் வேதம் பரந்த பரப்பெலாம்
இன்றுசொல் நூலாய் எடுத்துரைத் தேனே.

Transliteration

Koṇḍaik kuṇḍattin uḷḷe̲lu cōdiyāy
Aṇḍaṅgaḷ īre̲lu mākki a̲likkalām
Paṇḍaiyuḷ vēdam paranda parappelām
Inṛucol nūlāi eḍutturait tēnē.

Translation

By becoming the inner flame of kuṇḍalinī, arising from the pit
The two times seven worlds can be evolved and dissolved by you
This day I have proclaimed in this, my opus,
The message of the ancient, all pervading, hoary Vedas.

Commentary

The power of creation and dissolution are attained by Śiva-yogins when kuṇḍalinī is fully awakened. These powers they undertake when prompted by Śiva. In one sense, the *Tirumandiram* is the quintessence of the Vedas.

Mandiram 1019

எடுத்தவக் குண்டத் திடம்பதி னாறிற்
பதித்த கலைகளும் பாலித்து நிற்கும்
கதித்தனல் உள்ளெழக் கண்டுகொள் வார்க்கே
கொதித்தெழும் வல்வினை கூடகி லாவே.

Transliteration

Eḍuttavak kuṇḍat tiḍampati nāṟiṟ
Paditta kalaikaḷum pālittu niṟkum
Kadittanal uḷḷeḻak kaṇḍukoḷ vārkkē
Kodittelum valvinai kūḍaki lāvē.

Translation

In the sacrificial pit thus formed, the sixteen kalās
Will abide radiantly; unto them that envision
The arising of the flame from within
Fierce and cruel karmic deeds will not get attached.

Commentary

Symbolically, the human body is the *kundam*. Through yogic practice, the body can become the abode of the sixteen kalās, which are the auspicious aspects associated with the moon: mercy, gentleness, patience, dispassion, constancy, spiritual prosperity, cheerfulness, rapture, humility, meditation, quietude, gravity of demeanor, enterprise of effort, emotionlessness, magnanimity and concentration. The inner flame burns up the fetters of karma.

Mandiram 1020

கூடமுக் கூடத்தின் உள்ளெழு குண்டத்துள்
ஆடிய ஐந்தும் அகம்புறம் பாய்நிற்கும்

பாடிய பன்னீ ரிராசியும் அங்கெழ
　　நாடிக்கொள் வார்கட்கு நற்சுடர் தானே.

Transliteration:

Kūḍamuk kūḍattin uḷḷeḻu kuṇḍattuḷ
　　Āḍiya aindum akampuṟam pāiniṟkum
Pāḍiya pannī rirāciyum aṅkeḻa
　　Nāḍikkoḷ vārkatku naṟcuḍar tānē.

Translation:

In the triangular sacrificial pit, upsurging from mūlādhāra
　　The drawing pentad throbs in and out;
Unto them that thither behold the twelve signs of the Zodiac
　　Vibrant with music, Sivo-jyoti, by itself, manifests.

Commentary:

The pentad is a compact of *akāram, ukāram, makāram, vindu* and *nāda.* The signs of the Zodiac sing the praise of Śiva. The music of the spheres is an ancient, traditional concept.

Mandiram 1021

நற்சுட ராகுஞ் சிரமுக வட்டமாங்
　　கைச்சுட ராகுங் கருத்துற்ற கைகளிற்
பைச்சுடர் மேனி பதைப்புற் றிலிங்கமும்
　　நற்சுட ராயெழு நல்லதென் றாளே.

Transliteration

Naṟcuḍa rāguñ ciramuka vaṭṭamāṅ
　　Kaiccuḍa rāguṅ karuttuṟa kaikaḷiṟ
Paiccuḍar mēni padaippuṟ ṟiliṅgamum
　　Naṟcuḍa rāeḻu nallaten ṟālē.

Translation

The rotund head and visage turns into goodly flame;
Performing hands become effulgent;
The glowing body is indeed the bright linga
Thus Śiva-jyoti arises; this is the goodly path. Thus She spoke.

Commentary

Tirumūlar describes the effects of the practice of kuṇḍalinī yoga. The yogin's form glows like a flame. It is this flame that lights his way. Śiva is goodness; so performing goodness one reaches Śiva. Thus the great Mother proclaimed.

Mandiram 1022

நல்லதென் றாளே நமக்குற்ற நாயகஞ்
சொல்லதென் றாளே சுடர்முடி பாதமா
மெல்லநின் றாளை வினவகில் லாதவர்
கல்லதன் றாளையுங் கற்றும்வின் னாளே.

Transliteration

Nallaten ṛāḷē namakkuṛṛa nāyakañ
Collaten ṛāḷē cuḍarmuḍi pādamā
Mellanin ṛāḷai vinavakil lādavar
Kallatan ṛāḷaiyuṅ kaṛṛumvin nāḷē.

Translation

Our mother said: "God indeed is this way!" She further said:
"The pentad is the Logos!" She abides gingerly in the *sādaka,*
From his glowing head to foot. They that are not informed
By Her, though erudite, yet stand parted from Her.

Commentary

The Mother indeed is the way and the goal. All learning points to Her glory. She is not to be gained by book learned skill. She is found within by the yogic practitioner.

Mandiram 1023

வின்னா விளம்பிறை மேவிய குண்டத்துச்
சொன்னால் இரண்டுஞ் சுடர்நாகந் திக்கெங்கும்
பன்னாலு நாகம் பரந்த பரஞ்சுடர்
என்னாகத் துள்ளே இடங்கொண்ட வாறே.

Transliteration

Vinnā viḷampiṟai mēviya kuṇḍattuc
Connāl iranduñ cuḍarnāgan tikkeṅkum
Pannālum nāgam paranda parañcuḍar
Ennākat tuḷḷē idaṅkoṇḍa vāṟē.

Translation

In the bright crescent-shaped *kundam*, truly speaking,
Blaze the two and irradiate all the directions.
The supernal light that variously appears in the mount
Has designed to get ensouled in my body.

Commentary

It is difficult to interpret the first three lines of this verse. The *kundam* referred to in this verse is *Arda-chandra kundam*. "The two" are Śiva and Śakti. It is crescent shaped, like a bent bow. The word mount refers to Mount Meru. In yogic parlance Mount Meru is the spinal cord.

When kuṇḍalinī sakti pierces ājñā cakra, suśūmna is cleared and She moves into the *soma cakra*, a bright silvery crescent shape

(in yantra form) appears with "true knowledge" at the dawning of *asamprajnata samādhi*: a state of blissful supreme consciousness. Once Soma cakra is reached, one lives in complete Śiva-Śakti union through a non-dual consciousness.

Mandiram 1024

இடங்கொண்ட பாதம் எழிற்சுட ரேக
நடங்கொண்ட பாதங்கள் நண்ணீ ரதற்குச்
சகங்கொண்ட கையிரண் டாறுந் தழைப்ப
முகங்கொண்ட செஞ்சுடர் முக்கண னார்க்கே.

Transliteration

Idaṅkoṇḍa pādam eḻircuḍa rēga
Nādaṅkoṇḍa pādaṅkaḷ naṇṇī radaṟkku
Cagankoṇḍa kaiyiraṇ dāṟun taḻaippa
Mukankoṇḍa ceñcuḍar mukkaṇa nārkkē.

Translation

The beauteous radiant and dancing feet installed in
The flaming *kundam* are peerless; they enliven the flame
His eight arms sustain the cosmos.
The triple-eyed Lord has a ruddy eye in His forehead.

Commentary

The form of Śiva is flame. The kundam is symbolic of Siva's form. The feet represent the feet of the Lord Śiva, the installation of His Divine Grace, and the point where the divine and material fields meet. His ruddy eye represents the conscious energy of the sole

Reality, which emanates in all eight directions to support and supply the field of creation.

Mandiram 1025

முக்கணன் றானே முச்சுட ராயவன்
அக்கணன் றானே அகிலமும் உண்டவன்
திக்கண னாகித் திகையெட்டுங் கண்டவன்
எக்கணன் றானுக்கும் எந்தை பிரானே.

Transliteration

Mukkaṇan ṛānē mulccuḍa rāyavan
Akkaṇan ṛānē akilamum uṇḍavan
Tikkaṇa nākit tikaiyettun kaṇḍavan
Ekkaṇan ṛānukkum endai pirānē.

Translation

The triple-eyed Lord is Surya, Chandra and Agni;
It is he, as Kannan, devoured the earth;
As Brahma the eight-eyed He is the author of the eight quarters,
He is the Lord Father of all, yes of everything.

Commentary

Śiva is truly the Father of all things, including the sacrificial fire. He is *surya,* the sun, *candra,* the *moon,* and *agni* the fire. As Kannan (Vishnu) He swallowed (absorbed into himself) the entire world. As Brahma, he created the cosmos. Truly speaking, He is the Father of all that was, is and will ever be.

Mandiram 1026

எந்தை பிரானுக் கிருமூன்று வட்டமாய்த்
தந்தைதன் முன்னே சண்முகந் தோன்றலால்

கந்தன் சுவாமி கலந்தங் கிருத்தலான்
        மைந்தன் இவனென்று மாட்டிக்கொள் ளீரே.

Transliteration

Endai pirānukku kirumūnṛu vaṭṭamāit
        Tandaitan munnē caṇmugan tōnṛalāl
Kandan cuvāmi kalandaṅ kiruttalān
        Maindan ivanenṛu māṭṭikkoḷ ḷīrē.

Translation

In the presence of our Lord-Father manifested
        Shanmukha in the form of six flaming circles.
As Skanda he abides in his Father;
        Know that he is the son of Śiva.

Commentary

The *Kanda Puranam* narrates, in detail, the avatar of Shanmukha, the God with six faces. He is non-different from his Father. The six faces represent the six ādhāras.

It may be concluded that within the six-sided *kunda* (within the body), the divine functions of Skanda are installed. Skanda guides the transformation of instinct into wisdom through the practice of yoga. His spear or *vel*, represents awakened kuṇḍalinī, which destroys the darkness of ignorance.

Mandiram 1027

மாட்டிய குண்டத்தின் உள்ளெழு வேதத்துள்
        ஆட்டிய காலொன்றும் இரண்டும் அலர்ந்திடும்
வாட்டிய கையிரண் டொன்று பதைத்தெழ
        நாட்டுஞ் சுரரிவர் நல்லொளி தானே.

Transliteration

Māṭṭiya kundattin ullelu vedattul
Āṭṭiya kalondrum irandum alarnditum
Vāṭṭiya kaiirand dondru padaittela
Nāṭṭuñ curarivar nalloḷi tānē.

Translation

In the *kundam* that is mūlādhāra the breath
Of the Vedas arises; this which burgeons two petals in the ājñā
Is manually operated by the two hands; they that control
The movement of life-breath become shining devas.

Commentary

The AUM which arises as a flame in mūlādhāra contains the Vedas. AUM rises in the prāṇa, the breath of the Vedas. Prāṇāyāma is the art of consciously moving prāṇa through left and right nostrils, and the iḍā and piṅgala nāḍis. Prāṇāyāma, or mastery of life force through breath-control, directs the flame to spiral upward. The two breaths, the inflow and outflow, become regulated and their forces neutralized. When the movement of the life breath is mastered, the prāṇa flows in the central channel and samādhi is attained. One becomes like the shining Devas.

Mandiram 1028

நல்லொளி யாக நடந்து லகெங்குங்
கல்லொளி யாகக் கலந்துள் இருந்திடும்
சொல்லொளி யாகத் தொடர்ந்த உயிர்க்கெலாம்
கல்லொளி கண்ணுளு மாகிநின் றாளே.

Transliteration

Nalloḷi yāga nadandu lageṅkuṅ
Kalloḷi yāgak kalanduḷ irundiṭum
Colloḷi yāgat todarnda uyirkkeḷām
Kalloḷi kaṇṇuḷu māginin ṛāḷē.

Translation

Grace pervades the universe as goodly light;
As the light of life, She abides in the soul;
As the light of Logos, She pervades all entia;
It is She who is the abiding light of the eye.

Commentary

Śakti is the light of Lights. Her light pervades the cosmos. Her light informs the guru's words. She is both the external and internal world.

Mandiram 1029

நின்ற இக்குண்டம் நிலையாறு கோணமாய்ப்
பண்டையில் வட்டம் பதைத்தெழு மாறாறுங்
கொண்டஇத் தத்துவம் உள்ளே கலந்தெழ
விண்ணுளும் என்ன எடுக்கலு மாமே.

Transliteration

Ninṛa ikkuṇḍam nilaiyāṛu kōṇamāip
Paṇḍayil vaṭṭam padaitteḻu māṛāṛuṅ
Koṇḍait tattuvam uḷḷē kalandeḻa
Viṇṇuḷum enna eḍukkalu māmē.

Translation

This *kundam* sports six angles; from this arise throbbing
The six times six tattvas which emerge from the hoary

Rippling AUM; when they raise aloft from inner power;
Command over heaven is possible of achievement.

Commentary

This *kundam* is a blazing pit. It represents the six ādhāras. It is AUM that generates the coveted energy. AUM is the source of all beings and the life within.

Conquest of the microcosm with its 24 tattvas (principles of nature) leads to conquest of the macrocosm, which includes 12 more principles the total is 36.

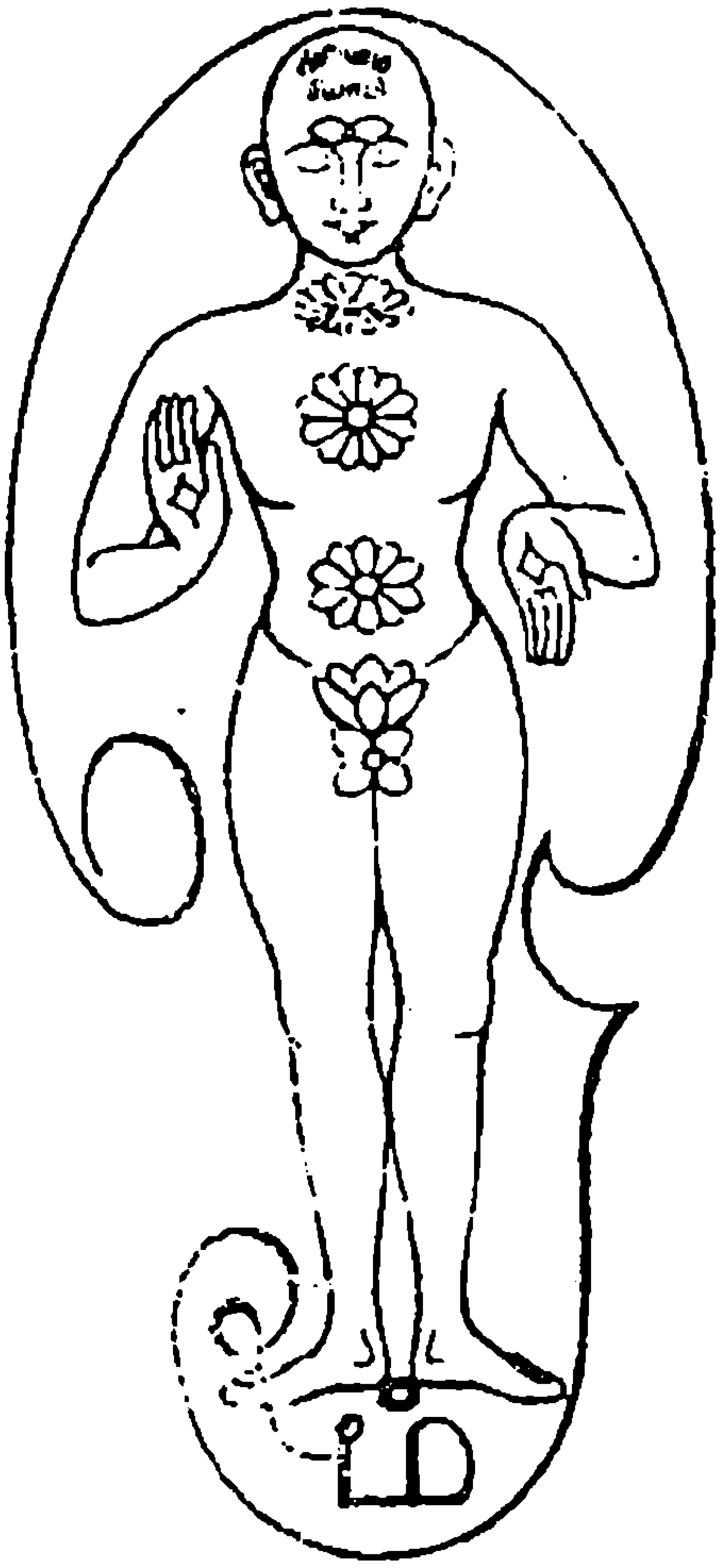

Diagram explaining verse 1029

Mandiram 1030

எடுக்கின்ற பாதங்கண் மூன்ற தெழுத்தைக்
கடுத்த முகம்இரண் டாறுகண் ணாகப்

படித்தெண்ணு நாவெழு கொம்பொரு நாலும்
அடுத்தெழு கண்ணான தந்தமி லாற்கே.

Transliteration

Eḍukkinṛa pādaṅkaṇ mūnṛa teḻuttaik
Kadutta mugamiraṇ ḍāṛukaṇ ṇāgap
Paḍitteṇṇu nāveḻu komporu nālum
Aḍutteḻu kaṇṇāna tantami lāṛkē.

Translation

The aeviternal and sempiternal one is Śiva-sakti
That rises from the *kundam;* these have three feet
And are besides endowed with two countenances, seven
Chanting tongues for articulation and four horns.

Commentary

The three feet of Śiva-Śakti pervade the upper, middle and nether worlds. Both Śiva and Śakti have three eyes each. The seven tongues are the tongues of fire rising from the *kundam*. The Vedic deities sport horns. The eternal existence is the energy of Śiva-Śakti. The three feet refer to three human principles of mentality, vital dynamism, and material substance. His two heads are the double consciousness of soul and nature, otherwise known as Purusa and Prakriti. The three eyes refer to *Satcitānanda*: Absolute Being, Consciousness, Bliss. The seven tongues are the seven rays of vision and sound, which arise from the flame of Divine Consciousness to create the phenomenal world: sat, cit, ānanda, *vijñāna* (intellect), *prāṇa* (vital energy), *manas* and *anna* (body); the seven tongues may also correspond to the seven worlds of earth (*bhur*), middle region (*bhuvah*), heaven (*svah*), vaster world of universal truth (*brhat*), and

the three supreme worlds of the puranas (jñāna, tapas and satya); it may also refer to the seven rays of light that consist of *prakāṣa* (essential light), *agni* (fiery light) *vidyut,* (electrical illumination), *jyoti,* (solar light), *tejas* (clarity and effulgence) *doṣa* (twilight), *chāya* (negative luminosity). All manifestations carry the nature of the eternal Oneness, darkness and light. The four horns refer to the four-horned bull, the Divine Purusa whose horns embody infinite Existence, Consciousness, Bliss and Truth.

Mandiram 1031

அந்தமில் லானுக் ககடலிந் தானில்லை
　　அந்தமில் லானை அளப்பவர் தாமில்லை
அந்தமில் லானுக் கடுத்த சொற் றானில்லை
　　அந்தமில் லானை அறிந்துகொள் பத்தே.

Transliteration

Andamil lānuk kakaliḍan tānillai
　　andamil lānai aḷappavar tāmillai
andamil lānuk kaḍutta coṛ rānillai
　　Andamil lānai aṛindukoḷ pattē.

Translation

Space cannot enclose the endless one;
　　None can measure the endless one;
No word can describe the endless one;
　　O ten, learn to know of the endless one.

Commentary

The "endless one" is Śiva. He contains everything, including all space. Nothing can contain Him, for He is immeasurable. He is

ineffable. '*Ya*' stands for the number ten in Tamil. '*Ya*' is the symbol of soul. Soul which is eternal like Śiva, must learn of and realize Śiva, the goal of all sentient beings.

Mandiram 1032

பத்திட்டங் கெட்டிடட் டாறிட்டு நாலிட்டு
 மட்டிட்ட குண்டம் மலர்ந்தெழு தாமரை
கட்டிட்டு நின்று கலந்தமெய் யாகமும்
 பட்டிட்டு நின்றது பார்ப்பதி பாலே.

Transliteration

Pattiṭṭan keṭṭiṭ ṭāṟiṭṭu nāliṭṭu
 Maṭṭiṭṭa kuṇḍm malarndeḻu tāmarai
Kaṭṭiṭṭu ninṛu kalandamei yāgamum
 Paṭṭiṭṭu ninṛadu pārppadi pālē.

Translation

The mellifluous red lotus that rises burgeoning
 From the kundam have ten, eight, six and four petals
The embodied soul that traverses the ādhāras
 Must eventually gain at-one-ment with Pārvati.

Commentary

The red lotus is the flame of *kundam*, which is symbolic of the human body. In *mūlādhāra* the lotus has four petals, in *svādiṣṭhāna* six, in *anāhata* eight and in *maṇipūra* ten. The soul eventually reaches sahasrāra, the thousand-petal lotus known as the Śakti-*mandala.*

Mandiram 1033

பார்ப்பதி பாகன் பரந்தகை நாலைஞ்சு
 காற்பதி பத்து முகம்பத்துக் கண்களும்

பூப்பதி பாதம் இரண்டு சுடர்முடி
 நாற்பது சோத்திரம் நல்லிரு பத்தஞ்சே.

Transliteration

Pārppati pākan parandakai nālaindu
 Kaṛpadi pattu mukampattuk kaṇkaḷum
Pūpati pādam iraṇḍu cuḍarmuḍi
 Nāṛpadu cōttiram nalliru pattañjē.

Translation

The consort of Parvati has twenty hands,
 Ten pairs of nostrils and ten faces; the eyes,
In them are ten; his flower feet are two; forty are
 His blazing crowns and his ears are twenty and five.

Commentary

This verse describes the *Pancamuka Sadāśiva.* Śiva's consort is Parvati. The consort of Śiva as Sadāśiva is known as Manonmani. Śiva and Parvati have each five faces. "Forty are his crowns and his ears are twenty five." This describes Kundalini Śakti that reaches sahasrāra, the central point from which a soul's individual identity originates, and where all the senses are gathered in a network of images which compose our notion of self.

Here one experiences the vastness of all that is: super consciousness, ecstasy and transcendental bliss. Once awakened (40x25) the 1000 petals activise the stream of cosmic consciousness from the causal body (which consists of the intellectual and spiritual bodies). There are 1000 petals of light violet, which indicates the 1000 subtle channels emanating from the crown cakara. The *Siddhas*

tell us here all 50 sounds of the Sanskrit language are repeated 20 times, which indicates infinity.

Mandiram 1034

அஞ்சிட்ட கோலம் அளப்பன ஐயைந்தும்
    மஞ்சிட்ட குண்டமலர்ந் தங்கிருந் தலால்
பஞ்சிட்ட சோதி பரந்த பரஞ்சுடர்
    கொஞ்சிட்ட வன்னியைக் கூடுதன் முத்தியே.

Transliteration:

Añjiṭṭa kōlam aḷappanaai aintum
    Mañjiṭṭa kuṇḍamalarn taṅkirun talāl
Pañjiṭṭa cōdi paranda parañcuḍar
    Koñjiṭṭa vanniyaik kūḍutan muttiyē.

Translation

Fivefold is his form; he transcends the twenty-five;
    He abides in the pentagonal *kundam*; he is the supernal
Radiance like unto silk-cotton dyed red; mokṣa is indeed
    Gaining at-one-ment with the dearly-loved flame.

Commentary

The pentagonal *kundam* is *panca-muka kundam*, (five faced *kundam*) also known as Śiva-kundam.

The twenty five refer to the twenty five forms of Maheswara mūrtam, being: 1.Vigna Prasāda, 2.Brahma Siraccheda, 3.Bikṣādana, 4.Vira Badra, 5.Gajasamhara, 6.Kirāta, 7.Kālakanta, 8.Gangāla, 9.Chakraprada, 10.Candesanugraha, 11.Sukhāsana, 12.Ekapāda, 13.Sabāpati, 14.Jalandarāri, 15.Tripurāri, 16.Kālari, 17.Kamāri,

18.Lingodbhava, 19.Chandra sekara, 20.Somāskanda, 21.Riṣabāruda, 22.Umāmakesa, 23.Kalyanasundara, 24.Ardanārisa, and 25.Hariarda.

The dearly-loved flame is Sivāgni. Alternatively, this can be interpreted as follows: the yogin experiencing *Satchitānanda* transcends the 25 tattvas as all activities of the mind and senses dissolve into their primary cause.

Mandiram 1035

முத்திநற் சோதி முழுச்சுட ராயவன்
கற்றற்று நின்றார் கருத்துள் இருந்திடும்
பற்றற நாடிப் பரந்தொளி யூடுபோய்ச்
செற்றற் றிருந்தவர் சேர்ந்திருந் தாரே.

Transliteration

Muttinaṟ cōdi muḻuccuḍa rāyavan
Kaṟṟaṟṟu ninṟār karuttuḷ irundiṭum
Paṟṟaṟa nāḍip parandoḷi yūḍupōyc
Ceṟṟaṟ ṟindavar cērndirun dārē.

Translation

He is the liberating and goodly light which is absolutely pure;
He is ensouled in them that have transcended all learning;
They that gave up attachment and anger and sought
And passed through the supernal light, are one with Śiva.

Commentary

God alone is the true light; phenomenal learning is an entanglement. Attachment is a trap. The light of grace is true enlightenment that leads to ultimate truth. The *Siddhas* tell us that the moon-like ray radiating from the sahasrāra lotus is the nectar of

immortality. The radiance of this cakra is the sum of all possible colours. The sahasrāra is beyond form, thought and concepts of being, and so consciousness plunges through this door into an unfathomable ocean of clear light and infinite knowledge. The one who reaches this state is freed from all feelings, emotions, desires and attachments. Once the experience of cosmic consciousness is integrated, one identifies only with the the Lord deity, living through its myriad of parts, and becomes conscious of the universe within one's individual being.

Mandiram 1036

சேர்ந்த கலையஞ்சுஞ் சேருமிக் குண்டமும்
　　ஆர்ந்த திசைகளும் அங்கே அமர்ந்திடும்
பாய்ந்தஐம் பூதமும் பார்க்கின்ற வன்னியைக்
　　காய்ந்தவர் என்றுங் கலந்தவர் தாமே.

Transliteration

Cērnda kalaiyañjuñ cerumik kuṇḍamum
　　Ārnda tisaikaḷum aṅkē amarndiṭum
Pāindaaim pūdmum pārkinṛa vanniyaik
　　Kāindavar enṛuṅ kalandavar tāmē.

Translation

The five kalās abide in this *kundam;*
　　All the quarters are contained in it;
The pervading five elements are mere phenomena;
　　They that burn them are oned with Śiva.

Commentary

The five kalās are *nivrtti* (conscious, subconscious mind, of *samskaras* and *vāsanas*), *pratista* (intellect and instinct), *vidya*

(superconscious awareness of forms and superconscious cognition of the interrelation between spiritual and magnetic forces), *sānti* (superconscious forms of inner sounds, colours), and *santiātita* (superconsciousness and infinite inner space). The *kundam* which is compact of these five is the human body. The quarters are realms of experience, pervaded by the five elements. As one obtains godly bliss, the elements are dissolved into their primary cause.

Mandiram 1037

மெய்கண்ட மாம்விரி நீருல கேழையும்
　　உய்கண்டஞ் செய்த ஒருவனைச் சேருமின்
செய்கண்ட ஞானந் திருந்திய தேவர்கள்
　　பொய்கண்டம் இல்லாப் பொருள்கலந் தாரே.

Transliteration

Meikaṇḍa māmviri nīrula kēlaiyum
　　Uykandañ ceyda oruvanai cērumin
Ceikanda jñānan tiruntiya dēvarkaḷ
　　Poikaṇḍam illāp poruḷkalan tārē.

Translation

Contemplate the unique and redeeming one who causes to thrive
　　The continents of the seven worlds – girt with oceans;
Having gained the righteous way, devas poised in gnosis
　　Have merged with the true principle, ever free from falsity.

Commentary

Devas are held to be superior to men. Even they gain God only when they pursue the right path, and become poised in gnosis. *A fortiori* (for this reason) human beings should pursue the right way.

Mandiram 1038

கலந்திரு பாதம் இருகர மாகும்
மலர்ந்திரு குண்ட மகாரத்தோர் மூக்கு
மலர்ந்தெழு செம்முக மற்றைக்கண் நெற்றி
உணர்ந்திரு குஞ்சியங் குத்தம னார்க்கே.

Transliteration

Kalandiru pādam irukara mākum
Malarndiru kuṇḍa makārattōr mūkku
Malarndeḻu cemmuka maṟṟaikkaṇ neṟṟi
Uṇarndiru kunjiyaṅ kuttama nārkkē.

Translation

The noble one that manifests in the *kundam* very like
The blossoming lotus, has a crimson visage, a pair of eyes,
And a third eye, a nose like the peerless '*ma*,' a pair
Of hands, a pair of feet and long matted hair.

Commentary:

The message is this. The *kundam* is not merely where the sacrifice is performed. It is of the very form of the One for whom the sacrifice is made.

Mandiram 1039

உத்தமன் சோதி உளனொரு பாலனாய்
மத்திம னாகி மலர்ந்தங் கிருந்திடும்
பச்சிம திக்கும் பரந்து குழிந்தன
சத்திமா னாகத் தழைத்த கொடியே.

Transliteration

Uttaman cōdi uḷanoru pālanāi
Mattima nāgi malarndaṅ kiruntiḍum

Paccima tikkum parandu kuḻintana
Cattimā nāgat taḻaitta koḍiyē.

Translation

The noble lord of the *kundam*, as flame, arises from it
And abides there as a boy and also a lad;
The cakra at the forehead is rotund; Śiva is Śaktimān;
His liana-like consort flourishes with Him entwined.

Commentary

The five that initially arise in the *kundam* comprise *balāgni* (small fire). It then grows into eternal Agni.

For the sacrifice, the Agni is taken from the uterus of the consort; then christening and other rituals take place. The Agni sprouts as *balāgni*, and then burgeons into *taruvagni* (eternal Agni, or *yauvanāgni*).

It is the topmost ādhārā, the ājñā, and is called Agni cakra. Śiva is Śaktiman (all powerful), and Uma is His Śakti, the kuṇḍalinī sakti.

Mandiram 1040

கொடியாறு சென்று குலாவிய குண்டம்
அடியிரு கோணமாய் அந்தமும் ஒக்கும்
படியே ழுலகும் பரந்த சுடரை
மடியாது கண்டவர் மாதன மாமே.

Transliteration

Koḍiyāṛu cenṛu kulāviya kuṇḍam
Aḍiyiru kōṇamāi andamum okkum
Paḍiyēḻ ulakum parandu cuḍrai
Maḍiyādu kaṇḍavar mādana māmē.

Translation

The *kundam* comprises six lines forming two triangles;
These can be likened to the base and the top;
They that vision constantly the flame that pervades
Gain the seven worlds which are the supremely opulent.

Commentary

The *kundam* is represented by overlapping triangles. The Sivāgni nutured in this *kundam* pervades the seven worlds. They that can vision this, the cosmic flame, are indeed the spiritually opulent ones. The triangle is a symbol for Śiva and Absolute Reality. The two intertwining triangles symbolize both the spiritual ascent (Śiva) and the descent of grace. The upper triangle represents Śiva or purusa and fire, and the lower triangle represents Śakti, *prakriti* and water.

Mandiram 1041

மாதன மாக வளர்கின்ற வன்னியைச்
சாதன மாகச் சமைந்த குருவென்று
போதன மாகப் பொருந்த உலகாளும்
பாதன மாகப் பிரிந்தது பார்த்தே.

Transliteration

Mādana māka vaḷarkinṛa vanniyai
Cādana mākac camainda kuruven ṛu
Pōdana mākap porunda ulakāḷum
Pādana mākap pirindadu pārttē.

Translation

The guru knows the great and soaring and opulent agni
As the true means; engaged in the work revealed by

The guru, the disciple experiences sakti-nipātam;
Poised in it, he comes by cosmic sovereignty.

Commentary

Thanks to his guru, the disciple learns of the worship of agni, the sacrificial fire of kuṇḍalinī yoga. By such methods of yoga, the practitioner becomes lord of his own self. He is unattached to the phenomenal world. Thus, he becomes Lord of the world. Agni is the fire of sacrifice expressed by our aspiration and focus at the ājñā cakra. It is the divine vehicle which receives our prayers and takes them to the Lord, whose abode is revealed through the sahasrāra above. The fire associated with the lower cakra dissolves into the air element associated with ājñā, which in turn dissolves into the element of space, associated with sahasrāra. *Saktinipātnam* is the descent of grace occurring at an advanced stage, which increases inner aspiration for the Lord, and brings the advent of a Satguru.

Mandiram 1042

பார்த்திடம் எங்கும் பரந்தெழு சோதியை
ஆத்தம தாகவே யாய்ந்தறி வாரில்லை
காத்துட லுள்ளே கருதி இருந்தவர்
முத்துடல் கோடி யுகங்கண்ட வாறே.

Transliteration

Pārttiḍam eṅgum parandeḻu cōdiyai
Āttama tāgavē āindaṟi vārillai
Kāttuḍa luḷḷē karudi irundavar
Mūttuḍal kōḍi ugaṅkaṇḍa vāṟē.

Translation

Śiva rises as flame in all places the eyes behold;
No one comprehends it in love and devotion; they that
Tend it within by meditation mature into
Immortality through the numberless yugas.

Commentary

A true yogin lives in everlasting youth and flourishes eternally. This is possible through visioning and living in Śiva. The meditation (samādhi) in God that is required to acquire divine consciousness will deliver one from the laws and conditioning of time.

Mandiram 1043

உகங்கண்ட ஒன்பது குண்டமும் ஒக்க
அகங்கண்ட யோகியுள் நாடி எழுப்பும்
பயங்கண்டு கொண்டவிப் பாய்கரு வொப்பச்
சகங்கண்டு கொண்டது சாதன மாமே.

Transliteration

Ugaṅkaṇḍa onpadu kuṇḍamum okka
Agaṅkanda yōgiyuḷ nāḍi eḻuppum
Payaṅkandu kondavip pāikaru vōppa
Cagaṅkaṇḍu koṇḍadu cādana māmē.

Translation

The yogin who visions in himself simultaneously
The hoary nine kundams causes his nāḍis to
Vibrate like the mould that receives smelted metal;
By this means the yogin recasts the universe.

Commentary

The yogin's habitat is not the phenomenal world. He lives in a world of his own creation. He transforms his body into a temple of the Lord, performing *tapas*, purifying himself of fetters/malas by bringing intense dispassion into the nine openings of the human body. There is a tantric saying that affirms to us: "one cannot venerate a God unless one is a God himself." Through yogic techniques of concentration and meditation which are taught only by a guru, the yogin visualizes the divine and awakens inner forces while remaining perfectly sound and self-controlled. He lives well in the world, but is not of it. His nāḍis forever recast (recreate) his world. Alchemy is suggested here as an agent of transmutation of living matter and as an elixir of immortality. The suggestion is of the requirement of an alchemical ripening and purifying to hasten the yogin's perfection.

Mandiram 1044

சாதனை நாலு தழல்மூன்று வில்வயம்
வேதனை வட்டம் விளையாறு பூநிலை
போதனை போதைஞ்சு பொற்கய வாரண
நாதனை நாடு நவகோடி தானே.

Transliteration

Cādanai nālu talalmūnṛu vilvayam
Vēdanai vaṭṭam viḷaiyāṛu pūnilai
Pōdanai pōdainju poṛkaya vāraṇa
Nādanai nāḍu navakōḍi tānē.

Translation

The square, the triangle, the bent bow, the circle
The shatkonam, the aṣtakonam, the lotus, the oval
And the sphere: these are the shapes of the nine *kundams.*
The Lord of Ayiravana is to be sought through these.

Commentary

This verse is cast in yogic jargon. The interpretation is based on the shapes of the kundams. Ayiravanam is the white tusker with two thousand tusks; it is the mount of Śiva. The square represents the four stages or paths: *carya, kriya, yoga and jñāna.* The triangle conveys the three fires, or three nāḍis; iḍā, piṅgala and suṣumna. The bent bow represents the semi-circular *kundam*, the soma cakra. The circle: this is the circular *kundam*, like a deep well into the earth. The *shatkonam* communicates qualities of the six ādhāras. The *aṣta konam* depicts the eight directions. The heart is shaped like a peepal leaf. The oval is the *kundam* shaped like golden bowl. The five sides are like the letters of the *Śiva mantra.*

5. Various Forms of Sakthi – The Tirpurai cakra

Siva's Śakti is grace. She is ever the inseparable half of Śiva. Endlessly varied and abundant are Her forms which She assumes to redeem souls.

This section deals with the various forms of Śakti and explains the reasons for Her manifestation as certain forms and names. She is the mother of the three worlds. Her form is a cakra; so too is her name.

Mandiram 1045

மாமாயை மாயை வயிந்தவம் வைகரி
ஓமாயை உள்ளொளி ஓராறு கோடியில்
தாமான மந்திரஞ் சத்திதன் மூர்த்திகள்
ஆமா யலவாந் திரிபுரை யாங்கே.

Transliteration

Māmāyai māyai vayindavam vaikari
Ōmāyai uḷḷoḷi ōraṛu kōḍiyil
Tāmāna mandirañ cattidan mūrtikaḷ
Āmā yalavān tiripurai yāṅkē.

Translation

Tiripurai is mamaya, maya, *vaintavam, vaikari*
AUM, inner light and various Śaktis whose mantras
Sport six suffixes; She, the unique one, is not
Of these forms and transcends them all.

Commentary

Mamaya, suddha maya, kutilai, vayintavam (Bindu) and *kuṇḍalinī* are synonymous. *Maya, asudda maya, asto-maya* and *Mohini* are

synonymous. Vaikari stands for articulated word. Maya is the material cause of the cosmos which is evolved out of Śakti. She is unaffected by what she evolves.

Mandiram 1046

திரிபுரை சுந்தரி அந்தரி சுந்துரப்
பரிபுரை நாரணி யாம்பல வன்னத்தி
இருள்புரை ஈசி மனோன்மனி என்ன
வருபல வாய்நிற்கு மாமாது தானே.

Transliteration

Tiripurai cundari andari cundurap
Paripurai nāraṇi yāmpala vannatti
Iruḷpurai īci manōṇmaṇi enna
Varupala vāyniṟku māmātu tānē.

Translation

The magna mater is known as Tiripurai, Sundari,
Antari, the crimson Paripurai and Nārani;
She is of many hues; she is the dark Esi and Manonmani.
Varied and multi-powered are Her forms.

Commentary

Tiripurai is the Goddess of the upper, middle and nether worlds. Sundari is beauty par excellence. Antari is of the empyrean. Paripurai is the sustainer. Nārani is the Activiser of Nārāyana. Esi is Mahesai (the Śakti of Mahesvara). Manonmani is Sadāśiva-sakti.

Mandiram 1047

தானா அமைந்தவம் முப்புரந் தன்னிடைத்
தானான மூவுரு வோருருத் தன்மையள்

தானான பொன்செம்மை வெண்ணிறத் தாள்கல்வி
 தானான போகமும் முத்தியும் நல்குமே.

Transliteration

Tānā amaindavam muppuran tanniḍait
 Tānāna mūvuru vōrurut tanmaiyal
Tānāna poncemmai veṇṇiṛat tāḷkalvi
 Tānāna bōgamum muttiyum nalkumē.

Translation

In the self-formed, three sided triangle-cakra
 She sports three forms; these merge into Her one single form
Her hues are auric (gold), argent (silver) and incarnadine (blood red);
 She confers learning, experience and mokṣa.

Commentary

Her three forms are those of Sivai, Sri and Saraswati. As Saraswati she is white in hue, as Lakshmi she is golden, and as Sivai she is ruddy. As Saraswati, She is the remover of ignorance and confers learning; as Lakshmi, the wealth of experience and self-knowledge, and as Sivai, She bestows mokṣa or liberation. In her form are subsumed the forms of Saraswati and Lakshmi. There are two triangles represented in the subtle body. The triangle is a symbol of the fire element. An upward pointing triangle is a symbol for Siva's absolute being and spiritual ascent; the downward-forming triangle represents the Mother in her three forms. Saraswati is the river of inspiration, the stream of Truth-Consciousness. She is the silver-white moon within the iḍā nādi; Lakshmi is the golden sun of abundance within the piṅgala nādi; and Sivai is the liberating force of blood red fire (kuṇḍalinī Śakti) in the suśūmna nādi.

Mandiram 1048

நல்குந் திரிபுரை நாதநா தாந்தங்கள்
பல்கும் பரவிந்து பாரண்ட மானவை
நல்கும் பரையபி ராமி அகோசரி
புல்கு மருளுமப் போதாந்தந் தாளுமே.

Transliteration

Nalkun tiripurai nādana tāntaṅgaḷ
Palgum paravindu pāraṇḍa mānavai
Nalgum parayabi rāmi agōsari
Pulgu maruḷumap pōtandam tāḷumē.

Translation

Tiripurai bestows nāda as well as Nādānta
She evolves and pervades earth and other planets;
The mother who is Parai, Abirāmi and Agochari saves
Souls in love and devotion; She bestows salvific gnosis.

Commentary

Parai is the supreme Goddess. Abirāmi is the one absolutely beautiful. Agochari is the ineffable one. The Goddess Tiripurai bestows the *nāda,* the inner tone or vibration, an energy-current that comes from the Eternal.

Mandiram 1049

தாளணி நூபுரஞ் செம்பட்டுத் தானுடை
வாரணி கொங்கை மலர்க்கன்னல் வாளிவில்
ஏரணி அங்குச பாசம் எழில்முடி
காரணி மாமணிக் குண்டலக் காதிக்கே.

Transliteration

Tāḷaṇi nūpurañ cempaṭṭut tānuḍai
Vāraṇi koṅgai malarvkannal vāḷivil
Ēraṇi aṅkuca pāsam eḻilmuḍi
Kāraṇi māmaṇik kuṇḍalak kādikkē.

.Translation

Her feet are ankleted; hers are silken vestments;
A band covers her breasts; her bow is the sweet cane;
Flowers are her arrows; *ankus* and *pāśam* are her arms; she wears
A tiara; her ear-pendants are wrought of dark-blue gems.

Commentary

The above verse describes the form of Rāja Rājeswari. It is in this form She is to be meditated upon. The yogin benefits most by visualizing the Divine in forms prescribed by masters, rather than by their own liking or imagination. A close cultivation of the *Lalita-Sahasranāmam* with its *bashya* (commentary) will help the aspirant meditate upon the supreme Goddess Raja Rajeswari. *Lalitha Sahasranamam* is a work consisting of one thousand names of the Śakti, i.e., Lalitha.

Mandiram 1050

குண்டலக் காதி கொலைவில் புருவத்தள்
கொண்ட வரத்திநிற மன்னுகோ லத்தள்
கண்டிகை யாரங் கதிர்முடி மாமதிச்
சண்டிகை நாற்றிசை தாங்கிநின் றாளே.

Transliteration

Kuṇḍalak kādi kolaivil puruvattaḷ
Koṇḍa varattiniṛa mannukō lattaḷ

Kaṇḍikai yāraṅ kadirmuḍi māmadic
Caṇḍikai nāṛṛicai tāṅkinin ṛāḷē.

Translation

She wears ear-pendants; her brows are murderous bows;
She is enthroned in her eternal form; she wears a garland
Of rudrāksha-beads, a shining crown and a great
Crescent; she is Chandika – the sustainer of the four quarters.

Commentary:

One of the well known forms of the Goddess is Chandika, described in the above verse. She sustains the four quarters of the earth and is equipped with limitless power to wield, at Her own discretion.

Mandiram 1051

நின்ற திரிபுரை நீளும் புராதனி
குன்றலில் மோகினி மாதிருக் குஞ்சிகை
நன்றறி கண்டிகை நாற்காற் கரீடணி
துன்றிய நற்சுத்த தாமரைச் சுத்தையே.

Transliteration

Ninṛa tiripurai nīḷum purātani
Kunralil mōkini matiruk kuñcikai
Nanṛaṛi kaṇḍigai nāṛkāṛ karīḍaṇi
Tunttṛiya naṛcua tāmarai cutaiyē.

Translation

The eternal Tiripurai is also the hoary Purāni;
She is Mohini of fadeless charm; Her tresses sport the Ganga;

She is perceiving eyes hailed by all the entia of the four quarters,
She is installed in the pure and immaculate hearts.

Commentary

Purāni is she who is very ancient. Mohini is the benign enchantress. She is perfection of life, before manifestation ever occurred.

Mandiram 1052

சுத்தவம் பாரத் தனத்தி சுகோதயள்
வத்துவ மாயா ளுமாசத்தி மாபரை
அத்தகை யாவும் அனோரணி தானுமாய்
வைத்தவக் கோல மதியவ ளாகுமே.

Transliteration

Cuttavam bārat tanatti cugōdayaḷ
Vattuva māyā ḷumācatti māparai
Attakai yāvum anōraṇi tānumāi
Vaitavak kōla madiyava lākumē.

Translation

Her breasts are holy, beautiful and buxom; she is the genesis
Of abundance; she is the primal one, maya, Uma, Śakti, and great Parāparai
She is the atom within the atom; she is self-born;
Comely are her forms that are the forms of gnosis.

Commentary

Her breasts represent para (supreme) as well apara jñāna (wisdom/knowledge). She is the source of prosperity, happiness,

and well-being. Her forms are legion. She is pure gnosis that suffers no obstacle, let or hindrance.

Mandiram 1053

அவளை யறியா அமரரும் இல்லை
        அவளன்றிச் செய்யும் அருந்தவம் இல்லை
அவளன்றி ஐவரால் ஆவதொன் றில்லை
        அவளன்றி யூர்புகு மாறறி யேனே.

Transliteration

Avaḷai yaṟiyā amararum illai
        Avaḷanṟi ceyyum aruntavam illai
Avaḷanṟi aivarāl āvaton ṟillai
        Avaḷanṟi ūrpuku māṟaṟi yēnē.

Translation

There are no devas who are unaware of her;
        No rare tapas can be performed without her;
The five cannot operate at all without her;
        I know not of the way to heaven without her.

Commentary

The above verse is a literal translation. The devas cannot do aught without her grace. Tapas produces gratitude for her. The five, namely Brahma, Viṣṇu, Rudra, Maheswara and Sadāśiva are activated by her only. She is the one who holds the key that opens the door to heaven.

Mandiram 1054

அறிவார் பராசத்தி ஆனந்தம் என்பர்
        அறிவார் அறிவுரு வாமவள் என்பர்

அறிவார் கரும மவளிச்சை என்பர்
    அறிவார் பரனு மவளிடத் தானே.

Transliteration

Aṛivār parāsakti ānandam enbar
    Aṛivār aruvuru vāmaval enpar
Aṛivār karuma mavaḷiccai enpar
    Aṛivār paranu mavaḷiḍat tānē.

Translation

The knowledgeable affirm that Parāśakti is ānanda;
    This knowledge affirms that her form is of gnosis;
This knowledge affirms karma operates through her will;
    This knowledgeable affirms that she is the home of the supreme principle.

Commentary

It is Parāśakti who is *sat-cit-ānanda*. She indeed is the supreme knowledge, its very embodiment. She indeed is the supreme power, the entire act of creation is willed by her. The supreme principle is contained within Her.

Mandiram 1055

தானெங் குளனங் குளதையன் மாதேவி
    ஊனெங் குளஅங் குள்ளுயிர்க் காவலன்
வானெங் குளஅங் குளேவந்து மப்பாலாம்
    கோனெங்கும் நின்ற குறிபல பாரே.

Transliteration

Tānen kuḷanan kuḷataiyan mādēvi
    Ūneṅ kuḷang kuḷḷuirk kāvalan

Vānen kuḷan kuḷē vandu mappālām
Kōnenkum ninṛa kuṛipala pāṛē.

Translation

Where Śiva is, there indeed is his Mahādevi;
Where there is living flesh, she indeed is the life of its life;
Where there is space, she is there and stands transcending it;
She is inseparable from Śiva; take note of her marks.

Commentary

Uma is Śakti; Śiva is Saktimān (the all-powerful being). Śakti is inseparable from Saktimān. Her forms are many; each one of them is of a blessing. They function to redeem souls. Her power forever endures.

Mandiram 1056

பராசத்தி மாசத்தி பல்வகை யாலுந்
தராசத்தி யாய்நின்ற தன்மை யுணராய்
உராசத்தி ஊழிகள் தோறும் உடனே
புராசத்தி புண்ணிய மாகிய போகமே.

Transliteration

Parāsakti māsatti palvakai yālun
Tarāsakti yāininṛa tanmai uṇarāi
Urāsakti ūḻigaḷ tōṛum uḍanē
Parāsakti puṇṇiya māgiya pōgamē.

Translation

You realize not that she is Parāśakti – the Mahāsakti;
Who in multitudinous ways supports all entia.

She who is the protector of holy spiritual experience
Is indeed the sustaining power through the aeons.

Commentary

The great Śakti blesses souls commensurate with their competence to receive Her blessing. Her help is rendered in multitudinous ways, though souls are unaware of Her mercy.

Mandiram 1057

போகஞ்செய் சத்தி புரிகுழ லாளொடும்
பாகஞ்செய் தாங்கே பராசத்தி யாய்நிற்கும்
ஆகஞ்செய் தாங்கே அடியவர் நாடொறும்
பாகஞ்செய் ஞானம் படர்கின்ற கொம்பே.

Transliteration

Pōkañcey catti purikuḻa lāḷodum
Pākañcey tāṅgē parācatti yaiyniṛkum
Āgañcey tāṅgē aḍiyavar nāḍoṛum
Pakañcey jñānam paḍarkinṛa kombē.

Translation

Śakti who is Tiripura of lovely tresses confers experience;
As Parāśakti she mellows souls; devotees daily meditate;
On her; for mellowed souls, she stands as the pole
On which the vine of gnosis climbs and spreads.

Commentary

Śakti causes souls to undergo experience, in keeping with their karma. She causes the mellowing of souls. In other words, souls attain *mala-paripāka* thanks to her grace. She becomes the object of meditation, the vine for souls to climb and gain gnosis.

Mandiram 1058

கொம்பனை யாளைக் குவிமுலை மங்கையை
வம்பவிழ் கோதையை வானவர் நாடியைச்
செம்பவ ளத்திரு மேனிச் சிறுமியை
நம்பிஎன் உள்ளே நயந்துவைத் தேனே.

Transliteration

Kombanai yāḷaik kuvimulai maṅgaiyai
Vambaviḻ kōdaiyai vānavar nādiyaic
Cembava ḷattiru mēnic ciṛumiyai
Nambien uḷḷē nayantu vait tēnē.

Translation

In true faith I have only installed her who is like a pole;
Whose breasts are tapering, whose garlands are
Odoriferous flowers, who is sought by the devas and who
In a girl whose divine frame is of ruddy coralline hue.

Commentary

The word in the first line is 'kombu.' She is truly the axis of the earth. This verse celebrates Uma who is Tiripurai, Rajarajeswari as well as Bāla. As axis of the earth she is Tiripurai; as the Goddess sought by the devas, she is Rājarājeswari and as the girl she is Bāla.

Mandiram 1059

வைத்த பொருளும் மருவுயிர்ப் பன்மையும்
பத்து முகமும் பறையும் பராபரைச்
சித்தக் கரணச் செயல்களுஞ் செய்திடுஞ்
சத்தியும் வித்தைத் தலையவ ளாமே.

Transliteration

Vaita poruḷum maruvuirp panmaiyum
Pattu mugamum paraiyum parāparai-c
Cittak karaṇac ceyalkaluñ ceitiṭuñ
Catiyum vittait talaiyava ḷāmē.

Translation

She is SriVidya, the cosmic mistress, who is behind
All created things and the multitudinous lives;
She has a decad of visages; it is she who activates;
Parai, Parāparai and the inner sensoria.

Commentary

As SriVidya, Śakti is the cosmic mistress. It is she who causes all evolved things to function. Her ten faces face the ten directions, inclusive of the upward and downward. Macrocosm and microcosm function thanks to her.

Mandiram 1060

தலைவி தடமுலை மேல்நின்ற தையல்
தொலைவில் தவஞ்செயுஞ் தூய்நெறித் தோகை
கலைபல வென்றிடுங் கன்னியென் னுள்ளம்
நிலைபெற இங்கே நிறைந்துநின் றாளே.

Transliteration

Talaivi taḍamulai mēlninṛa taiyal
Tolaivil tavañceyun tūneṛit tōgai
Kalaipala venṛiḍuṅ kanniyen uḷḷam
Nilaipeṛa iṅgē niṛaintunin ṛālē.

Translation:

She is the mistress; her never-sagging breasts are up-turned;
She, the peafowl of pure path, performs endless tapas;
The virgin has triumphed over all learning; she pervades
Full, my soul and causes it to flourish eternally.

Commentary:

Her breasts represent para and apara jñāna. She is living tapas. She is beautiful as a peafowl and the path revealed by her is pure and purifying. All learning inheres in her. She is an eternal virgin. She is the one who is absolutely immaculate.

Mandiram 1061

நின்றவள் நேரிழை நீள்கலை யோடுற
என்றன் அகம்படிந் தேழுல குந்தொழ
மன்றது வொன்றி மனோன்மனி மங்கலி
ஒன்றெனோ டொன்றிநின் றொத்தடைந் தாளே.

Transliteration

Ninṛavaḷ nērilai nīḷkalai yōḍura
Enṛan agampaḍin tēlula kuntola
Manṛadu vonṛi manōnmaṇi maṅgali
Onṛenōt onrinin ṛotdtadain tāḷē.

Translation

The bejewelled one with her ever enduring perfection,
So pervades me that the seven worlds acclaim it; she is,
Manonmani and Mangali who is one with Reality;
Oned with the One, she remains as the one in sweet concord.

Commentary

This verse celebrates the beatitude of *advaitic* union. Śiva is in *advaitic* union with all things. It is souls which should aspire for and gain *advaitic* union with Him. This is made possible through His grace as sakti. The nexus of Śiva with Śakti is not one of *advaitic* union, but one of *tādānmiya,* the duality like that of the sun and its rays.

The word 'One' in the last line refers to the supreme reality.

Mandiram 1062

ஒத்தடங் குங்கும லத்திடை யாயிழை
 அத்தகை செய்கின்ற வாய பெரும்பதி
மத்தடை கின்ற மனோன்மனி மங்கலி
 சித்தடைக் கும்வழி தேர்ந்துண ரார்களே.

Transliteration

Ottaḍaṅ kunkama lattidai yāyiḻai
 Attagai ceykinuṛa vāya perumpati
Mattadai kinṛa manōnmaṇi maṅgali
 Cittadaik kumvaḻi tērntuṇa rārkaḷē.

Translation

The bejewelled one indwells the lotus-heart;
 It is the great Lord Śiva who causes this beatitude;
Manonmani who is Mangali causes souls to revel in Siva's bliss;
 The mundane know not how to gain the siddhis from her.

Commentary:

Parāśakti is Manonmani, the jewel of Śiva-consciousness. She is Mangali who confers auspicious prosperity. She is the grantor of

siddhis. She is the Self-sustaining strength and bliss made manifest in body and mind. The mundane are those who do not know She is the means to transcend the conditions of nature.

Mandiram 1063

உணர்ந்துட னேநிற்கும் உள்ளொளி யாகி
　　மணங்கமழ் பூங்குழல் மங்கையுந் தானும்
புணர்ந்துட னேநிற்கும் போதருங் காலைக்
　　கணிந்தெழு வார்க்குக் கதியளிப் பாளே.

Transliteration

Uṇarnduḍa nēniṛkum uḷḷoḷi yāgi
　　Maṇakamal̲ pūnkual mangayun tānum
Punarnduda neniṛkum pōdarun kālaik
　　Kaṇittel̲u vārkuk kadiyaḷip pāḷē.

Translation

She stands as the inner light that cognizes all things;
　　Śiva is inseparable from His consort of performed locks;
When Śiva and Śakti thus manifest in one's consciousness
　　One should meditate on it and to that one She confers redemption.

Commentary

The illuminator is Śakti, and through Her the soul becomes illumined. Meditation becomes possible thanks to this illumination which ushers in redemptive grace. For the individual who faces God and meditates on Him, His energy surely surges forth to command every situation.

Mandiram 1064

அளியொத்த பெண்பிள்ளை ஆனந்த சுந்தரி
புளியுறு புன்பழம் போலுள்ளே நோக்கித்
தெளியுறு வித்துச் சிவகதி காட்டி
ஒளியுற வைத்தென்னை உய்யவுண் டாளே.

Transliteration

Aḷiyotta peṇpiḷḷai ānanda sundari
Puḷiyuṟu punpaḻam pōlullē nōkkit
Teḷiyuṟu vittuc civaka kāṭṭi
Oḷiyuṟa vaitennai vuyyavuṇḍ ḍāḷē.

Translation

She dispenses mercy alike unto all; she is the beautiful one
Of bliss; her benign look frees the tamarind fruit
From its cover; thus she revealed to me the clarity of gnosis;
It is thus she made me radiant and redeemed me.

Commentary

The flesh of tamarind fruit gets detached from its encasing cover when the fruit is fully ripe. Yet sometimes it remains encased; like this, one should live as part of the world and yet remain apart from it. This state of detachment is possible thanks to Śiva-Śakti. She cleanses the soul and begins to own it. This is often described as swallowing by Śakti; redemption of the soul is thus figuratively described. The word 'uṇdal,' in the last line of the verse refers to this beatitude.

Mandiram 1065

உண்டில்லை என்ற துருச்செய்து நின்றது
வண்டில்லை மன்றினுள் மன்னி நிறைந்தது

கண்டிலர் காரண காரணி தம்மொடு
    மண்டல மூன்றுற மன்னிநின் றாளே.

Transliteration

Uṇḍillai enṛa turucceytu ninṛadu
    Vanḍillai manṛinuḷ manni niṛaindatu
Kanḍilar kāraṇa kāraṇi tammoḍu
    Maṇḍala mūnṛura manninin ṛāḷē.

Translation

As *kVrana-kārani* she abides eternally with Śiva;
    In the three *mandalas*; she as the cause of the manifested
As well as the unmanifested fills the Reality;
    Of this the men of the world are unaware.

Commentary

Maya is the material cause of the cosmos. It is Śakti that activates maya. Bodies, instruments, worlds and experience are thus evolved by Her. It is through Her, things become, are sustained, and dissolve. The three *mandalas* are the physical, metaphysical and spiritual.

Mandiram 1066

நின்றா ளவன்றன் உடலும் உயிருமாய்ச்
    சென்றாள் சிவகதி சேரும் பராசத்தி
ஒன்றாக என்னுட் புகுந்துணர் வாகியே
    நின்றாள் பரஞ்சுடர் ஏடங்கை யாளே.

Transliteration

Ninṛā ḷavantan uḍalum uyirumāi
    Cenṛāḷ civakadi cērum parāsakti

Onrāga ennut pukundunar vākiye
Nindrāḷ parañcuḍar ēḍaṅgai yāḷē.

Translation:

She is the body and life of Śiva; she is Parāśakti who
Accompanies souls that gain Siva's state; she indwells
My soul and becomes my consciousness; thus is she
The light of the empyrean, holding the book in her comely hand.

Commentary:

Parāśakti is inseparable from Śiva. In mokṣa, the soul's conscious- ness thrives as Śakti consciousness. The book she holds is the symbol of supreme gnosis.

Mandiram 1067

ஏடங்கை நங்கை இறைஎங்கள் முக்கண்ணி
வேடம் படிகம் விரும்பும்வெண் டாமரை
பாடுந் திருமுறை பார்ப்பதி பாதங்கள்
சூடுமென் சென்னிவாய் தோத்திரஞ் சொல்லுமே.

Transliteration

Ēḍaṅgai naṅgai iṛaiengaḷ mukkaṇṇṇi
Vēḍam paḍikam viḻumbumveṇ tāmarai
Pādund tirumurai pārppati pādaṅgaḷ
Cūḍumin cennivāi tōttirañc collumē.

Translation

Our deity is the three-eyed damsel whose comely hand holds
The book; her form is crystalline; the white lotus is

Coveted by her; she sings the Tirumurai; wear Parvati's feet
On your crown; may your lips gain her praises.

Commentary

The term *tirumurai* is met with for the first time in the Tirumandiram. It has now come to mean the twelve Saivite canonical works. Some say that this verse refers to Saraswati. The usage of the term '*pārppani*' for *pārppati* is cited as proof for their dictum. However, be it remembered that the name Saraswati etymologically means Uma, the primary. The white lotus is symbolic of the pure heart.

Mandiram 1068

தோத்திரஞ் செய்து தொழுது துணையடி
வாய்த்திட ஏத்தி வழிபடு மாறிரும்
பார்த்திடு மங்குச பாசம் பசுங்கரும்
பார்த்திடும் பூம்பிள்ளை யாகுமாம் ஆதிக்கே.

Transliteration

Tōttirañ ceidu to̱ludu tuṇaiyaḍi
Vāittiḍa ētti va̱lipadu māṛirum
Parttiḍu mañkuca pāśam pasuṅkarum
Parttiḍum pūmpiḷḷai yāgumām ādikkē.

Translation

Praise her; so hail and adore her feet twain
That you may gain them; she is armed with *ankus*
Wrought of steel, *pāśam* and bow of fresh sugar-cane.
She, the primal one is the flower-soft virgin.

Commentary:

It is said this verse celebrates Rāja Rājeswari. The *pāśam* controls the pentad of senses; the noose (*pāśam*) strangles hostile forces and the sweet-cane dispenses joy. The *pāśam* represents the bondage of egoism, karma and maya, both of pleasure and pain. She uses Her *pāśam*, the scepter of dominion, with conscious determination and invincible presence in every moment and every intelligent activity of the world.

Mandiram 1069

ஆதி விதமிகுத் தண்டந்த மால்தங்கை
　　நீதி மலரின்மேல் நேரிழை நாமத்தைப்
பாதியில் வைத்துப் பல்காற் பயில்விரேல்
　　சோதி மிகுத்துமுக் காலமுந் தோன்றுமே.

Transliteration

Ādi vidamiku taṇṭanda māltaṅgai
　　Nīdi malarinmēl nērilai nāmattai
Pādiyil vaittup palkāṟ payilvīrēl
　　Cōdi mikuttumuk kālamun tōnṛumē.

Translation

She is the younger sister of Vishnu, the primal merciful creator;
　　The jewelled one is enthroned on the flower of Niti; if you install
Her name in the navel and chant it constantly, inner light will
　　Abound in you, and you will envision the threefold time.

Commentary

Viṣṇu is the primal creator in this sense; He is the creator of Brahma, the creator. Śakti, the younger sister of Viṣṇu, is called

Nārāyani. Kundalini Śakti awakening in (the fire of) the navel becomes the governing principle in one's life. The three fold time is the past, present and future. The flower of *niti* is the lotus flower.

Mandiram 1070

மேதாதி ஈரெட்டு மாகிய மெல்லியல்
    வேதாதி நூலின் விளங்கும் பராபரை
ஆதார மாகியே ஆய்ந்த பரப்பினள்
    நாதாதி நாதத்து நல்லரு ளாளே.

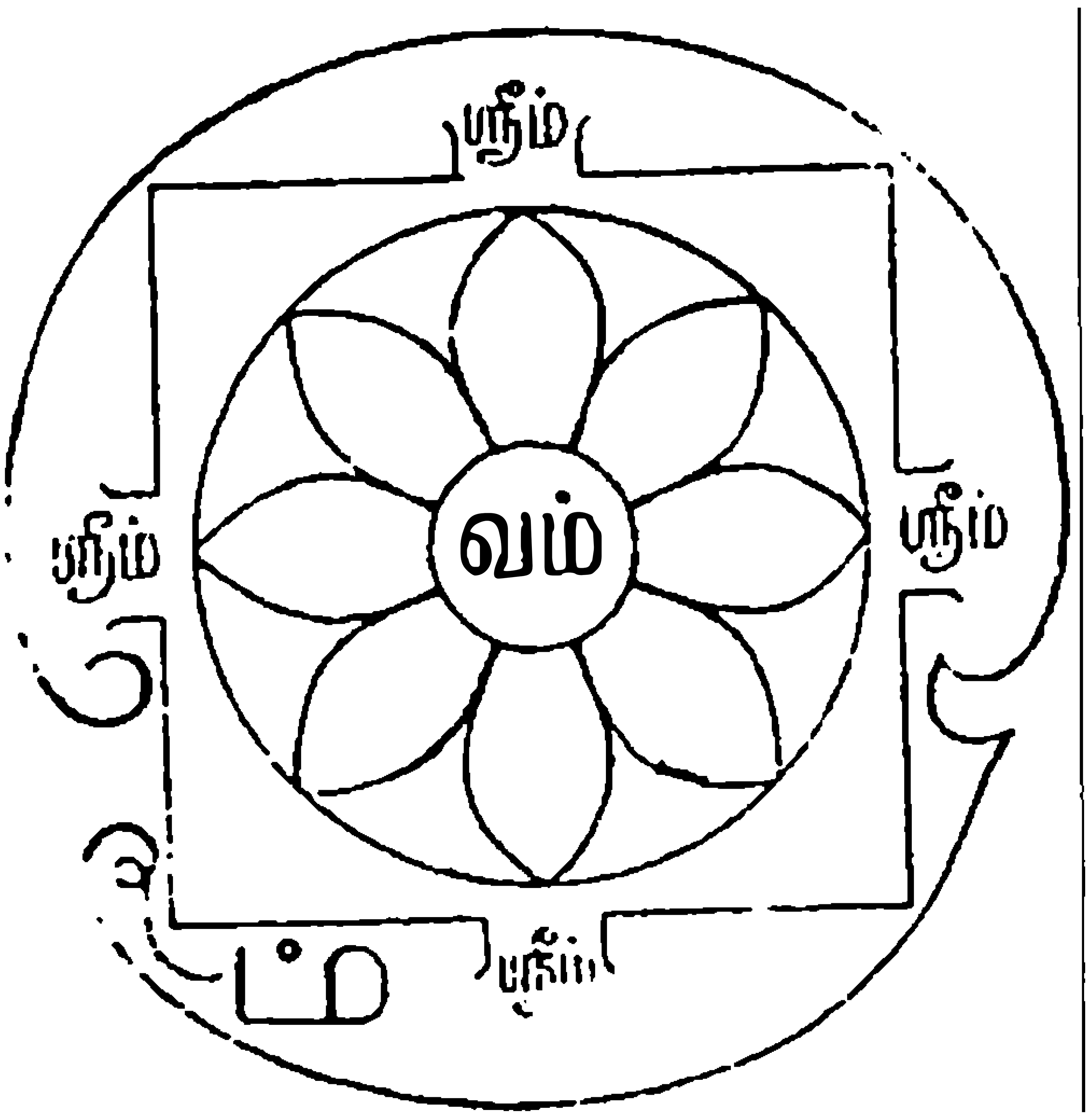

Diagram explaining verse 1069

Transliteration

Mēdāti īreṭṭu māgiya melliyal
    Vēdāti nūlin viḷangum parāparai
Ādāra māgiyē āinda parappinal
    Nādāti nādattu nallaru ḷālē.

Translation

The one of soft mien is compact of the sixteen kalās;
She is Parāparai who is manifest in the Vedas and other Scriptures; she is the base of wisdom's expanse;
She is the goodly grace of *nāda* and *nādānta.*

Commentary:

Each kalā or auspicious aspect of the moon is but a form of Sakt: Śakti is but one. Her powers and forms are multitudinous. She is goodly grace which is pure mercy. See the commentary on verse 1019 for a list of the sixteen kalās.

Mandiram 1071

அருள்பெற் றவர்சொல்ல வாரீர் மனிதர்
பொருள்பெற்ற சிந்தை புவனா பதியார்
மருளுற்ற சிந்தையை மாற்றி யருமைப்
பொருளுற்ற சேவடி போற்றுவன் நானே.

Transliteration

Arulpeṛ ravarcolla vārīr manidar
Porulpeṛṛa cindai puvanā padiyār
Maruḷuṛṛa cindayai maṛṛi yarumaip
Poruḷuṛṛa cēvaḍi pōṛṛuvan nānē.

Translation

O Ye blessed with grace! Come and proclaim her glory;
The magna mater's mind is gnosis; she clarifies
Befuddled souls and transforms them;
I hail her salvific feet that confer bliss.

Commentary

The message here is that spiritual benefits received from Mother Śakti may be openly proclaimed to encourage practitioners to

intensify their quest. It also suggests to keep joyous awareness of Mother Śakti's presence within.

Mandiram 1072

ஆன வராக முகத்தி பதத்தினள்
    ஈன வராகம் இடிக்கும் முசலத்தோ (டு)
ஏனை யுழுபடை ஏந்திய வெண்ணகை
    ஊன மறவுணர்ந் தாருளத் தோங்குமே.

Transliteration

Āna varāga mugatti padattinal
    Īna varāgam idikkum mucalattō (du)
Ēnai uḻupaḍai ēndiya veṇṇakai
    Ūna maṛavuṇarn tāṛuḷat tōṅgumē.

Translation

She sports a porcinous visage; hers are the salvific feet;
    Her weapons are pestle and ploughs share that shelter
The bodies of the base; white are her teeth; she is
    Entempled in the consciousness of the flawless.

Commentary

Śakti as Vāraki sports the face of a sow; Her figure is described in the verse. The image of Śakti is that which stands unwavering in the Light and face of Truth, joyously plucking out of one's life all undesirable things, or any sinister force.

Mandiram 1073

ஓங்காரி என்பா ளவளொரு பெண்பிள்ளை
    நீங்காத பச்சை நிறத்தை யுடையவள்

ஆங்காரி யாகியே ஐவரைப் பெற்றிட்டு
ரீங்காரத் துள்ளே யினிதிருந் தாளே.

Transliteration

Ōṅkāri enbā ḷavaḷoru peṇpillai
Nīṅkāda paccai niṛattai udaiyavaḷ
Āṅkāri yāgiyē aivaraip peṛṛiṭṭu
Rīnkārat tuḷḷē yinitirun ṭālē.

Translation

She is called Omkāri, the peerless lass divine;
Her complexion is ever green;
As Ānkāri, she mothered the five;
She is sweetly poised in hrēnkāram.

Commentary:

Śakti's form is Aum. Her hue is emerald green. She is hailed as Marakata Valli (the green liana). She willed into manifestation the five, namely Brahma, Viṣṇu, Rudra, Mahesa and Sadasiva. Her bījākṣara is hreem. Hreemkaram refers to her power of willing. Hers is the conscious awareness to set into motion the full power and intelligence.

Mandiram 1074

தானே தலைவி யெனநின்ற தற்பரை
தானே யுயிர்வித்துத் தந்த பதினாலும்
வானோர் தலமும் மனமும்நற் புத்தியுந்
தானே சிவகதி தன்மையு மாமே.

Transliteration

Tānē talaivi yenaninṛa taṛparai
Tānē uyirvittut tanda padinālum

Vānōr talamum manamumnaṛ puttiyun
Tānē civakadi tanmaiyu māmē.

Translation

She indeed is the mistress; the self-born tarparai;
It is she who evolved and vivified the worlds; she is
The world of devas, mind and goodly intellect;
She indeed is Siva's beatitude.

Commentary

Śakti is the Goddess of the cosmos. She is self-born. Earth and paradise are her creation. She indwells the inner sensorial. She is of Śiva and His beatitude.

6. The Bairavi Mandiram

Vairavi (Bairavi) is the consort of *Vairava* (Bairava) who dons spreading and dreaded hair, has three eyes and is ruddy-hued. He wields a trident, a skull, a noose, and a little drum. He has a quartet of hands. Naked, he rides a dog.

This section deals with Vairavi, the dreaded goddess who maintains dharma. This section deals in an esoteric fashion about the mantra of Bairavi. Therefore, only a basic interpretation is given in the commentary without entering into and deciphering the esoteric message contained in this section.

Mandiram 1075

பன்னிரண் டாங்கலை யாதி பயிரவி
 தன்னில் அகாரமு மாயையுங் கற்பித்துப்
பன்னிரண் டாதியோ டந்தம் பதினாலுஞ்
 சொன்னிலை சோடச மந்தமென் றோதிடே.

Transliteration

Panniraṇ ḍāṅgalai yādi payiravi
 Tannil akāramu māyaiyuṅ kaṛpittu
Panirand tadiyo tandam patinalunj
 Connilai cōḍaca mandamen ṛōtiḍē.

Translation

The primal Vairavi is compact of twelve kalās;
 Include in her mantra *akaram* and maya's letter;
Thus the letters are fourteen; with a prefix and a suffix
 Her mantra comprises sixteen letters.

Commentary

The above verse is cryptic. B.Natarajan, in his notes for the above verse, quotes twelve *bījāksaras* from Sir John Woodroffe's work, The Garland of Letters which are selected at random by Woodroffe. These may not refer to the letters spoken in the above verse by Tirumūlar. See the commentary on verse 1019 for a list of the sixteen kalas, auspicious aspects of the moon. It is generally accepted that this verse refers to the Bairavi mantra; *Aum, Aim Au Bairavi namaha.*

Mandiram 1076

அந்தம் பதினாலும் அதுவே வயிரவி
முந்து நடுவும் முடிவும் முதலாகச்
சிந்தைக் கமலத் தெழுகின்ற மாசத்தி
அந்தமும் ஆதியு மாகிநின் றாளே.

Transliteration

Andam patinālum aduvē vayiravi
Muntu naḍuvum muṭivum mutalāgac
Cindai kamalat teḻukinṟa mācatti
Andamum ādiyum āginin ṟāḷē.

Translation

Those fourteen are Vairavi herself; with her installed
In the beginning, the middle and the end of the mantra
The great Śakti rises from the lotus of *cinta;*
She indeed is the beginning as well as the end.

Commentary

The immanence of Vairavi in each *bījāksara* is stressed here. *Cinta,* i.e., *citta,* is the locus of thought. The message is that *Vairavi* is indeed omneity (omniscient, omnipresent and omnipotent). The

radiating presence of Vairavi as unconquerable and all pervading life abides in each syllable of the mantra.

Mandiram 1077

ஆகின்ற மூவரும் அங்கே அடங்குவர்
    போகின்ற பூதம் பொருந்து புராதரர்
சார்கின்ற சார்வுழிச் சாரார் கதிர்பெறப்
    போகுந் திரிபுரை புண்ணியத் தோரே.

Transliteration

Ākinṟa mūvarum aṅkē adaṅguvar
    Pōkinṟa pōdam porundu purādarar
Cārkinṟa cārvuḻic cārār kadirpeṟap
    Pōkun tiripurai puṇṇiyat tōrē.

Translation

The three are contained there; the holy ones who gain
    At-one-ment with Tiripurai does not pass through
The way of flesh wrought by the five elements;
    Those blessed ones flourish in her.

Commentary

The three are Brahma, Viṣṇu and Rudra. They that gain Tiripurai gain a more blessed beatitude than the three. They shed their physicality and become absolutely spiritual.

Mandiram 1078

புண்ணிய நந்தி புனிதன் திருவாகும்
    எண்ணிய நாட்கள் இருபத்தேழ் சூழ்மதி

பண்ணிய வன்னி பகலோன் மதியீறு
திண்ணிய சிந்தைதன் தென்னனு மாமே.

Transliteration

Puṇṇiya nandi punitan tiruvāgum
Eṇṇiya nāṭkaḷ irupattel culmadi
Paṇṇiya vanni pakalōn madiyīru
Tiṇṇiya cindaitan tennanu māmē.

Translation

Vairavi is the holy and pure Siva's sakti;
They that meditate on Her during the cycle of twenty seven days,
In *agni* and *surya mandalas* and in the end, in the *candra mandala*
Come by firm mind and become the *Tennan* himself.

Commentary

The lunar month comprises twenty-seven days, ruled by twenty-seven stars. In each day we breathe in cycles of about 40-60 minutes predominately through the left, right, or both nostrils. These breathing patterns have great inner significance and subtle effects. During the days of the month, the devotee should meditate on Vairavi, chanting her hallowed name. The six ādhāras are comprised in the three *mandalas* of *agni* (suśūmna nādi), *surya* (piṅgala nādi) and *chandra* (iḍā nādi). There may be a suggestion here to meditate on Her when the breath is moving through both nostrils and prāṇa flows through suśūmna nādi; and also when the breath flows through the right nostril and flows in the piṅgala nādi; also meditate on Her at the end of the left nostril breath cycle, when breathing begins to traverse to both nostrils. The word *Tennan* is the common

name of the Pāndya kings. Śiva ruled over the Pāndya as Somasundara. Śiva is therefore referred to as *Tennan.*

Mandiram 1079

தென்னன் திருநந்தி சேவகன் தன்னொடும்
    பொன்னங் கிரியிற் பூதலம் போற்றிடும்
மன்னும் பரிபிடி யந்தம் பகவனோ(டு)
    உன்னுந் திரிபுரை ஓதிநின் றானுக்கே.

Transliteration

Tennaṉ tirunandi cēvakan tannodum
    Ponnan kiriyiṟ pūtalam poṟṟiḍum
pannum paripiḍi yantam pakavanōḍu
    Unnun tiripurai ōdinin ṟānukkē.

Translation

Tiripurai is the compassionate cow-elephant being united
    With the divine Śiva, the powerful Lord of dissolution;
The devotee who constantly hails and chants her name
    Will be hailed along with Śiva, the Lord of the golden *Meru.*

Commentary

This verse celebrates the greatness of Tiripurai's mantra. Śiva is hailed as a tusker and his consort as a cow-elephant. These are stock-comparisons in Saivite canonical literature.

The true *bhakta* of Tiripurai will ever be hailed by the whole world.

Mandiram 1080

ஓதிய நந்தி உணருந் திருவருள்
    நீதியில் வேத நெறிவந் துரைசெய்யும்

போதம் இருபத் தெழுநாள் புணர்மதி
        சோதி வயிரவி சூலம்வந் தாளுமே.

Transliteration

Ōdiya nandi unarun tiruvaruḷ
        Nīdiyil vēda neṟivant turaiceyyum
Podam irupat tēḻunāḷ puṇarmadi
        Cōdi vayiravi cūlamvan tāḷumē.

Translation

She is witnessed thanks to the upadesa of Śiva-guru;
        She manifests and explicates the Vedic way of life;
Conferring gnosis; like the full moon circled by the twenty-seven stars,
        The radiant Vairavi appears with her trident, and rules.

Commentary

Nandi is the name of Śiva. His first chela is also called Nandi, the primal guru. Nandi is the great example of the perfect disciple and devotee. Vairavi's weapon is the trident which awakens the three nāḍis, iḍā, piṅgala and suśūmna; conferring the Vedic goals of life: fulfillment of desire, dharmic action and wisdom.

Mandiram 1081

சூலங் கபாலங்கை ஏந்திய சூலிக்கு
        நாலாங் கரமுள நாகபா சாங்குச
மாலங் கயனறி யாத வடிவுக்கு
        மேலங்க மாய்நின்ற மெல்லிய லாளே.

Transliteration

Cūlaṅ kapālangai ēndiya cūlikku
        Nalāṅ karamuḷa nāgapā cāṅkuca

Mālāṅ kayanaṛi yāda vaḍivukku
Mēlaṅga mayninṛa melliya lāḷē.

Translation

The four-handed Sūli wields a trident and a skull;
Two other hands of hers wield *nāgapāsa* and *ankus;*
Unto Śiva who is unknown to Brahma and Viṣṇu
The one of soft mien is indeed the ethereal body.

Commentary

Sūli is Vairavi as she wields a *sūlam* (trident). The body of Śiva is Śakti. Śakti is His body (says verse 62 of *Sivajñāna Siddiyār* (*supakkam*)). Nāgapāsa is serpent-noose (serpent-power).

Mandiram 1082

மெல்லியல் வஞ்சி விடமி கலைஞானி
சொல்லிய கிஞ்சுக நிறமன்னு சேயிழை
கல்லியல் ஒப்பது காணுந் திருமேனி
பல்லிய லாடையும் பன்மணி தானே.

Transliteration

Melliyal vañci vidami kalaijñāni
Colliya kiñjuka niṛamannu cēyiḻai
Kalliyal oppatu kāṇun tirumēni
Palliya lādaiyum panmaṇi tānē.

Translation

The one of soft mien is liana-like; she is fierce as venom;
She is the Goddess of scriptures; the jewelled one is of the hue
Of coral tree; her divine body dazzles like sapphire;
Her many habiliments are woven with gems galore.

Commentary

The Goddess is soft as well as fierce. She is both compassionate and firm. To her devotees she is tender and to the hostile ones fierce. It is she who is hailed by the scriptures.

'Kinjukam' is the coral tree of the western ghats. Her complexion resembles the hue of the flower of this tree. She is at once coralline and sapphirine.

Mandiram 1083

பன்மணி சந்திர கோடி திருமுடி
    சொன்மணி குண்டலக் காதி யுழைக்கண்ணி
நன்மணி சூரிய சோம நயனத்தள்
    பொன்மணி வன்னியும் பூரிக்கின் றாளே.

Transliteration

Panmaṇi candira kōḍi tirumuḍi
    Conmaṇi kuṇḍalak kādi uḻaikkaṇṇi
Nanmaṇi cūriya cōma nayanattaḷ
    Ponmaṇi vanniyum pūrikkin ṟāḷē.

Translation

Her divine crown studded with many gems shines like
    A million moons; glorious indeed and her *kundalas;*
She is antelope-eyed; her eyes are the sun and moon;
    She blazes like ruddy gold and dazzles like gems.

Commentary

Her crown inlaid with great gems sparkles with extraordinary brilliance. It has the serene splendor of a million moons. She is the light of the cosmos.

Mandiram 1084

பூரித்த பூவிதழ் எட்டினுக் குள்ளேயோர்
ஆரியத் தாளுண்டங் கெண்மர் கன்னியர்
பாரித்த பெண்கள் அறுபத்து நால்வருஞ்
சாரித்துச் சத்தியைத் தாங்கள்கண் டாரே.

Transliteration

Pūritta pūvitaḻ eṭṭinuk kuḷḷēyōr
Āriyat tāḷundaṅ keṇmar kanniyar
Pāritta peṅkaḷ aṟupattu nālvaruñj
Cārittuc cattiyait tāṅgaḷkaṇ ṭārē.

Translation

The noble and sublime one brilliantly abides
In the eight-petal Lotus; thither are eight virgins;
Around her, sixty-four damsels are stationed;
These, blessed with her *darshan,* stand adoring her.

Commentary:

This is a description of Manonmani. The eight virgins are *Palaprathamani, Sarva Būtatamani, Vama, Jyesta, Routri, Kāli, Kalavikarani* and *Palavikarani.* The sixty-four damsels are perhaps the sixty-four kalās, or the sixty four arts and sciences.

Mandiram 1085

கண்ட சிலம்பு வளைசங்கு சக்கரம்
எண்டிசை யோகி இறைவி பராசத்தி
அண்டமோ டெண்டிசை தாங்கும் அருட்செல்வி
புண்டரி கத்தினுட் பூசனை யாளே.

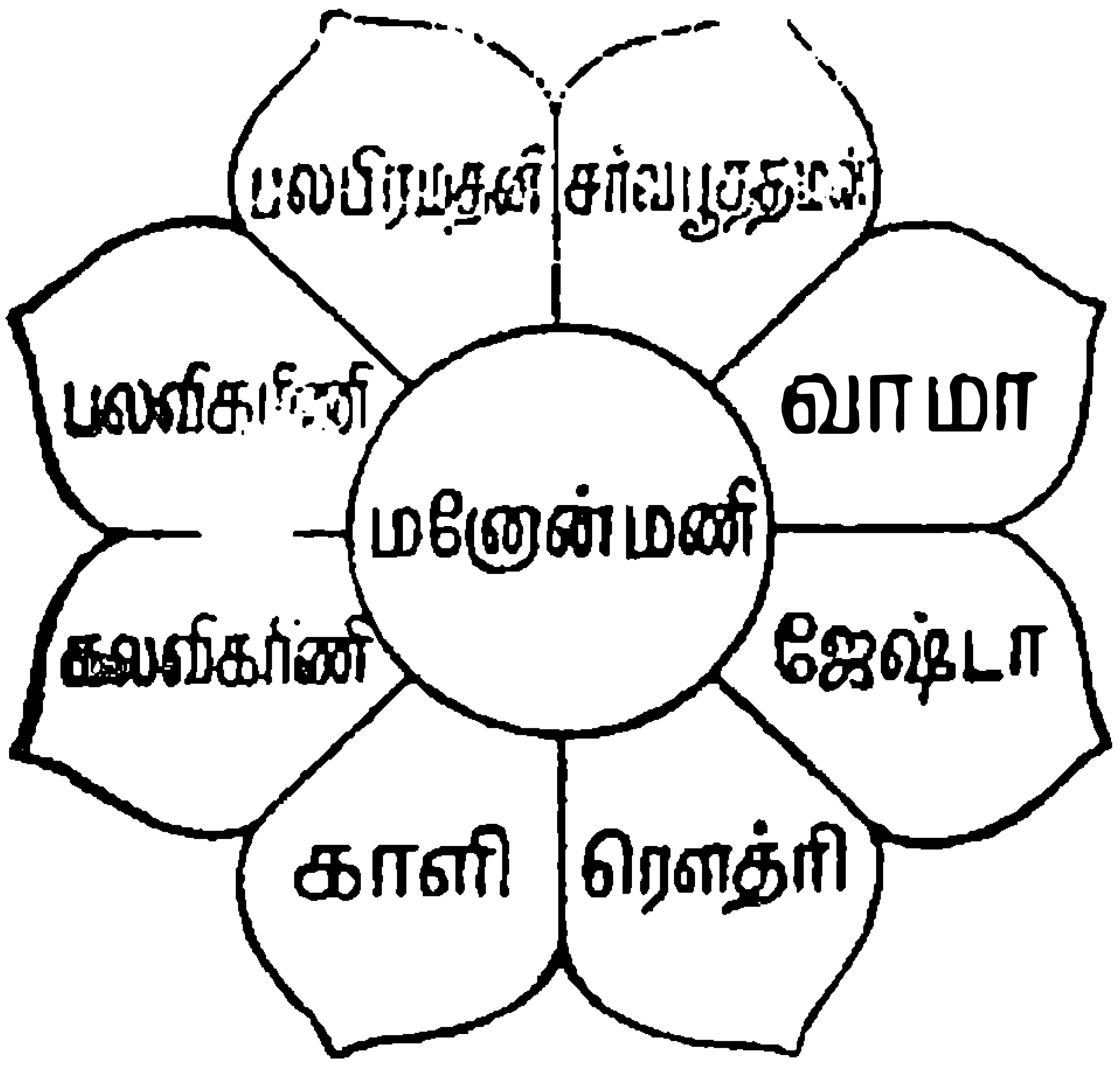

Diagram explaining verse 1084

Transliteration

Kaṇḍa cilambu vaḷaicaṅgu cakkaram
Eṇḍicai yōgi iṛaivi parācakti
Aṇḍamo ḍeṇḍicai tāṅkum arutcelvi
Puṇḍari kattinuṭ pūcanai yāḷē.

Translation

She is adorned with well-crafted anklets, bangles, conch,
And cakara; the yoga of the Goddess envelops the eight quarters;
She is Parāśakti; her spiritual opulence sustains the planets
And the eight quarters; she is to be adored in the heart-lotus.

Commentary

This verse, it is said, describes Nārāyani. She is the mother of the universe and indwells the microcosmic soul.

Mandiram 1086

பூசனை கந்தம் புனைமலர் மாகோடி
யோசனை பஞ்சத் தொலிவந் துரைசெய்யும்

வாசமி லாத மணிமந் திரயோகம்
    தேசந் திகழுந் திரிபுரை காணே.

Transliteration

Pūcanai kandam punaimalar mākōḍi
    Yōcanai panca tolivan turaiceyyum
Vacami lāta maniman tirayōgam
    Tecat tikal̲un tiripurai kāṇē.

Translation

She is adored with fragrant paste, choice flowers and new
    Vestments and hailed with fivefold instruments
Heard through *yojnas;* in ineffable *mani; mantra* and *yoga,*
    She is poised; she is Tiripurai of the eight quarters.

Commentary:

Music emerges from five loci, being the throat and instruments made of skin, perforated wood, and guts as well as percussion instruments.

Mani is consecrated precious stone. Here it stands for the body of light rays; *mantra* is sound waves and *yoga* is the technique of the preservation of the body.

Mandiram 1087

காணும் பலபல தெய்வங்கள் வெவ்வேறு
    பூணும் பலபல பொன்போலத் தோற்றிடும்
பேணுஞ் சிவனும் பிரமனும் மாயனுங்
    காணுந் தலைவிநற் காரணி காணே.

Transliteration

Kāṇum palapala deivaṅgaḷ vevvēṟu
Pūṇum palapala ponpōlat toṟṟiḍum
Pēṇuñ civanum biramanum māyanuṅ
Kāṇun talaivinaṟ kāraṇi kāṇē.

Translation

Thanks to her many many gods spring into existence
Like various jewels from gold; she is indeed the Supreme Cause,
Of Śiva who fosters, Brahma, Rudra and Viṣṇu;
She is the magna mater, the supreme cause.

Commentary:

The great Goddess is the supreme cause according to Sāktam. When Tirumūlar expounds facts, he takes extreme care to posit tenets as held by the adherents of that faith. Here is a capital example of such exposition. Śiva adores Śakti. This is the essence of Sāktam.

Mandiram 1088

காரணி மந்திரம் ஓதுங் கமலத்துப்
பூரண கும்ப விரேசம் பொருந்திய
நாரணி நந்தி நடுவங் குரைசெய்த
ஆரண வேதநூல் அந்தமு மாமே.

Transliteration

Kāraṇi mandiram ōduṅ kamalattup
Pūraṇa kumba virēcam porundiya
Nāraṇi nandi naḍuvaṅ kuraiceyta
Āraṇa vēdanūl andamu māmē.

Translation

She is in the devotee's lotus-heart who chants the *karana;*
She is Mantra Nārāyani in those who are perfectly poised in;
Breath inhalation, suspension, and exhalation,
Nandi has revealed that She is the Vedas and Upanishads.

Commentary

Karana mantra is kārana pañcākṣara. It is Si-va Si-va. When meditation is centered on this mantra, yogic breath-control is achieved as a form of *bhāva-samādhi.*

Mandiram 1089

அந்த நடுவிரல் ஆதி சிறுவிரல்
வந்த வழிமுறை மாறி யுரைசெய்யுஞ்
செந்தமி ழாதி தெளிந்து வழிபடு
நந்தி இதனை நவமுரைத் தானே.

Transliteration

Anda naḍuviral ādi ciṟuviral
Vanda vaḻimuṟai māṟi uraiceyyuñ
Centami ḻādi teḷindu vaḻipaḍu
Nandi itanai navamurait tānē.

Translation

When counting the mantra, count not from the little finger
To the central finger; reverse the process and count;
Thus adore clarified the deity Primal Tamil.
Thus Nandi taught me the new method.

Commentary

Japa done with the counting of mantra with the fingers is called *karanyasa.* Tirumūlar says his guru Nandi told him to reverse the usual method and adore Vairavi, the mother of Tamil. This constitutes a new *upadesa.*

Mandiram 1090

உரைத்த நவசத்தி ஒன்று முடிய
    நிரைத்த விராசி நெடுமுறை எண்ணிப்
பிரைச்சதம் எட்டுமுன் பேசிய நந்தி
    நிரைத்து நியதி நியமஞ்செய் தானே.

Transliteration

Uraita navacatti onṛu muḍiya
    Niraitta virāci neḍumuṛai eṇṇip
Piraiccadam eṭṭumun pēcia nandi
    Niraittu niyadi niyamañcey tānē.

Translation

"Meditate the one of nine saktis in her locus;
    Poise others in their respective ādhāras and meditate;"
Thus Nandi expounded the rules governing the aṣṭānga
    Yoga explicating the new process.

Commentary

The first line of this verse refers to Manonmani, her locus in the *dvathasāntha* (*cit-ākasa*) twelve-finger measure in front or above the crown of the head. The other eight saktis are installed in the appropriate ādhāras. Nandi's rearrangement of the process is a

departure from the usual method. It is thus a new *upadesa* fraught with significance.

The above verse closely resembles the first verse of the third tantra of the *Tirumandiram*.

Mandiram 1091

தாமக் குழலி தயைக்கண்ணி உள்நின்ற
வேமத் திருளற வீசும் இளங்கொடி
ஓமப் பெருஞ்சுடர் உள்ளெழு நுண்புகை
மேவித் தமுதொடு மீண்டது காணே.

Transliteration

Tāmak kuḻali tayaikkaṇṇi uḷniṉṟa
Vēmat tiruḷuṟa iḷaṅkoḍi
Ōmap peruñcuḍar uḷḷeḻu nuṇpukai
Mēvit tamutoḍu mīṇḍatu kāṇē.

Translation

A garland adorns her tresses; her eyes pour mercy;
She–a liana, blows away the well-nigh indestructible;
Inner murk; from the homa-fire she rises like smoke;
Rises aloft and returns with the ever-vivifying elixir.

Commentary

The inner murk is āṇava mala. The homa-fire burns in the mūlādhāra. The smoke is the power that blends with the vital air (prāṇa-vāyu); it reaches the sahasrāra and then descends with the elixir of immortality.

Mandiram 1092

காணும் இருதய மந்திர முங்கண்டு
    பேணு நமவென்று பேசுந் தலைமேலே
வேணு நடுவு மிகநின்ற வாகுதி
    பூணு நடுவென்ற வந்தஞ் சிகையே.

Transliteration

Kāṇum irudaya mandira muṅkaṇḍu
    Pēṇu namavenṟu pēcun talaimēlē
Vēṇu naḍuvu miganinṟa vāgudi
    Pūṇu naḍuvenṟa vandañ cikaiyē.

Translation

Vision the *hrudaya* mantra and chant it with Nama;
    Vision the capital mantra and chant it with Nama;
In the suśūmna nādi, offer the oblation of life-breath
    And chant ultimately the Brahmarantra mantra.

Commentary

Hrudaya mantra is *Na Ma,* Hrudayāya Nama; the capital (cranium) mantra, *Sikāya Namaha.* The word '*venu*' occurring in the verse, means bamboo. It represents the suśūmna nādi. To reach Brahmarantra, Sikaya Namaha is to be chanted.

Mandiram 1093

சிகைநின்ற வந்தக் கவசங்கொண் டாதிப்
    பகைநின்ற வங்கத்தைப் பாரென்று மாறித்
தொகைநின்ற நேத்திர முத்திரை சூலம்
    வகைநின்ற யோனி வருத்தலு மாமே.

Transliteration

Cigaininṟa vandak kavacaṅkoṇ dātip
Pagaininṟa vaṅkattaip pāreṇṟu māṟit
Togaininṟa nēttira muttirai cūlam
Vagaininra yōni varuttalu māmē.

Translation

Chant the *Sika-mantra* and then the *Kavaca-mantra*
While praying thus: "Rid the limbs of their foes." For this chant
The *astra-mantra* through the *sūla-mudra*; invoke the *netra-mantra*
Dovetailing it with the *yoni-mudra*; suffering comes to an end.

Commentary

Kavaca-mantra's chanting is coupled with the appropriate *mudra.* Protection of the body's limbs is achieved through astra-mantra. This mantra is '*Astrāya Hum Pat.*' *Netra-mantra* is '*Netrebyo Nama;* and *yoni-mudra* has for it the mantra '*rim.*' The *sula mūdra* is the sign of the trident and is described in the next verse. The yoni-*mudra* involves holding the thumbs in the ears, and the finger tips over the mouth, nostrils and eyelids, to ensure the turning of the mind inwards and the detachment from the physical senses.

Mandiram 1094

வருத்த மிரண்டுஞ் சிறுவிரன் மாறிப்
பொருத்தி அணிவிரற் சுட்டிப் பிடித்து
நெரித்தொன்ற வைத்து நெடிது நடுவே
பெருத்த விரலிரண் டுள்புக்குப் பேசே.

Transliteration

Varutta miraṇḍuñ ciruviran māṛip
Porutti anivirar cuṭṭip pidittu
Nerittonṛa vaittu neḍitu naḍuvē
Perutta viraliran duḷpukkup pēcē.

Translation

With effort fix the two little fingers in the reverse
Fashion; the ring finger should be held by
The index finger making a cracking sound
Insert the two thumbs in the middle.

Commentary

Sūla-mudra is described in the above verse. The disciple has to learn this from his guru. It is very difficult to determine the exact *mudra* from this description.

Mandiram 1095

பேசிய மந்திரம் இகாரம் பிரித்துரை
கூசமி லாத சகாரத்தை முன்கொண்டு
வாசிப் பிராணன் உபதேச மாகைக்குக்
கூசிய விந்து வுடன்கொண்டு கூவே.

Transliteration

Pēciya mandiram ikāram pirindurai
Kucami lāda cakārattai munkoṇḍu
Vācip pirāṇan upadēsa mākaikku
Kūciya vindu vudankoṇḍu kūvē.

Translation

From the celebrated letter 'Si'
    Detach 'I;' the result is Sa;
With *coy bindu,* chant this mantra;
    This is how the *prāṇa upadesa* is to be received.

Commentary

Prāna upadesa is to be gained through '*sam.*' If 'I' is detached from 'Si,' it stands as 'Sa.' To this the bindu letter 'M' is joined. The bindu letter is not audibly pronounced. It is therefore called "*shying bindu,*" (coy bindu).

Mandiram 1096

கூவிய சீவன் பிராணன் முதலாகப்
    பாவிய சவ்வுடன் பண்ணும் யகாரத்தை
மேவிய மாயை விரிசங்கு முத்திரை
    தேவி நடுவுள் திகழ்ந்துநின் றாளே.

Transliteration

Kūviya cīvan pirāṇan mudalākap
    Pāviya cavvuḍan paṇṇum yakārattai
Mēviya māyai viricaṅgu muttirai
    Tēvi naḍuvuḷ tikaḻndunin ṛālē.

Translation

For the soul that thus chants
    The Goddess stands in the centre of *sanka mudra*

In the pervading maya knit to "Ma" which is
Linked with "Sa" and pervading "A".

Commentary

The *bījāksara* is *sam* in the centre of which *sanka mudra* abides. This is the seat of the Goddess who is visioned by the soul thanks to its chanting.

Mandiram 1097

நின்ற வயிரவி நீலி நிசாசரி
ஒன்றும் இரண்டும் ஒருங்கிய உள்ளத்துச்
சென்றருள் நாயகி தேவர் பிரானுக்கே
நன்றருள் ஞாலத்து நாடிடுஞ் சாற்றியே.

Transliteration

Ninṛa vayiravi nīli nicācari
Onṛum iraṇḍum oruṅkiya uḷḷatuc
Cenṛaruḷ nāyagi devar pirānukkē
Nanṛaruḷ ñālattu nādiduñ cāṛriyē.

Translation

The aeviternal Vairavi is blue-hued; she operates during
Night; in the bosom of the person who has transcended
The three *gunas* she comes to dwell and grants grace; she is
Siva's *arul sakti;* hail and adore her in this world.

Commentary

Śiva who is Māhadeva is referred to as God in this verse. Vairavi is his Śakti who is grace (*arul*). Her complexion is blue and she acts

imperceptibly (during night). So long as life lasts, divine grace is to be fervently praised and adored.

Mandiram 1098

சாற்றிய வேதஞ் சராசரம் ஐம்பூதம்
நாற்றிசை முக்கண்ணி நாடும் இருள்வெளி
தோற்றும் உயிர்ப்பன்மை சோதி பராபரை
ஆற்றலொ டாய்நிற்கும் ஆதி முதல்வியே.

Transliteration

Cāṟṟiya vēdañ carācaram aimpūdam
Nāṟṟicai mukkaṇṇi nāḍum iruḷveḷi
Tōṟṟum uyirppanmai cōdi parāparai
Āṟṟalō dāiniṟkum ādi mudalviyē.

Translation

The blessed Veda, the movable and the immovable, the five
Elements, the four quarters, light and murk are indeed
The triple-eyed Goddess; she is the light of all beings;
She is Parāparai, the primal Goddess almighty.

Commentary:

Śakti is supreme energy pervading all. The essence of this verse is contained in the second *sūtra* of the *Śiva-jñāna bodam.* Śakti is the prime-mover.

Mandiram 1099

ஆதி வயிரவி கன்னித் துறைமன்னி
ஓதி யுணரில் உடலுயிர் ஈசனாம்
பேதை உலகிற் பிறவிகள் நாசமாம்
ஓத வுலவாத கோலமொன் றாகுமே.

Transliteration

Ādi vayiravi kannit tuṟaimanni
Ōdi uṇaril uḍaluyir īcanam
Pēdai ulakiṟ piṛavigaḷ nācamām
Ōda vulavāda kōlamon ṛāgumē.

Translation

She is the primordial Vairavi, the eternal virgin; if She can
Be spiritually experienced as body, life and God, *samsara*
In this foolish world can be annulled;
The gaining of ineffable beatitude becomes a certainty.

Commentary

The phrase '*kannitturai*' is variously interpreted as *Sripuram* (*Sriloka*), kuṇḍalinī and visuddi. The world is called '*petai ulaku*' as it is full of distractions, which cause befuddlement. *Samsāra* is the cycle of birth and death; transcendence of *samsāra* is the fundamental goal of every sentient being.

Mandiram 1100

கோலக் குழலி குலாய புருவத்தள்
நீலக் குவளை மலரன்ன கண்ணினாள்
ஆலிக்கும் இன்னமு தானந்த சுந்தரி
மேலைச் சிவத்தை வெளிப்படுத் தாளே.

Transliteration

Kōlak kuḻali kulāya puruvattaḷ
Nīlak kuvaḷai malaranna kaṇṇināḷ
Ālikkum inamu tānanda cundari
Mēlaic civattai veḷippaḍut tāḷē.

Translation

Comely is her coiffure; curved are her eye-brows;
Her eyes are like blue lilies; she is
The exceedingly beautiful one who is nectarine;
She indeed can cause Śiva manifest.

Commentary

The ineffably beautiful one is infinitely merciful. Every limb of hers is the abode of soothing compassion.

Mandiram 1101

வெளிப்படு வித்து விளைவறி வித்துத்
தெளிப்படு வித்தென் சிந்தையி னுள்ளே
களிப்படு வித்துக் கதிர்ப்படு சோதி
ஒளிப்படு வித்தென்னை உய்யக்கொண் டாளே.

Transliteration

Veḷipaḍu vittu viḷaivaṛi vittut
Teḷippaḍu vitten cindayi nuḷḷē
Kaḷippaḍu vittuk kadirpaḍu cōdi
Oḷippadu vittennai uyyakkoṇ ḍāḷē.

Translation

She caused the manifestation of Śiva and conferred its fruit;
She bestowed clarity and suffused my soul with joy;
She augmented the brilliance of the supreme flame;
And thus, even thus blessed me with deliverance.

Commentary

The message is that neither Śiva, nor souls can act by themselves. The motioning and actualizing force is Hers.

Mandiram 1102

கொண்டனள் கோலங் கோடி அநேகங்கள்
    கண்டனள் எண்ணெண் கலையின்கண் மாலைகள்
விண்டனள் மேலை விரிகதிர் மூன்றையுந்
    தண்டலை மேல்நின்ற தையல்நல் லாளே.

Transliteration

Koṇḍanaḷ kōlaṅ kōḍi anēkaṅgaḷ
    Kaṇḍanaḷ eṇṇeṇ kalaiyinkaṇ mālaigal
Viṇḍanaḷ mēlai virikadir mūnṟaiun
    Taṇḍalai mēlninṟa taiyalnal lāḷē.

Translation

She assumes many million forms; she authored
    The sixty-four kalās and garlands of opuses;
She is the creatrix of the sun, moon and agni;
    She is the goodly damsel enthroned on the serene cranium.

Commentary

Vairavi is the Goddess of sahasrāra. It is she who causes deliverance. The sixty four kalās are the arts and sciences.

Mandiram 1103

தையல் நல் லாளைத் தலத்தின் தலைவியை
    மையலை நோக்கும் மனோன்மனி மங்கையைப்
பையநின் றேத்திப் பணிமின் பணிந்தபின்
    வெய்ய பவமினி மேவகி லாவே.

Transliteration

Taiyal nal lāḷait tavatin taliviyai
    Maiyalai nōkkum manōnmaṇi maṅgaiyaip

Paiyanin ṛētip paṇimin paṇindapin
Veyya pavamini mēvagi lāvē.

Translation

She is the goodly damsel, the mistress of the cosmos;
She is the lass Manonmani whose look annuls confusion;
Adore her calmly and unhurriedly; when so adored
Cruel transmigration ceases altogether.

Commentary

Vairavi is the one who confers physical and spiritual wealth and welfare. Her worship demands sturdiness and steadfastness. She is the goodly Goddess, the mistress of the cosmos. She is Manonmani, the eternal lass.

Mandiram 1104

வேயன தோளி விரையுறு மென்மலர்
ஏய குழலி இளம்பிறை ஏந்திழை
தூய சடைமுடிச் சூலினி சுந்தரி
ஏயென துள்ளத் தினிதிருந் தாளே.

Transliteration

Vēyana toḷi viraiyuṛu menmalar
Yēya kuḻali iḷampiṛai ēndiḻai
Tūya caḍaimudic cūlini cundari
Yēyana tuḷḷat tinitirun tāḷē.

Translation

Her arms are bamboo-like; her tresses are decked with
Suaveolent and soft flowers; the bejewelled lass

Sports a crescent; such is Sūlini of holy matted hair;
The beautiful one is fittingly enthroned in my heart.

Commentary:

The arms of a woman are compared to the tender bamboo character- ized by freshness, litheness and suppleness. It is a stock-compari- son in Tamil literature.

Like Śiva, Śakti too sports a crescent on her crown. Like His, Her hair too is matted. She is entempled in the immaculate heart.

Mandiram 1105

இனியதென் மூலை இருக்குங் குமரி
தனியொரு நாயகி தானே தலைவி
தனிப்படு வித்தனள் சார்வு படுத்து
நனிப்படு வித்துள்ளம் நாடிநின் றாளே.

Transliteration

Iniyaden mūlai irukkuṅ kumari
Taniyoru nāyagi tānē talaivi
Tanippaḍu vittanaḷ cārvu paḍuttu
Nanippaḍu vittuḷḷam nāḍinin ṛāḷē.

Translation

She is the virgin abiding in the sweet southern corner;
She is the peerless Goddess; she is her own mistress;
She broke my attachments; she made herself
My sole and exclusive support and stood ensouled by me.

Commentary

Man normally stands attached to worldy phenomena. His separation from this plight causes salvation. Śakti does this dissociation and stands as the soul's sole support.

The southern corner appears to be *Kanyākumāri,* where Śakti resides as an eternally young Goddess.

Mandiram 1106

நாடி கள்மூன்று நடுவெழு ஞாளத்துக்
    கூடி இருந்த குமரி குலக்கன்னி
ஆடகச் சீறடிப் பைம்பொற் சிலம்பொலி
    ஊடக மேவி உறங்குகின் றாளே.

Transliteration

Nāḍi kaḷmūnṛu naḍuveḻu jñāḷattu
    Kūḍi irunda kumari kulakkanni
pāḍagac cīraḍip paimpoṛ cilampoli
    Uḍaka mēvi uraṅgukin ṛāḷē.

Translation

Three are the nāḍis; She is the virgin that abides
    In the central one; she is the household virgin Goddess;
She is auric-ankeleted; with her tinkling anklets;
    She pervades my whole body and thither abides.

Commentary:

The central nādi is suśūmna, the locus of which is the centre of the eye-brows. She abides there and regulates the *Sādaka's* yoga. The sound of her anklets is AUM.

Mandiram 1107

உறங்கு மளவின் மனோன்மனி வந்து
கறங்கு வளைக்கைக் கழுத்தாரப் புல்லிப்
பிறங்கொளித் தம்பலம் வாயில் உமிழ்ந்திட்
டுறங்கலை யாவென் றுபாயஞ்செய் தாளே.

Transliteration

Uṛangu maḷavin manōnmaṇi vandu
Kaṛangu vaḷaikkaik kaḻuttārap pullip
Piṛaṅkoḷit tambalam vāyil umiḻndiṭa
Duṛaṅkalai yāven ṛupāyañcey tāḷē.

Translation

When I lay all oblivious, Manonmani visited me; with her
Jingling bangled hands, embraced my throat, and spat
Into my mouth her radiant *tāmbūl* and said: O son, do not
Sleep! Thus she blessed me with redeeming grace.

Commentary

Tāmbūl is *tāmpūlam* (*pānsupāri*), or the chewing of beetel leaves. Beetel leaves treated with lime-paste are chewed along with areca-nuts or shavings. It perfumes the mouth and encrimsons the lips, and is a sign of auspiciousness. In this verse *tāmbūl,* represents gnosis or divine wisdom. The blessing of Śakti lifts the *upasaka* or disciple from (ordinary) slumber and places him in *samādhi.*

Mandiram 1108

உபாயம் அளிக்கும் ஒருத்தியென் உள்ளத்
தபாயம் அறக்கெடுத் தன்பு விளைத்துச்

சுவாவை விளக்குஞ் சுழியகத் துள்ளே
    அவாவை அடக்கிவைத் தஞ்சலென் றாளே.

Transliteration

Upāyam aḷikkum oruttiyen uḷḷat
    Tapāyam aṟakeduț tanbu viḷaittuc
Cuvāvai viḷakuñ cuḻiyakat tuḷḷē
    Avāvai aḍakkivait tanjalen ṟāḷē.

Translation

The Goddess that confers means of salvation did away
    Altogether with the hazards that assail the soul,
Fostered love in me, resided in suśūmna, quelled
    My dog-like hankerings, and assured me thus: "Fear not!"

Commentary

The *pye*-dog (street-dog) forever roams. So too, the mind; Śakti stills the roving manas (mind).

Mandiram 1109

அஞ்சொல் மொழியாள் அருந்தவப் பெண்பிள்ளை
    செஞ்சொல் மடமொழி சீருடைச் சேயிழை
தஞ்சமென் றெண்ணித்தன் சேவடி போற்றுவார்க்
    கின்சொல் அளிக்கும் இறைவியென் றாரே.

Transliteration

Añcol moḻiyāḷ aruntavap peṇpiḷḷai
    Ceñcol madamoḻi ccruḍai cēyiḻai
Tañjamen ṟeṇṇīttan cēvaḍi pōrruvārk
    Kincol aḷikkum iṟaiviyen ṟārē.

Translation

Sweet is the speech of the ever-young Goddess to be gained
By rare *ascesis*; bejewelled glorious and bashful she wields
Salvific words; as refuge unto the seekers of her
Roseate feet, she blesses them with beatifying words.

Commentary

Ascesis means self-control. The words of the Goddess are sweet, salvific and beatific. The great Goddess is the conferrer of grace, which is beatitude par excellence.

Mandiram 1110

ஆருயி ராயும் அருந்தவப் பெண்பிள்ளை
காரியல் கோதையள் காரணி நாரணி
ஊரும் உயிரும் உலகும் ஒடுக்கிடுங்
கோரியென் உள்ளங் குலாவிநின் றாளே.

Transliteration

Āruyi rāyum aruntavap peṇpiḷḷai
Kāriyal kōdaiyaḷ kāraṇi nāraṇi
Ūrum uyirum ulakum oḍukkiduṅ
Kōriyen uḷḷaṅ kulāvinin ṟāḷē.

Translation

She is the lass ever contemplated by the rare souls;
The garlanded Goddess is dark in hue; she is Kārani
She is Nārani; she absorbs bodies, souls and worlds;
The dreadful one is sweetly entempled in me.

Commentary

She is grace. She is the cause. She is Nārāyani, the sister of Viṣṇu; that is, she is the sustainer. She is the dreadful that resolves all at time of the great dissolution. She is the life of all that lives.

Mandiram 1111

குலாவிய கோலக் குமரியென் னுள்ளம்
　　நிலாவி இருந்து நெடுநாள் அணைந்தும்
உலாவி யிருந்துணர்ந் துச்சியி னுள்ளே
　　கலாவி யிருந்த கலைத்தலை யாளே.

Transliteration

Kulāviya kōlak kumariyen nuḷḷam
　　Nilāvi irundu neḍunāḷ aṇaindum
Ulāvi irunduṇarn tucciyi nuḷḷē
　　Kalāvi irunda kalaittalai yāḷē.

Translation

The comely one sweetly pervades my soul, and thither abiding
　　Fosters me for days without number; my being is
The field of her sport; my mind is her home;
　　She is the one who sports the crescent in her crown.

Commentary

The cranium is the location of brahmarantra. She dwells within it and enables the devotee to perfect his yoga. Tirumūlar describes his experience of the Divine Mother and Her grace upon him.

Mandiram 1112

கலைத்தலை நெற்றியோர் கண்ணுடைக் கண்ணுள்
　　முலைத்தலை மங்கை முயங்கி இருக்குஞ்

சிலைத்தலை யாய தெரிவினை நோக்கி
அலைத்த பூங்கொம்பினள் அங்கிருந்தாளே.

Transliteration

Kalaittalai nerrijur kannutaik kannul
Mulittali mankai muyanki irukkum
Cilaittalai yaya terivinai nokki
Halitta punkombinal ankirun tale.

Translation

With her breasts pressing him, who sports the crescent
In his crown and an eye in his forhead, she remains
In paradise, and is like a flowery twig that sways
Ecstatically on the top of mount Meru.

Commentary

Her breasts represent *para* and *apara jñāna.* The centre of the eye-brows is the culmination of suśūmna. The verse thus indicates that like a climbing *liana* vine, Sivakāmi rises from suśūmna to brahmarantra (mount Meru) and dispenses the grace of Śiva.

Mandiram 1113

இருந்தனள் ஏந்திழை என்னுள்ள மேவிப்
பொருந்திய நால்விரல் புக்கனள் புல்லித்
திருந்திய தாணுவிற் சேர்த்துடன் ஒன்றி
அருந்தவ மெய்தினள் ஆதியி னாளே.

Transliteration

Iruntanaḷ yēndiḻai ennulla mēvip
Porintiya nālviral pukkanaḷ pullit
Tirundiya tāṇuviṟ certtuṭan onṟi
Arundava meidinaḻ ādiyi nāḷē.

Translation

The bejewelled lass abides in my bosom; she pervades
The life-breath of four fingers; one with
Salvific Śiva, she abides; thus she causes to fructify
The rare tapas; she indeed is the primal Goddess.

Commentary

The breath inhaled measures twelve fingers (*pūraka*). What is exhaled measures eight fingers (*recaka*). The breath of four fingers is retained (*kumbaka*).

Such breathing informs breath-control and mastery of prāṇa (life force).

Mandiram 1114

ஆதி யனாதி யகாரணி காரணி
சோதிய சோதி சுகபர சுந்தரி
மாது சமாதி மனோன்மனி மங்கலி
ஓதியென் னுள்ளத் துடனியைந் தாளே.

Transliteration

Ādi yanādi yakāraṇi kāraṇi
Cōdiya cōdi cukapara cundari
Mādu camādi manonmaṇi maṅgali
Ōdiyen nuḷḷat tudaniyain tāḷē.

Translation

She is beginningless; She is the beginning; She is the uncaused
Because, She is the Light of lights; She is the beautiful lass
Of abundance; She is mother, samādhi, Manonmani the one
Ever auspicious; She informs and dwells within one.

Commentary

The endless Goddess is the beginning of all activity. She is the first cause. She is the supreme light. She is the dispenser of wealth and welfare. She has many forms. She abides in my soul.

Mandiram 1115

இயைந்தனள் ஏந்திழை என்னுள்ள மேவி
நயந்தனள் அங்கே நமசிவ என்னும்
அயன்தனை யோரும் பதமது பற்றும்
பெயர்ந்தனள் மற்றும் பிதற்றறுத் தாளே.

Transliteration

Iyaintanaḷ ēndiḻai enuḷḷa mēvi
Nayandanaḷ angē namāciva ennum
Ayantanai yōrum padamadu paṟṟum
Peyarntanaḷ maṟṟum pitaṟṟaṟut tāḷē.

Translation

The bejewelled lass is poised in my soul; abiding there
She chants *na ma si va*; she rids one of desire
For gaining the beatitudes of Brahma and others;
She set at nought my prattle, void of sense.

Commentary

The previous verse speaks of Śakti informing the *sādaka.* This relates to the *upadesa namasiva.* Ya (the soul) is informed of *na ma si va.* By reason of this, the soul becomes mellow, freed of meaningless activity and speech.

Mandiram 1116

பிதற்றிக் கழிந்தனர் பேதை மனிதர்
முயற்றியின் முத்தி அருளும் முதல்வி
கயற்றிகழ் முக்கண்ணுங் கம்பலைச் செவ்வாய்
முகத்தருள் நோக்கமும் முன்னுள்ள தாமே.

Transliteration

Pitaṛṛi kaḻindanar pēdai manidar
Muyarriyin mutti aruḷum mudalvi
Kayaṛṛikaḻ mukkannuṅ kambalai cevvāi
Mugattaruḷ nōkkamum munnuḷa tāmē.

Translation

Men jibber and jabber, and waste their days; the primal Goddess,
Confers mokṣa on sincere seekers; she has three
Fish-like eyes; from her ruddy lips emerges nāda (Divine sound);
Her gaze rains mercy; it is thus she manifests.

Commentary

Man does not generally live in a manner that elevates his soul, though the righteous way is available. If man travels on the divine path he can gain deliverance. The beautiful Goddess is ever ready to bless human beings, and facilitate their awakening.

Mandiram 1117

உள்ளத் திதயத்து நெஞ்சத் தொருமூன்றுள்
பிள்ளைத் தடமுள்ளே பேசப் பிறந்தது
வள்ளற் றிருவின் வயிற்றினுள் மாமாயைக்
கள்ள, ஒளியின் கருத்தாகுங் கன்னியே.

Transliteration

Uḷḷat tidayattu neñjat torumūnṛuḻ
Piḷḷait tadamullē pēcap piṛantadu
Vallaṛ ṛiruvin vayiṛṛinuḷ māmāyaik
Kaḷḷa, oḷiyin karuttaguṅ kanniyē.

Translation

She pervades soul, mind, *buddhi* and *citta;*
Her voice emerges from suśūmna, she is
Concealed in the causal maya, abiding in Śiva;
She is the virgin who generates salvific light.

Commentary

The devotees should ensoul Śakti; then she pervades the inner sensoria too, and activises them. Maya is Siva's *parigraha* Śakti (assumptive power, a power beyond proof). It is from Śakti the true light emerges.

Mandiram 1118

கன்னியுங் கன்னி அழிந்திலள் காதலி
துன்னியங் கைவரைப் பெற்றனள் தூய்மொழி
பன்னிய நன்னூற் பகவரும் அங்குள
என்னேஇம் மாயை இருளது தானே.

Transliteration

Kanniyuṅ kanni aḻintilaḷ kādali
Tunniyan kaivaraip peṛṛanaḷ tūymoḻi
Panniya nannuṛ pagavarum aṅkuḷa
Ennēim māyai iruḷadu tānē.

Translation

She is the virgin inviolate, the beloved of Sivam
And she bore the five; pure are her words;
She authored the scriptures; she controls the hostile forces;
Behold the occult understanding of maya which is dark!

Commentary

Śakti is the eternal virgin. Śiva is the eternal *brahmacāri*. Thanks to their inseparable union, the five, namely Brahma, Viṣṇu, Rudra, Mahesvara, and Sadāśiva became manifest. Thanks to maya, She ushers into existence the phenomena.

Mandiram 1119

இருளது சத்தி வெளியதெம் அண்ணல்
பொருளது புண்ணியர் போகத்துள் இன்பம்
தெருளது சிந்தையைத் தெய்வமென் றெண்ணில்
அருளது செய்யும்எம் ஆதிப் பிரானே.

Transliteration

Iruḷadu catti veḷiyatem aṇṇal
Poruḷadu puṇṇiar pōkattuḷ inbam
Teruḷadu cindaiyait teivamen ṛeṇṇi
Aruḷadu ceyyumem ādip pirānē.

Translation

Śakti is mark; Śiva is light; the fruit
Of the lives of the holy ones is Sivānanda;
She clarifies *citta* and makes it divine;
Poised in the primal God, she dispenses grace.

Commentary

Śakti plays a twofold role. She is at once the *tirodāna* and *arul sakti.* She remains concealed and makes souls inevitably face their karma. At the hour of *iruvinai-oppu* (the balancing of deeds), She manifests as *arul sakti* (grace) and confers deliverance.

Mandiram 1120

ஆதி அனாதியும் ஆய பராசத்தி
பாதி பராபரை மேலுறை பைந்தொடி
மாது சமாதி மனோன்மணி மங்கலி
ஓதுமென் னுள்ளத் துடன்முகிழ்த் தாளே.

Transliteration

Ādi anādiyum āya parācakti
Pādi parāparai meluṛai paintoḍi
Mādu camādi manonmaṇi mangali
Odumen nuḷḷat tuḍanmukiḻttāḷē.

Translation

Parāśakti is the beginningless beginning; She is
Parāparai who is half of Śiva; She is above all other gods;
When one invokes Her as the conferrer of samādhi, Manonmani
And Mangali, she manifests in one's bosom.

Commentary

Śakti is the beginningless source of everything. She is the bejewelled one who radiates grace. She is Mangali, the ever-auspicious one. Her home is the immaculate heart.

Mandiram 1121

ஓதிய வண்ணங் கலையின் உயர்கலை
 ஆதியில் வேதமே யாமென் றறிகிலர்
சாதியும் பேதமும் தத்துவ மாய்நிற்பள்
 ஆதியென் றோதினள் ஆவின் கிழத்தியே.

Transliteration

Ōdiya vannaṅ kaḻaiyin uyarkalai
 Ādiyil vedamē yāmen ṛaṛikilar
Cadiyum pēdamum tattuva māynirpaḷ
 Ādiyen ṛōdinaḷ āvin kiḻattiyē.

Translation

Men know not that the beginningless Vedas are
 The supreme among the sixty four kalās;
She is poised in the castes, their differences and the tattvas;
 The mistress of souls taught one these are beginningless.

Commentary

The Vedas are the primal scripture. They are beginningless. They posit and explicate the castes, their differences and tattvas. She who is the mistress of souls proclaimed thus with authority.

Mandiram 1122

ஆவின் கிழத்திநல் லாவடு தண்டுறை
 நாவின் கிழத்தி நலம்புகழ்ந் தேத்திடும்
தேவின் கிழத்தி திருவாஞ் சிவமங்கை
 மேவுங் கிழத்தி வினைகடிந் தாளே.

Transliteration

Āvin kilattinal lāvadu taṇḍuṛai
Nāvin kilatti nalampukal tettidum
Tēvin kilatti tiruvañ civamaṅgai
Mēvuṅ kilatti vinaikaḍin tāḷē.

Translation

She is the mistress of souls; She is of Āvaduturai;
She is the mistress of speech; She is the consort of Śiva;
Devas extol her virtues; She is auspicious; hers is spiritual
Opulence; the pervasive Goddess shapes karma.

Commentary

It is at Tiruvāvaduturai, Tirumūlar eventually abode under the peepal tree. It is from here he proclaimed the Tirumandiram. If duly invoked, Śakti pervades the prayer (of the one who prays) and frees him from karma.

Mandiram 1123

வினைகடிந் தாருள்ளத் துள்ளொளி மேவித்
தனையடைந் தோர்க்கெல்லாந் தத்துவ மாய்நிற்பள்
எனையடி மைகொண்ட ஏந்திழை ஈசன்
கணவனைக் காண அனாதியு மாமே.

Transliteration

Vinaikadint tāruḷḷat tuḷḷoḷi mēvit
Tanaiyadain tōrkkellān tattuva māynirpal
Yenaiyaḍi maikoṇḍa ēndilai īcan
Kaṇavanaik kāṇa anādiyu māmē.

Translation

She pervades the bosoms of those who have
Annulled their karma; She is the truth unto her
Seekers; She is the one who enslaved one; she is
More ancient than even Her consort.

Commentary

This verse is understood in the light of the tenets of Siddhanta. In this connection, a passage occurs in the thirteenth verse of the *Tiruporcunnam* forming part of the Tiruvācakam: "our father and God, is the consort, son, father and brother elder unto the daughter of Himavānt" This passage speaks of Śiva as the husband, and the elder son of Uma. This indeed is the quintessence of Siddhanta. When the cosmos is resolved, all things and lives are resolved into maya, maya into Śakti, and Śakti into Śiva. When Śiva re-creates the cosmos and embodiments for living beings, Śiva-Śakti manifests. In this state, Śiva is the husband. It is from Śakti-tattva, Sadāśiva-tattva is evolved. In this state Śiva is the son. Śakti-tattva is evolved from Śiva-tattva. So, Śiva is the father. When *suddha-maya operates* (the jñāna sakti of Śiva), Śiva-tattva gets evolved. So, from suddha maya Śiva and Śakti tattvas are evolved. As Śiva–tattva's evolution preceedes that of Śakti-tattva, Śiva is spoken of as the elder brother.

The language used here is purely esoteric. Physical union is not inferred. Commenting on the *ardanāriswara* form, Stella Kramrishc observed that copulation is utterly impossible as the very form attests to it.

Mandiram 1124

ஆதி அனாதி அகாரணி காரணி
வேதம தாய்ந்தனள் வேதியர்க் காய்நின்ற

சோதி தனிச்சுடர் சொருப மாய்நிற்கும்
    பாதி பராபரை பன்னிரண் டாதியே.

Transliteration

Ādi anādi akāraṇi kāraṇi
    Vēdama tāintaṇaḷ vēdiyark kāyninṛa
Cōdi taniccuḍar corūpa mayniṛkum
    Pādi paraparai panniraṇ ḍātiyē.

Translation

She is the primal one; She is beginningless; the uncaused
    Cause is She; She explicates the Vedas, She is the light of
The brahmins; She is the form of pure radiance; She who is
    Siva's help is Parāparai and Her kalās are twelve.

Commentary

She is the primal one. She is the primal cause uncaused by any other cause. She is the one who illumines the minds of brahmins who are practitioners of the Vedas. Her twelve kalās are the twelve signs of the zodiac.

7. Absolute sakti

This section of thirty verses deals with the almighty Śakti. Her power is absolute. She is perfection. Her pervasion is limitless. She is everywhere simultaneously.

Mandiram 1125

அளந்தேன் அகலிடத் தந்தமும் ஈறும்
அளந்தேன் அகலிடத் தாதிப் பிரானை
அளந்தேன் அகலிடத் தாணொடு பெண்ணும்
அளந்தேன் அவனருள் ஆய்ந்துணர்ந் தேனே.

Transliteration

Aḷandēn akaliḍat tandamum īṛum
Aḷandēn akaliḍat tādip pirānai
Aḷandēn akaliḍat tāṇoḍu peṇṇum
Aḷandēn avanaruḷ āinduṇarn tēnē.

Translation

I scrutinized the resolution and the evolution of the cosmos;
I studied the primal Lord-God of the cosmos;
I examined the male and female of the cosmos;
All my investigation led to my realization of Her grace.

Commentary

Śakti rules all, and governs everything. She is before the beginning and is after the end. It is through Her grace, everything becomes and is disbecomes.

Mandiram 1126

உணர்ந்திலர் ஈசனை ஊழிசெய் சத்தி
புணர்ந்தது பூரணம் புண்ணியர் தங்கள்

கணங்களைத் தன்னருள் செய்கின்ற கன்னி
    கொணர்ந்த வழிகொண்டு கும்பக மாமே.

Transliteration

Uṇarndilar īcanai ūlicey caṭṭi
    Punarndatu pūraṇam puṇṇiyar taṅgaḷ
Kaṇaṅgalait tannaruḷ ceykinṟa kanni
    Koṇarnda vaḻikoṇḍu kumbaka māmē.

Translation

They know not Śakti who causes Śiva to manifest; the union
    Of Śiva and Śakti is perfection; She, the virgin,
Bestows blessings on the holy ones and graces them;
    She resolves the cosmos in the same way as She evolved it.

Commentary

It is through Śakti that Śiva governs the universe. There is no perfection that can match the union of Śiva and Śakti. This is ineffable concord. The end, be it known, is contained in the beginning and vice versa.

Mandiram 1127

கும்பக் களிறைந்துங் கோலொடு பாகனும்
    வம்பில் திகழும் மணிமுடி வண்ணனும்
இன்பக் கல்வி இனிதுறை தையலும்
    அன்பிற் கலவியு ளாயொழிந் தாரே.

Transliteration

Kumbak kaḷiṟaindun kōlodu pākanum
    Vambil tikaḻum maṇimuḍi vaṇṇanum

Inbak kalavi inituṛai taiyalum
Anbiṟ kalaviu layoḻin tārē.

Translation

The five broad-necked tuskers, their mahout, His goad,
The merciful God whose beautiful crowned crest is fragrant,
His sweet consort who is one with him:
All alike are indistinguishably merged in bliss.

Commentary

The five tuskers are the sense-organs five. The mahout, the driver, is the soul. The goad is true discrimination (*viveka*). Śiva-Śakti confers the beautitude par excellence and steeps the souls in Sivānanda.

Mandiram 1128

இன்பக் கலவியில் இட்டுஎழு கின்றதுஓர்
அன்பில் புகவல்ல னாம் எங்கள் அப்பனும்
துன்பக் குழம்பில் துயர்உறும் பாசத்துள்
என்பில் பராசத்தி, என்அம்மை தானே.

Transliteration

Inbak kalaviyil iṭṭueḻu kinṛadu ōr
Anbil pukavalla nām eṅkal appanum
Tunbak kuḻambil tuyaruṛum pācattul
Enbil parācati ennammai tānē.

Translation

In my ecstatic union, He, my Father,
Invades and pervades my soul in love.

When life wallows in the miserable uterine jelly
    Parāśakti abides and pervades the very marrow.

Commentary

Śiva rewards the soul that is poised in Śiva-yoga. The Śiva yogin experiences the Lord Himself when the individual soul unites with the supreme soul in spiritual ecstasy. And yet Parāśakti is there from the very beginning protecting even the unformed embryo. She pervades material existence.

Mandiram 1129

என்னம்மை என்அப்பன் – என்னும் செருக்குஅற்று
    உன்னம்மை ஊழித் தலைவனும் அங்குஉளன்
மன்னம்மை ஆகி மருவி உரைசெய்யும்
    பின்னம்மையாய் நின்றபேர் நந்திதானே.

Transliteration

Ennammai ennappan – ennum cerukkuaṛṛu
    Unnammai ūḻit talaivanum aṅkuḷan
Mannammai āgi maruvi uraiceyyum
    Pinnammaiyāi ninṛapēr nanditānē.

Translation

Give up pride and reference to parents as
    'My mother' and 'my father'; the deity of aeons, your Mother
Alone is; it is the eternal and androgynous God;
    It is the great Nandi who is the redemptive Guru.

Commentary

When physicality and phenomenality are transcended, one gains one's true parents who are Śiva and Uma. Śiva who is Nandi guides the soul to salvation.

Mandiram 1130

தார்மேல் உரைகின்ற, தண்மலர் நான்முகன்
    பார்மேல் இருப்பது, ஒருநூறு தான்உள
பூமேல் உறைகின்ற போதகம், வந்தனள்
    நாமேல் உறைகின்ற நாயகி ஆணையே.

Transliteration

Tārmēl uṛaikinṛa taṇmalar nānmukan
    Pārmēl iruppadu orunūṛu tānuḷa
Pūmēl uraiginṛa pōdagam vandanaḷ
    Nāmēl uraiginṛa nāyagi annaiyē.

Translation

The Four-faced ensconced on the cool-stemmed Lotus
    Assigns a life of one hundred years for mankind.
The Goddess of Wisdom seated on the Lotus manifests
    By the behest of Vāgisvari; (make your life fruitful).

Commentary

Brahma assigns a potential life of one hundred years to every human being. His consort Saraswati abides on the white lotus as commanded by Uma who is Vāgisvari. Uma is referred to as Navukkarasi (the queen of the tongue) by Tirumūlar (verse 1335), and Navukku Nayaki (the Goddess of the tongue) (verse 1387).

Mandiram 1131

ஆணைய மாய் வருந் தாதுள் இருந்தவர்
    மாண் ஐயம் ஆய மனத்தை ஒருக்கிப் பின்
பாணையம் ஆய பரத்தை அறிந்தபின்,
    தாணையம்ஆய தனா தனன்தானே.

Transliteration

Āṇaiya māy varundāduḷ irundavar
Māṇ aiyam āya manattai orukkip pin
Pānayam āya parattai aṛindapin
Tāṇaiyam āya tanā tanan tānē.

Translation

The truly untroubled are those who have vanquished
Mind that breeds pride and doubt; by their
Single-minded concentration they gain Para-Nādam.
Thus each of them becomes a seat of God.

Commentary

The mind is an inner sensorium. It breeds doubt and arrogance. Mind is jiva. Troubles cease when the mind is fully controlled. A mind under control enables the soul to concentrate on Śiva. Para Nādam is the voice of the empyrean (world of God). The soul that is vivified by the light, sound, and vibration of Supreme Consciousness, becomes the abode of God.

Mandiram 1132

தானே எழுந்த இத் தத்துவ நாயகி
வானோர் எழுந்து, மதியை விளக்கினள்
தேனோர் எழுகின்ற தீபத்து ஒளியுடன்
மானே நடமுடை மன்று அறியீரே.

Transliteration

Tānē eḻunda it tattuva nāyagi
Vanēr eḻundu madiyai viḷakkinaḷ

Tēnēr e̱luginṟa dīpattu oḷiyuḍan
Mānē naḍamudai manṟu aṟiyīrē.

Translation

Arising by Herself, the Creatrix of tattvas arose
And illumined the ethereal Moon-mandala.
Cognize the forum where, bright like the column
Of honey, Śiva-Śakti enacts the dance.

Commentary

Śakti is the activator of tattvas. The ethereal Moon-mandala is known as the *Chandra-mandala* in yogic parlance. From it drips the elixir of immortality, the ambrosial nectar of wisdom which sustains the Śiva-yogin indefinitely.

Mandiram 1133

அறிவான மாயையும் ஐம்புலக் கூட்டத்து
அறிவான மங்கை அருள் அது சேரின்
பிறியா அறிவு அறிவார், உளம் பேணும்
நெறியாய சித்தம் நினைத்து இருந்தாளே.

Transliteration

Aṟivāna māyaiyum aimpulak kūṭṭattu
Aṟivāna mangai aruḷ adu sērin
Piṟiyā aṟivu aṟivār uḷam pēṇum
Neṟiyāya cittam ninaintu irundāḷē.

Translation

When the cognizing maya and the pentad of senses
Merge in the grace of omniscient Śakti

The sādaka comes by ever-abiding wisdom;
She abides in their bosoms and actions soothingly.

Commentary

Maya is enclosed. The enclosure of maya must be subsumed in omniscience. This then assures deliverance from the encasement of maya.

Mandiram 1134

இரவும் பகலும் இலாத இடத்தே
குரவம் செய்கின்ற குழலியை நாடி
அரவம் செய்யாமல் அருளுடன் தூங்கப்
பருவம் செய்யாததோர் பாலனும் ஆமே.

Transliteration

Iravum pakalum ilāda iḍattē
Kuravam ceykinṟa kuḻaiyai nādi
Aravam ceyyāmal aruḷuḍan tūṅkap
Paruvam ceyyādātōr pālanum āmē.

Translation

If one seeks the playful creatrix in the arena
Where there is neither night nor day,
And remains poised in the grace of Her silence
One will ever remain young, proof against aging.

Commentary

The playful creatrix is Lalita. She is known as Bāla, the eternal virgin. She is called Vālai in Tamil. She enacts the powers of creation, sustenance, destruction, concealment and bestowal of grace, all in

divine sport. Night and day are symbolic of forget- fulness and remembrance, of oblivion and light, etc. Silence is transcendence of phenomenality.

Mandiram 1135

பாலனுமாகும் பராசத்தி தன்னொடு
மேலணுகா விந்து நாதங்கள் விட்டிட
மூலமதாமெனும் முத்திக்கு நேர்படச்
சாலவு மாய்நின்ற தற்பரத் தாளே.

Transliteration

Bālanum āgum parācatti tannodu
Mēlaṇugā vindu nādaṅgaḷ viṭṭida
Mūlamādu ām enum muttikku nērpaḍac
Cālavu māyninṛa tarparat tāḷē.

Translation

One will be young forever; transcending bindu and nāda
Which bar access to ParaŚakti; one will be united
With Her; it is the self-existent, the source original
That confers deliverance.

Commentary

Transcending tattvas, including those of nāda and bindu, enables the mellowed soul to travel the path leading to salvation. This is made possible by the grace of Śakti. *Parā Śakti* as creatrix is force, and manifests in the form of *nāda-bindu,* a singular point of radiating sound. The *nāda-bindu* is the seed of great divine creative power, which creates both mind and matter. The source original is Śiva, from whom Śakti is inseparable.

Mandiram 1136

நின்ற பராசத்தி நீள்பரன் தன்னொடும்
　　நின்றுஅறி ஞானமும் இச்சையு மாய் நிற்கும்
நன்று அறியும் கிரியாசத்தி நண்ணவே
　　மன்றன வற்றுள் மருவிடும் தானே.

Transliteration

Ninṛa parācatti nīḷparan tannoḍum
　　Ninṛuaṛi jñānamum itcayumāi niṛkum
Nanṛu aṛiyum kiriyācatti naṇṇave
　　Manṛana vaṛṛul maruviḍum tānē.

Translation

Parāśakti abiding with the all-pervasive God
　　Stands as cognizing jñāna-sakti and icca-sakti;
When functioning kriyā-sakti manifests;
　　She is one with the God of the dancing forum.

Commentary

Jñāna-sakti is the power of knowledge. Icca-sakti is the power to will. Kriya-sakti (creative power) is knit with the other two. The God of the Dancing Forum is Nataraja, the Doer of the pancakriya (the five fold operations).

Mandiram 1137

மரு ஒத்த மங்கையும் தானும் உடனே
　　உருஒத்து நின்றமை ஒன்றும் உணரார்
கரு ஒத்து நின்று கலக்கின போது
　　திருஒத்த சிந்தை வைத்து எந்தை நின்றானே.

Transliteration

Maruotta maṅgaiyum tānum uḍanē
Oruottu ninṛamai onṛum uṇarār
Karuottu ninṛṛu kalakkinna pōdu
Tiruotta cindai vaittu endai ninṛane.

Translation

They know not the union of Śiva and Śakti
Is like that of the flower and its fragrance.
My Father with His thought, dove-tailed with Hers
Stirred in unison the primordial matter.

Commentary

Śiva and Śakti sport a two-fold oneness. This is known as *tādātmiya* (identity). Not many know of this. Unless the cosmic Father and the cosmic Mother act in harmonious union, the acts of evolution, maintenance, absorption, concealment and bestowal of grace cannot take place.

Mandiram 1138

சிந்தையின் உள்ளே திரியும் சிவசத்தி
விந்துவும் நாதமும் ஆயே விரிந்தனள்
சந்திரபூமி சடாதரி சாத்தவி
அந்தமொடு ஆதியதாம் வண்ணத்தாளே.

Transliteration

Cindaiyin uḷḷē tiriyum civacatti
Vinduvum nādamum āyē virindanaḷ
Candirabūmi caḍādari cāttavi
Andamoḍu ādiyadām vaṇṇattāḷē.

Translation

Śiva–Śakti pervades mind and expands
As *bindu* and *nāda*; She is Jatadari
Of the Chandra-mandala; She is Sattvi;
She is the end and the beginning.

Commentary

Śakti is Siva's own thought. Cit-Śakti is His conscious power. Śakti causes the evolution of Śiva-tattvas such as nāda (Śiva, the formless, principle of jñāna), bindu (Śakti, the formless, principle of kriya), and the like. Śiva is Jatādara (the one with matted hair), and Śakti is Jatādari. She is poised in the moon, chandra-mandala. She contains everything, is filled with gnosis, and is beyond action (rajas) and inertia (tamas). She is the alpha and omega of the cosmos.

Mandiram 1139

ஆறி இருந்த அமுத பயோதரி
மாறி இருந்த வழிஅறி வார்இல்லை
தேறி இருந்துநல் தீபத்து ஒளியுடன்
ஊறி இருந்தனள் உள்உடை யார்க்கே.

Transliteration

Āṛi irunda amuda payōdari
Māṛi irunda vaḻiaṛi vārillai
Tēṛi irundunal dīpattu oḷiyuḍan
Ūṛi irundanaḷ uḷluḍai yārkkē.

Translation

She is the power that is restful; Her breast-milk is
Nectarean gnosis; none knows of Her reversed form;

She manifests in them that meditate upon Her
As the inner light of the lamp of unity.

Commentary

Śakti is the power that rests in Śiva. At His behest She acts, commanded by Him. She fed Tirujnānasaṃbandhar, who taught to seek the feet of "namasivaya," with gnosis (breast milk). The reversed form is *Va Si*. *Va* is Śakti and *Si* is Śiva. *Va Si* is the reverse of Śiva. She illuminates the consciousness of those that meditate on the mantra *Va Si*.

Mandiram 1140

உடையவன் அங்கி உருத்திர சோதி
விடையவன் ஏறி விளங்கி யிருக்கும்
கடையவர் போயிடும் கண்டவர் நெஞ்சத்
தடை அது ஆகிய சாதகர் தாமே.

Transliteration

Udaiyavan aṅgi uruttira cōdi
Vidaiyavan ēṛi viḷaṅki irukkum
Kadaiyavar pōyiḍum kaṇḍavar neñjat
Taḍai adu āgiya cādagar tāmē.

Translation

The Lord-owner is Agni, Indra and effulgence;
He rides resplendently the bull; practitioners
Of Śiva-Yoga behold Him in their bosoms;
Be gone ye base ones who cannot envision Him.

Commentary:

Śiva is known as Udaiyavar or Udaiyān (He who is the owner). Animate beings are His slaves; inanimate things are His possession. The bull is Rishaba-Deva, the incarnation of dharma.

Mandiram 1141

தாமேல் உறைவிடம் ஆறுஇதழ் ஆனது
பார்மேல் இதழ் பதினெட்டு இருநூறு உள
பூமேல் உறைகின்ற புண்ணியம் வந்தனள்
பார்மேல் உறைகின்ற பைந்தொடி யாளே.

Transliteration

Tāmēl uṛaiviḍam āṟidal̠ ānadu
Pārmēl idal̠ padineṭṭu irunūṟu uḷa
Pūmēl ur̠aikinṟa puṇṇiyam vandanaḷ
Pārmēl uraiginṟa paintoḍi yāḷē.

Translation

She abides in the six-petalled flower;
On earth, abide two and hundred and eighteen;
She, the abiding, has made Her advent;
She indeed is the liana that pervades the earth.

Commentary

The Āgamas affirm there are 224 bhuvanas (worlds) situated in the five kalās. According to B.Natarajan, 218 worlds are comprised in Santi Atitakala. Śakti abides in the six-petalled flower, though Her presence is universal. Liana is a twisting creeper (vine) that spreads. The six-petalled flower represents svadhistāna, the second cakra, which is said in some traditions to be where Śakti lies within our vital body.

Mandiram 1142

பைந்தொடியாளும் பரமன் இருந்த இடத்
திண்கொடியாகத் திகழ்தரு சோதியாம்

விண்கொடி யாகி விளங்கி வருதலால்
　　பெண்கொடி யாக நடந்தது உலகே.

Transliteration

Painkoḍiyāḷum paraman irunda idat
　　Tiṇkoḍiyāgat tikaḻtaru cōdiyām
Viṇkoḍi yāgi viḷaṅki varudalāl
　　Penkoḍi yāga naḍandadu ulagē.

Translation

The bejewelled consort abides in the Supreme principle;
　　She, the ever-enduring liana, is the abounding effulgence.
As She is the ethereal and vivifying radiance
　　The world is at work, illumined by the liana.

Commentary

Sivam is static. Śakti is dynamic. In the resolved state, She is dormant in Sivam. Evolution takes place when She manifests Herself. The Magna Mater is described as the light that resembles a liana. When She is active the world is at work. When She stands absorbed in Sivam, all activities cease.

Mandiram 1143

நடந்தது அம்மலர் நாலுடன் அஞ்சாய்
　　இருந்தனர் கன்னிகள் எட்டுடன் ஒன்றாய்
படர்ந்தது தன்வழி பங்கயத் துள்ளே
　　தொடர்ந்து உள்வழி சோதி அடுத்தே.

Transliteration

Naḍandadu ammalar nāluḍan añjāy
　　Irundanar kannigaḷ eṭṭuḍan onḍrāi

Paḍarndadu tanvaḻi pankayat tuḷḷē
Toḍarndu uḷvaḻi codi aḍuttē.

Translation

Her seat is wrought of petals four and five;
The unique one is surrounded by eight virgins;
Her path is laid in the lotus–heart;
This is the inner light–the everlasting guide.

Commentary

The names of the eight virgins are *Vāmai, Jyestai, Raudri, Kāli, Kalavikarani, Balavikarani, Balapradamani* and *Sarvabhūtatamani*. They act in the world without interacting with it. The unique one is Manonmani. She is the animatrix. Her unique path is to unite with Śiva in the sahasrāra.

Mandiram 1144

அடுக்குந் தாமரை யாதி யிருப்பிடம்
எடுக்குந் தாமரை இல்லகத் துள்ளது
மடுக்குந் தாமரை மத்தகத் தேசெல
முடுக்குந் தாமரை முச்சது ரத்தே.

Transliteration

Aḍukkun tāmarai yādi iruppiḍam
Eḍukkun tāmarai illagat tuḷḷadu
Maḍukun tāmarai mattagat tēcela
Muḍukun tāmarai muccadu rattē.

Translation

The multi-petalled lotus is the seat of Ādi-Śakti
The soul-uplifting lotus is in the heart;

When the connecting lotus courses on its way
The activising lotus is in the form of a triangle.

Commentary

The kuṇḍalinī courses from mūlādhāra to sahasrāra which is the thousand-petalled lotus. Anāhata is the cakra localized in the heart. All the ādhāras sport the form of lotus. Their mystical connection is wrought by kuṇḍalinī. The lotus in the mūlādhāra is in the form of a triangle.

Mandiram 1145

முச்சது ரத்தே எழுந்த முளைச்சுடர்
எச்சது ரத்து மிடம்பெற ஓடிடக்
கைச்சது ரத்துக் கடந்துள் ளொளிபெற
எச்சது ரத்து மிருந்தனள் தானே.

Transliteration

Mucchadu rattē e̱lunda muḷai cuḍar
Ecchadu rattu midampeṟa oḍiḍak
Kaicadu rattuk kadanduḷ loḷipe̱ra
Eccadu rattu mirundanaḷ tānē.

Translation

The ray that germinates in the triangle
Courses through all the cakras and passes
Through sahasrāra endowed with inner light;
Thus She pervades all the cakras.

Commentary

The triangle is within the mūlādhāra. It is Śakti that spirals up like a flame and reaches sahasrāra in a rarified form of mystic fire. Thus She illumines all the ādhāras.

Mandiram 1146

இருந்தனள் தன்முகம் ஆறொடு நாலாய்
பரந்தன வாயு திசை திசை தோறும்
குவிந்தன முத்தின் முகஒளி நோக்கி
நடந்தது தேறல் அதோமுகம் அம்பே.

Transliteration

Irundanaḷ tanmugam aṛoḍu nālāi
Parandana vāyu tisai tisai tōṛum
Kuvindana muttin mugaoḷi nōkki
Naḍandadu tēṛal adōmugam ambē.

Translation

Six and four are Her visages; life-breath
Pervades each direction; the light of Her countenance
Tapers gracefully; water which is
Truly Her essence flows downward.

Commentary:

She has ten visages, each facing one of the ten directions. The flame of Her face blazes upward pearl-like. Water is the honey of life, which flows downward towards Śakti.

Mandiram 1147

அம்புஅன்ன கண்ணி அரிவை மனோன்மனி
கொம்பு அன்ன நுண் இடை கோதை குலாவிய
செம்பொன் செய் யாக்கை செறிகமழ் நாள்தொறும்
நம்பனை நோக்கி நவிலுகின்றாளே.

Transliteration

Ambuanna kaṇṇi arivai manōnmaṇi
Kombu anna nuṇ iḍai kōdai kulāviya

Cempon cey yākkai cerikamal nāltorum
Nambanai nōkki navilukinrālē.

Translation

Her eyes are like arrows; She is eternally young; She is
Manonmani, liana-like and slender-waisted;
She wears a wreath; Her body is ruddy gold;
The fragrant one converses daily with the supreme God.

Commentary

Nothing is beyond the ken of Śakti's union. She is Sadāśiva-sakti. She is ever in existence. She is Manonmani, the great Goddess. She is soft and tender. She is fragrant and Her complexion is auric (golden). She is ever accompanied by Śiva.

Mandiram 1148

நவிலும் பெருந்தெய்வம் நான்மறைச் சத்தி
துகில்உடை ஆடை நிலம்பொதி பாதம்
அகிலமும் அண்ட முழுதும் செம்மாந்து
புகலுமுச் சோதி புனைய நிற்பாளே.

Transliteration

Navilum perundaivam nānmarai catti
Tugiludai ādai nilam podi pādam
Agilamum anda muludum cemmāndu
Pukalumuc cōdi punaiya nirpālē.

Translation

Śakti is the great deity proclaimed by the four Vedas;
She is clad in silk; Her feet cover the earth;

She stands majestic pervading the whole cosmos
Decked with the triad of lights.

Commentary

The first line can also be translated as follows: "The great deity Śakti chants the four Vedas." The three lights are sun, moon and fire.

Mandiram 1149

புனைய வல்லாள் புவனத் திறை எங்கள்
வனைய வல்லாள் அண்ட கோடிகள் உள்ளே
புனைய வல்லாள் மண்டலத்து ஒளி தன்னைப்
புனைய வல்லாளையும் போற்றி என்பேனே.

Transliteration

Punaya vallāḷ puvanat tiṟai eṅgal
Vanaiya vallāḷ aṇḍa kōḍigaḷ uḷḷē
Punaiya vallāḷ maṇḍalattu oḷi tannaip
Punaiya vallāḷaiyum poṟṟi enbēnē.

Translation

She is one with the Lord-God of the cosmos;
She is valiant to create billions of worlds;
She can deck Herself with the light of all *mandalas* (regions);
She beautifies all; Praise be!

Commentary

Śiva is Saktimān; His consort is Śakti; their androgynous nature is a mystery of mysteries. Śakti is the creatrix; from Her issues the light of manifold wisdom. Her formal physical beauty is all-pervasive.

Mandiram 1150

போற்றி என்பேன் புவனாபதி அம்மை என்
 ஆற்றலுள் நிற்கும் அருந்தவப் பெண்பிள்ளை
சீற்றம் கடிந்த திருநுதல் சேயிழை
 கூற்றம் துரக்கின்ற கொள்பைந் தொடியே.

Transliteration

Pōṛṛi enbēn puvanāpadi ammai en
 Aṛṛaluḷ niṛkum arundavap peṇpillai
Cīrram kaḍinda tirunudal ceyiḻai
 Kūṛṛam turakkinṛa koḷpain toḍiyē.

Translation

I will laud the Mother, the Magna Mater; She is
 The lass of rare tapas, the prowess behind might;
The bejewelled one of lovely forehead annuls anger;
 The well-adorned one is valiant to chase death away.

Commentary:

The world is at work thanks to Śakti. She is the efflorescence of rare tapas. All might is suffused by Her prowess. By Her look she can chase away wrath and resentment. She is the death of Death.

Mandiram 1151

தொடி ஆர் தடக்கைச் சுகோதய சுந்தரி
 வடிவு ஆர் திரிபுரை யாம்மங்கை சங்கைச்
செடி ஆர் வினைகெடச் சேர்வரை என்றென்
 அடியார் வினைகெடுத்து ஆதியும் ஆமே.

Transliteration

Toḍi ār taḍakkaic cugōdaya sundari
 Vadivu ār tiripurai yāmmaṅgai ca ṅgaic

Ceḍi ār vinaikeḍac cērvarai enṛen
Aḍiyār vinaikeḍuttu ādiyum āmē.

Translation

Her mighty hands are bangled; the beautiful one is
The genesis of joy; the lovely lass, the Tiripurai; She is
The mount to be gained, to rid doubt, evil and karma.
The primal one forever quells the karma of devotees.

Commentary

Tiripurai is the queller of the three malas. She is the unassailable mount that offers shelter to seekers. Doubt, evil and harm flee in Her presence.

Mandiram 1152

மெல்லிசைப் பாவை வியோமத்தின் மென்கொடி
பல்லிசைப் பாவை பயன்தரு பைங்கொடி
புல்லிசைப் பாவையைப் போகத் துரந்திட்டு
வல்லிசைப் பாவை மனம்புகுந் தாளே.

Transliteration

Mellisaip pāvai viyōmattin menkoḍi
Pallisaip pāvai payantaru paiṅkoḍi
Pullisaip pāvayaip pōkat turantiṭṭu
Vallisaip pāvai manampukun tāḷē.

Translation

She, of soft music, is the tender lass of etheric consciousness
She the giver of boons, is a many-sided glory;
She does away with the body of picayune (small) merit;
She the mighty lass, abides in my bosom.

Commentary

Śakti is described as an ever-present, ever-fresh liana (flowering vine). Thanks to Her grace the body and the inner sensoria are purified. She is the *vyoman*, the consciousness of ether. When she abides in the human mind, *athanasia* (immortality) is achieved.

Mandiram 1153

தாவித்த அப்பொருள்தான் அவன் எம்இறை
பாவித்து உலகம் படைக்கின்ற காலத்து
மேவிப் பராசத்தி மேலொடு கீழ்தொடர்ந்து
ஆவிக்கும் அப்பொருள்தான் அது தானே.

Transliteration

Tavittav apporuḷtān avan emmiṛai
Pāvittu uḷagam padaikkinṛa kālattu
Mēvip parācatti meloḍu kīltoḍarndu
Āvikkum apporuḷtān adu tānē.

Translation

Our God is installed in Her; when the Supreme principle
Resolves to evolve the world, She, twinned with Him,
Pervades the length and breadth of the cosmos;
Thus She functions as the ens that vivifies (animates) all.

Commentary

Śiva stands ever united with Śakti. As Kamākshi, She adores Śiva on the banks of the Kampai at Kānjipuram. Śiva creates through Śakti, who is not different from Him.

Mandiram 1154

அதுஇது என்பர் அவனை அறியார்
    கதிவர நின்றது ஓர் காரணம் காணார்
மதுவிரி பூங்குழல் மாமங்கை நங்கை
    திதம்அது உன்னார்கள் தேர்ந்துஅறி யாரே.

Transliteration

Aduidu enbar avanai aṟiyār
    Kadivara ninṟadu ōr kāraṇam kāṇār
Maduviri pūṅkuḻal māmaṅgai naṅgai
    Ditamadu unnārkaḷ tērnduaṟi yārē.

Translation

They know Him not who blabber vanity with glory;
    They know not the source original of salvation;
They know not the nature of the great Goddess;
    (Alas!) Their thinking is uninformed by clarity.

Commentary

St. Manickavācakar's dictum runs thus: "“That God is the God; this God is the God.” Thus they speak of pseudo-gods and rave." Those who know God experience Him and remain in silence. The experience of mystical union of Śiva-Śakti cannot be spoken of in a way that can be understood. Ṭirumūlar says that there is no way to describe the perfect unity of Śiva-consciousness.

8. The Support and the Supported

The process and the fruit of kuṇḍalinī Yoga is described in this section comprising one hundred verses.

Mandiram 1155

நாலிதழ் ஆறில் அவிர்ந்தது தொண்ணூறு
        தான்இதழ் ஆனவை நாற்பத்து நால்உள
பால்இதழ் ஆனவள் பங்கயம் மூலமாய்த்
        தான்இதழ் ஆகித் தரித்திருந்தாளே.

Transliteration

Nālidal̲ āṛil avirndadu toṇṇūṛu
        Tānidal̲ ānavai nāṛpattu nāluḷa
Pālidal̲ ānavaḷ paṅkayam mūlamāy
        Tānidal̲ āgit tarittirundāḷē.

Translation

The mūlādhāra-sakti is a four-petalled lotus;
        It burgeons into ninety-six; the four ādhāras sport;
In all, forty-four petals; through the Lotus, Herself,
        A unique petal of milk, she supports the supporting ādhāras.

Commentary

The mūlādhāra is a four-petal lotus. Ninety-six are the tattvas; thirty-six of them are the main and the rest subordinate. The yoga commences from one lotus centre and proceeds through the others gradually. Six, ten, twelve and sixteen petals respectively constitute svādiṣṭhāna, maṇipūra, anāhata and viśuddhi. The total number of these petals is forty-four. Śakti Herself a lotus, is figuratively referred

to as the petal of milk. Milk is gnosis. Śakti indeed is the power of the supports which are the ādhāras.

Mandiram 1156

தரித்திருந் தாள் அவள்தன்ஒளி நோக்கி
    விரித்திருந் தாள் அவள் வேதப் பொருளைக்
குறித்திருந் தாள் அவள் கூறிய ஐந்து
    மறித்திருந் தாள் அவள் மாதுநல் லாளே.

Transliteration

Tarittirind tāḷ avaḷ tannoḷi nōkki
    Virittirin tāḷ avaḷ vēdap poruḷaik
Kuṟittirin tāḷ avaḷ kūṟiya aindu
    Māṟittirind tāḷ avaḷ ma dunal lāḷē.

Translation

She the ultimate support, facing the light of Śiva
    Pervades the Vedas and their import.
She, the benevolent woman, resolved to enact
    The *pancakriya* (five fold actions), and absorb them (in time).

Commentary

Śakti is the support of all supports (ādhāras). She empowers the Vedas. She enacts the five-fold actions of the Lord. At the hour appointed, She will resolve all that was evolved.

Mandiram 1157

மாதுநல் லாளு மணாள னிருந்திடப்
    பாதிநல் லாளும் பகவனு மானது

சோதிநல் லாளைத் துணைப்பெய்ய வல்லிரேல்
வேதனை தீர்தரும் வெள்ளடை யாமே.

Transliteration

Mādunal lāḷum maṇāḷan irundiḍap
Pādinal lāḷum pakavanu mānadu
Cōdinal lāḷait tuṇaippeyya vallirēl
Vēdanai tirtarum veḷḷaṭai yāmē.

Translation

The benevolent woman is concorporate with Her consort;
She is the goodly half of Śiva — the God; if you
Come by the help of this woman of light, your misery
Will end and you will gain spotless purity (*vellatai*).

Commentary

Śakti is to be contemplated as the maternal aspect of Śiva; this will usher in grace. It is through grace untainted purity is gained. *Vellatai* means flawless purity; it is *mokṣa* (liberation).

Mandiram 1158

வெள்ளடை யானிரு மாமிகு மாமலர்க்
கள்ளடை யாரக் கமழ்குழ லார்மனம்
அள்ளடை யானும் வகைத்திற மாய்நின்ற
பெண்ணொரு பாகம் பிறவிபெண் ணாமே.

Transliteration

Veḷḷaḍai yāniru māmigu māmalark
Kaḷḷaḍai yārak kamalkuḻa lārmanam
Aḷḷaḍai yānum vagaittiṛa māininṛa
Peṇṇoru pāgam piṛavipeṇ ṇāmē.

Translation

He is the one of the world of God, He is inaccessible
To them enslaved by women whose locks are decked
With great and honey-producing flowers; Śiva is
United with His woman, from whom He manifests.

Commentary

Prana created in the consciousness of ether is flawless. It is inaccessible to them whose senses are enslaved to earthly sensual desires. He is the androgynous God beyond gender classification. He manifests as Sadāśiva from Śakti.

Mandiram 1159

பெண்ணொரு பெண்ணைப் புணர்ந்திடும் பேதைமை
பெண்ணிடை ஆணும் பிறந்து கிடந்தது
பெண்ணிடை ஆணென் பிறப்பறிந் தீர்க்கின்ற
பெண்ணுடை ஆணிடைப் பேச்சற்ற வாறே.

Transliteration

Peṇṇoru peṇṇaip puṇarntiḍum pēdaimai
Peṇṇidai āṇum piṛantu kiḍandatu
Peṇṇuḍai āṇen piṛappaṛin tīrkkinṛa
Peṇṇuḍai āṇiḍaip pēccaṛṛa vāṛē.

Translation

A woman espousing a woman is folly;
Man is born of woman;
When embodiment is properly construed
Differentiation between sexes is muted.

Commentary:

Śiva is female in the sense that Śakti constitutes His body. His being united with Śakti may be misinterepreted. What indeed is the truth? Truly, man is born of the soul not born of woman. The soul is neither male nor female; it is genderless. Differentiation is therefore stultifying.

Mandiram 1160

பேச்சுஅற்ற நற்பொருள் காணும் பெருந்தகை
மாச்சுஅற்ற சோதி மனோன்மனி மங்கையாம்
காச்சுஅற்ற சோதிக் கடவுளுடன் புணர்ந்து
ஆச்செற்று எனுள் புகுந்து ஆலிக்கும் தானே.

Transliteration

Pēccu aṟṟa naṟporuḷ kāṇum peruntakai
Māccu aṟṟa cōdi manōnmaṇi maṅgaiyām
Kaccu aṟṟa cōdik kadavuluḍan puṇarntu
Āccaṭṟu enuḷ pukuntu ālikkum tānē.

Translation

The immaculate which is ineffable goodness is
The effulgent Supreme (principle): the flawless lass
Manonmani, twinned with the God of light invaded
My bosom and causes me to revel in ecstasy.

Commentary

It is Manonmani, Sadāśiva-sakti in Her infinite mercy, who causes the devotee to experience divine ecstasy. She is the self-sustaining bliss in the dance of Śiva-sakti.

Mandiram 1161

ஆலிக்குங் கன்னி யரிவை மனோன்மனி
　　பாலித் துலகிற் பரந்துபெண் ணாகும்
வேலைத் தலைவியை வேத முதல்வியை
　　ஆலித் தொருவன் உகந்துநின் றானே.

Transliteration

Ālikkuṅ kanni yarivai manōnmaṇi
　　Pālit tulagiṛ parandupen nāgum
Vēlait talaiviyai vēda mudalviyai
　　Ālit toruvan ugandunin rānē.

Translation

The lass Manonmani—the eternal Virgin, bestows joy;
　　The mother by grace pervades and protects the topmost;
The Doer of the five acts is the source of the Vedas;
　　Unified with her, Śiva stands supreme.

Commentary

Manonmani is Śiva-Śakti. All acts of Siva's are Hers. Manonmani is pure bliss, She is supreme knowledge, the source of the Vedas. As Manonmani embodies Him, Śiva stands supreme.

Mandiram 1162

உகந்துநின் றானம்பி யொண்ணுதற் கண்ணோடு
　　உகந்துநின் றான்நம் முழைபுக நோக்கி
உகந்துநின் றானிவ் வுலகங்க ளெல்லாம்
　　உகந்துநின் றானவ டன்றோ டொகுத்தே.

Transliteration

Ugandunin ṛānambi oṇṇutaṛ kaṇṇōdu
　　Ugandunin ṛānnam mul̲aipuga nōkki

Ugandunin ṟāniv ulakaṅga ḷellām
Ugandunin ṟānava danṟō dokuttē.

Translation

The great one with an eye in his forehead stood joyously;
In joy He stood with Her to abide in us;
In joy He stood resolved to guard these worlds;
Lo, He stood ecstatically embracing Her arms.

Commentary

Sadāśiva is the seat of the guru at the forehead center. Here the sadhaka is united with Sadāśiva and Manonmani. The sādhaka is thus relieved from the tyranny of the senses. Śiva is ānanda (bliss) and the mellowed souls receive ānanda. His ānanda becomes the dwellers of the cosmos to gain this coveted beatitude. Śiva and Śakti are indeed self-sustaining existence, intelligence and bliss.

Mandiram 1163

குத்து முலைச்சி குழைந்த மருங்கினள்
துத்தி விரிந்த சுணங்கினள்தூமொழி
புத்தகச் சீறடிப் பாவை புணர்வினைத்
தொத்த கருத்துச் சொல்லகில் லேனே.

Transliteration

Kuttu mulaicci kulainta maruṅkinaḷ
Tutti virinda cunankinaḷ tūmoḻi
Puttakac cīṟadip pāvai puṇarvinait
Totta karuttuc collakil lēnē.

Translation

Hers are tapering breasts; slender is her waist;
Sallow spots dot Her skin; Her speech is pure; She is

A doll whose gait is like the pea-fowl's; She pervades
My consciousness; my ecstasy defies words.

Commentary

In this verse, Tirumūlar describes the living presence of the graceful Śakti within his very own self, granting him the purest, ineffable knowledge and joy. The physical description represents Her wisdom, grace and beauty. Śakti's breasts are symbols of wisdom of this-world and the other world. Her perfection penetrates Tirumūlar in a lightening-like way, when He is in contemplation of Her.

Mandiram 1164

சொல்லவொண் ணாத அழற்பொதி மண்டலம்
செல்லவொண் ணாது திகைத்தங் கிருப்பர்கள்
வெல்லவொண் ணாத வினைத்தனி நாயகி
மல்லவொண் ணாத மனோன்மனி தானே.

Transliteration

Collavoṇ ṇāda a̱la̱rpodi maṇḍalam
Collvoṇ ṇādu tikaittaṅ kiruppargaḷ
Vellavoṇ ṇāda vinaittani nāyagi
Mallavoṇ ṇāda manonmani tānē.

Translation

She is the ineffable mandala wrought of flame;
Even the wise ones stand idle and tongue-tied;
She is the ineffably supreme creatrix; she is
Manonmani who is beyond the pale of apprehension

Commentary:

Manonmani is the form of the rising pure flame of Kundalini Śakti. Her grace is purifying. Even sages stand still and awed when

they essay to discern Her nature. She is invisible and beyond the approach of the mind. She is found beyond the mind in deepest meditation.

Mandiram 1165

தானே இருநிலந் தாங்கிவிண் ணாய்நிற்கும்
    தானே சுடும்அங்கி ஞாயிரும் திங்களும்
தானே மழைபொழி தையலு மாய்நிற்கும்
    தானே வடவரைத் தண்கடற் கண்ணே.

Transliteration

Tānē irunilan tāṅ giviṇ ṇāiniṟkum
    Tānē cuḍumaṅgi jñāyirum tiṅgaḷum
Tānē maḻaipoḻi taiyalu māiniṟkum
    Tānē vadavarait taṇkaḍar kaṇṇē.

Translation

It is She who bears the earth and stands as heaven;
    It is She who is the burning fire, the sun and the moon;
It is She, the Mater, who causes the downpour;
    She is the northern Meru as well as the cool ocean.

Commentary

Manonmani is aṣta-mūrti. She supports the universe; She is heat and light. She is nimbus and water. She is the high and low, the mountains and oceans. She is the cause of the universe, and the appearance of the world.

Mandiram 1166

கண்ணுடை யாளைக் கலந்தங் கிருந்தவர்
    மண்ணுடை யாரை மனித்தரில் கூட்டொணாப்

பண்ணுடை யார்கள் பதைப் பற் றிருந்தவர்
　　விண்ணுடை யார்களை மேலுறக் கண்டே.

Transliteration

Kaṇṇuḍai yāḷaik kalandaṅ kirundavar
　　Maṇṇuḍai yārai manittaril kūṭṭoṇāp
Paṇṇuḍai yārgaḷ padaip paṟṟirundavar
　　Viṇṇuḍai yārkaḷai meluṟak kaṇḍē.

Translation

Gaining the compassionate one, they abide with Her;
　　Though they are of the earth, they are not to be deemed so;
They stand divinized; they have transcended agitation;
　　Truly speaking they are the eternal dwellers.

Commentary

"The compassionate one" is at the ājñā cakra. Eye is symbolic of compassion; the Śakti's alias is compassion. Śiva-yogins gain the *candra-mandala* and are companied with Śiva-Śakti; although, while still living in the world, they have successfully transcended the earthly phenomena. They are free from agitation with which the world upsets mankind. Agitation also refers to the prānic flow which is suspended and stopped in deep meditation at the ājñā cakra. Nothing can disturb the Śiva-yogin as he begins to identify with the deathless and the divine.

Mandiram 1167

கண்டெண் திசையும் கலந்து வரும்கன்னி
　　பண்டெண் திசையும் பராசத்தி யாய்நிற்கும்
விண்டெண் டிசையும் விரைமலர் கைக்கொண்டு
　　தொண்டெண் டிசையுந் தொழநின்ற கன்னியே.

Transliteration

Kaṇḍeṇ ṭicaiyum kalandu varumkanni
Paṇḍeṇ ticaiyum parācakti yāinirkum
Viṇḍeṇ ḍicaiyum viraimalar kaikoṇḍu
Toṇḍeṇ ticaiyun tolaninṛa kanniyē.

Translation

She, the virgin, pervades all the eight directions;
Parāśakti fills all eight directions without beginning;
The virgin is adored in all the eight directions by servitors
Who offer unto Her with their hands fragrant flowers.

Commentary

Śakti's presence is universal; She dwells within all things. There is nowhere that She is not. She is the virgin worshipped in every custom and in every manner.

Mandiram 1168

கன்னி யொளியென நின்றவிச் சந்திரன்
மன்னி இருக்கின்ற மாளிகை செந்நிறம்
சென்னி இருப்பிடம் சேர்பதி னாறுடன்
பன்னி யிருப்பப் பராசத்தி யாமே.

Transliteration

Kanni yoḷiyena ninṛavic candiran
Manni irukkinṛa māḷigai cenniram
Cenni iruppiḍam cērpadi nāṛuḍan
Panni iruppap parācatti yāmē.

Translation

The virgin abides in the effulgent candra-mandala;
The mansion where She dwells is of ruddy hue;

Her locus is indeed the forehead; with sixteen kalās
Parāśakti abides there duly hailed and adored.

Commentary

The mansion is brahmarantra. The virgin abides there, compact of sixteen nāḍis. The number "sixteen' is the mystical representation of eternal youth. Mārkandeya is described as an eternal youth whose age is forever sixteen. Mahākavi Bharati says the virgin is just sixteen years old.

Mandiram 1169

பராசத்தி என்றென்று பல்வகை யாலும்
தராசத்தி யான தலைப்பிர மாணி
இராசத்தி யாமள வாகமத்த ளாகுங்
குராசத்தி கோலம் பலவுணர்ந் தேனே.

Transliteration

Parācatti enṛenṛum palvagai yālum
Tarācatti yāna talaippira māṇi
Irācatti yāmaḷa vāgamattā ḷāguṅ
Kurācatti kōlam palavuṇarn tēnē.

Translation

Parāśakti is forever the manifold supporting power;
She is the primal proof; she is the fount of might
She, the Guru, is hailed by the Yamala Āgama;
Her multitudinous forms are perceived by me.

Commentary

Śakti supports all things and beings in various ways. Modes of proof are many. Her grace is the greatest among them. She is the

power that animates night (as well as day). The Yamala Agama is a Śakti tantra. As Her devotee, Tirumūlar is blessed to perceive Her infinite forms.

Mandiram 1170

உணர்ந்த உலகு ஏழையும் யோகினி சத்தி
    உணர்ந்து உயிராய் நிற்கும் உன்னதன் ஈசன்
புணர்ந்து ஒரு காலத்துப் போகம் அது ஆதி
    இணைந்து பரம் என்று இசைந்திது தானே.

Transliteration

Uṇarnda ulagu e̱laiyum yōgini catti
    Uṇarndu uyirāi niṟkum unnatan īsan
Puṇarndu oru kālattup pōgam adu ādi
    Iṇaindu param enṟu iciandidu tānē.

Translation

As Yogini-Śakti, she resolves to evolve the seven worlds;
    As Kriya-Śakti, she so evolves; before evolution
She is in inseparable union with Śiva as Bhoga-Śakti;
    Such is Her energizing union which is harmonious.

Commentary

Śakti is yoga, as well as bhoga. Bhoga is enjoyment in sexual union. The three states of pre-evolution, evolution and post-evolution are indicated in the above verse.

Mandiram 1171

இதுஅப் பெருந்தகை எம்பெரு மானும்
    பொதுஅக் கல்வியும் போகமும் ஆகி

மதுவக் குழலி மனோன்மனி மங்கை
　　அதுஅக் கல்வியுள் ஆயுழி யோகமே.

Transliteration

Iduap perundagai emperu mānum
　　Poduak kalviyum pōgamum āgi
Maduvak kuḻali manōnmani maṅgai
　　Aduak kalviyuḷa āyuḻi yōgamē.

Translation

This Śakti and the great one who is our God
　　Stand blended in yoga as well as bhoga;
Manonmani whose locks are decked with
　　Honey-flowers, is indeed Yoga-Śakti.

Commentary

The union of Śiva and Śakti is divinely fruitful. Both yoga and bhoga (the sexual enjoyment of union) characterize the divine spouses. Yogic union is required for Sadāśiva-Śakti to liberate the soul. Sadāśiva-Śakti is located at ājñā cakra as two radiant forces of power. They radiate in two opposing directions. Śakti (force) radiates downward and Sadāśiva radiates upward, until the kuṇḍalinī pierces ajna and they unite.

Mandiram 1172

யோகநற் சத்தி யொளிபீடந் தானாகும்
　　யோகநற் சத்தி யொளிமுகம் தெற்காகும்
யோகநற் சத்தி யுதர நடுவாகும்
　　யோகநற் சத்திதாள் உத்தரந் தேரே.

Transliteration

Yōganaṛ catti yoḷipīdan tānāgum
Yōganaṛ catti yoḷimukam terkākum
Yōganaṛ catti udara naḍuvāgum
Yōganaṛ cattitāḷ uttaran tērē.

Translation

The seat of the goodly Yoga-Śakti is light;
The radiant face of the goodly Yoga-Śakti faces south;
The belly of the goodly Yoga-Śakti is the cosmic centre;
The feet of the goodly Yoga-Śakti are in the north.

Commentary

Śakti represents the form of the macro and microcosmic universe. Śakti's seat is pure light; her face directs south. Her stomach is microcosmic. The feet of Śiva-Śakti constitute grace. North is symbolic of this divine grace.

Mandiram 1173

தேர்ந்து எழும் மேலாம் சிவன் அங்கி யோடுஉற
வார்ந்துஎழும் மாயையும் அந்தம்அது ஆய்நிற்கும்
ஒர்ந்துஎழு விந்துவும் நாதமும் ஓங்கிட
கூர்ந்துஎழு கின்றனள் கோல்வளை தானே.

Transliteration

Tērndu e̱lum mēlām Sivan aṅgi yōḍuṛa
Varndu elum māyaiyum andamadu āiniṛkum
Ōrnde̱lu vinduvum nadamum ōṅgiḍa
Kūrnde̱lu kinṛanaḷ kōlvaḷai tānē.

Translation

Śiva supremely rises aloft; like fire and heat
	Are Śiva and His Śakti; when suddha-maya
Is stirred, bindu and nāda soar up.
	Thus does manifest the fittingly bangled Śakti.

Commentary

The original Tamil verse eludes accurate translation. In a general way, this verse portrays the manifestation of Śakti, who is Ādi-Śakti (the primal Śakti). Ādi is the Supreme Being. The subtle and changeless aspect of bindu is the void, Śiva, which begins to vibrate. Nāda, a singular point of radiant sound arises from that vibration. Matter and knowledge are thus set in motion by the primal source, Śiva.

Maṇdiram 1174

தான் ஆன வாறு எட்டதாம் பரைக்குள் மிசை
	தான் ஆனவாறும் ஈர்ஏழும் சமகலை
தான்ஆன விந்து சகமே பரம் எனும்
	தான் ஆம் பரவா தனை எனத் தக்கதே.

Transliteration

Tān ānavāṛu eṭṭadām paraikkuḷ micai
	Tān anavāṛumi rēḷum camakalai
Tānāna vindu cagamē param enum
	Tān ām paravā tanai enat takkadē.

Translation

Parāsakti's focus is the six and eight; She pervades
	The six, the fourteen and equally the kalās
She is bindu, the worlds and the empyrean
	She is fittingly hailed as the Para-Vāsana.

Commentary:

The six are the six ādhāras, and Śakti pervades them. She is also the yogic octad of limbs. The fourteen are the fourteen worlds. The five kalās are activated by Her. She is bindu (suddha-maya), the phenomena, kuṇḍalinī as well as the transcendental empyrean. Parāśakti is the opposite of Apara-vasana which is associated with the phenomena. Param is the transcendental beatitude.

Mandiram 1175

தக்க பராவித்தை தான் இருபானேழில்
    தக்கு எழும் ஓர் வுத்திரம் சொல்லச் சொல்லவே
மிக்கிடும் எண்சத்தி வெண்ணிற முக்கண்ணி
    தொக்க கதையோடு தொன்முத்திரை யாளே.

Transliteration

Takka parāvittai tān irupānleḻil
    Taku eḻum ōr uttiram colla collave
Mikkiḍum eṇcatti veṇṇiṛa mukkaṇṇi
    Tokka kadaiyōḍu tonmuttirai yālē.

Translation

The Para-Vidya cakra is figured in twenty seven lines
    Adore this with the Rudra mantra, chanting it ecstatically;
Then will emerge the eight Śaktis and the white-hued
    And triple-eyed Śakti with Her male and salvific mudra.

Commentary

The adoration of the Sri-Vidya cakra is outlined in this verse. This cakra contains forty triangles. Sri-cakra is Para-Vidya. From this cakra will emerge the Rudra-mantra. This should be chanted again and again. The Sri-Vidya Devi has Her own weapon and mudra.

Mandiram 1176

முத்திரை மூன்றில் முடிந்த மெய்ஞ் ஞானத்தள்
தத்துவ மாய் அல்ல ஆய சகலத்தள்
வைத்த பராபரன் ஆய பராபரை
சத்தியும் ஆனந்த சத்தியும் கொங்கே.

Transliteration

Muttirai mūnṛil muḍinda mey jñānattal
Tattuva māi vālla aya cakalattaḷ
Vaitta parāparan āya parāparai
Cattiyum ānanda cattiyum koṅkē.

Translation

Three are Her mudras; Her gnosis is true and absolute;
She pervades tattvas and Her form is not of tattvas
Śiva is Parāparam and Śakti is Parāparai;
Supreme Śakti is Ānanda Śakti.

Commentary

The last word of the fist line of the Tamil verse according to the Tiruvāvaduthurai edition refers to "She." According to the Tiruppanadal edition, it is "He." The interpretation offered here, is word refers to "She."

The note appended to this verse by Dr. B.Natarajan, is as follows: "Worship Her in the Vidya cakra for 27 days, continuously chanting the Rudra mantra. She will appear bearing a mace and mudra, and will be accompanied by the eight saktis."

Mandiram 1177

கொங்கின்ற கொம்பின் குரும்பைக் குலாம் கன்னி
பொங்கிய குங்குமத்தோளி பொருந்தினள்

அங்குச பாசம் எனும் அகிலம் கனி
தங்கும் அவள் மனைதான் அறிவாயே.

Transliteration:

Koṅku īnṛa kombin kurumbaik kulām kanni
Poṅgiya kumkumat toḷi porundinaḷ
Aṅkuca pāsam enum akilam kani
Taṅgum avaḷ manaitān aṛivāyē.

Translation

The virgin, a pollen-laden liana is *kurumpai*-breasted
Her hue is radiant and saffron-like;
She is armed with goad and pāśam;
Know that Her abode is the entire cosmos.

Commentary

The Magna Mater is an eternal virgin. *Kurumpai* is coconut in its initial formation. The elephant-goad is symbolic of the controlling power. *Pāsam* is a noose symbolic of ineluctability or something that cannot be avoided.

Mandiram 1178

வாயுமனமும் கடந்த மனோன்மனி
பேயும் கணமும் பெரிதுடைப் பெண்பிள்ளை
ஆயு மறிவுங் கடந்த அரனுக்குத்
தாயுமகளுநல் தாரமு மாமே.

Transliteration

Vayumanamum kaḍanda manōnmani
Pēyum kaṇamum peridudaip peṇpillai

Āyu marivuṅ kaḍanda aranukkut
Tāyumagalunal tāramu māmē.

Translation

Manonmani is beyond the pale of word and thought;
Numberless ghosts and ghouls form Her host; unto Hara
Who transcends analysis and ratiocination,
She is mother, daughter as well as goodly consort.

Commentary

Manonmani is radiant power held within the cakras. She is mother as Śakti-tattva, engenders Sadāśiva tattva, daughter as Śiva-tattva, and consort as She abides with Śiva in Sadāśiva-tattva.

Mandiram 1179

தாரமும் ஆகுவள் தத்துவமாய் நிற்பள்
காரணி காரியம் ஆகும் கலப்பினள்
பூரண விந்து பொதிந்த புராதனி
பார்அள வாம்திசை பத்துஉடை யாளே.

Transliteration

Tāramum ākumavaḷ tattuvamāi niṛpaḷ
Karaṇa kāriyum āgum kalappinaḷ
Puraṇa vindu podinta purādani
Paraḷa vām ticai pattuḍai yāḷē.

Translation

She who is also the consort pervades the tattvas; she is
Cause and effect; such is Her composite nature;
She is the ancient one absolutely compact of bindu;
She pervades the ten directions of the cosmos.

Commentary

Śakti is omnipresent. She is beginningless and endless. She is the cause. Everything operates under Her control.

Mandiram 1180

பத்து முகம்உடை யாள்நம் பராசத்தி
வைத்தனள் ஆறு அங்கம் நாலுடன்தான் வேதம்
ஒத்தனள் ஆதாரம் ஒன்றுடன் ஓங்கியே
நித்தமாய் நின்றாள் எம் நேரிழை கூறே.

Transliteration

Pattu mukamuḍai yāḷnam parācakti
Vaittanaḷ āṟu aṅgam nāludantān vēdam
Ottanaḷ adāram onṟuḍan ōṅgiyē
Nittamāy ninṟāḷ em nēriḻai kūṟē.

Translation

Our Parāśakti has ten faces; she bestowed
For us the four Vedas and six Angas
With the One, the supreme support, She stands;
Know that our bejewelled Śakti is ever eternal.

Commentary

The ten visages face the ten directions. It is through Śakti that the Vedas and Angas manifested. She is united with Śiva. Her jewels represent Her powers.

Mandiram 1181

கூறிய கன்னி குலாய புருவத்தள்
சீரியள் ஆய்உலகு ஏழும் திகழ்ந்தவள்
ஆரிய நங்கை அமுத பயோதரி
பேருயிர் ஆளி பிறிவு அறுத்தாளே.

Transliteration

Kūṟiya kanni kulāya puruvattaḷ
Cīriyaḷ āyulagu e̱lum tikalndavaḷ
Ariya naṅgai amuda payōdari
Peruir āḷi piṟivu aṟuttāḷē.

Translation

Sharp is Her vision; lovelily-arched are Her eye-brows;
She pervades gloriously the seven worlds;
She, the Arya lass, has nectarean breast;
She knows no separation from the supreme Deity.

Commentary

The all-seeing eyes are Hers. The seven worlds thrive thanks to Her glory. She is Arya, the noble one. Her breasts represent gnosis.

Mandiram 1182

பிறிவுஇன்றி நின்ற பெருந்தகைப் பேதை
குறிஒன்றி நின்றிடும் கோமளக் கொம்பு
பொறிஒன்றி நின்று புணர்ச்சி செய்து ஆங்கே
அறிவு ஒன்ற நின்றனள் ஆருயி ருள்ளே.

Transliteration

Piṟivu inṟi ninṟa peruntagaip pēdai
Kuṟionṟi ninṟiḍum kōmaḷakkombu
Poṟionṟi ninṟu punarci ceidu āṅgē
Aṟivu onra ninṟanaḷ āruyi ruḷḷē.

Translation

She is the great lass inseparable from Śiva; She is
The lovely spray incarnating the ideal; She enjoys

Blissful union sans sense-instruments; She confers
True substance on souls, abiding as the life of all lives.

Commentary:

She is the ideal to be gained by all souls. She is the way, and the goal. She is the indwelling guide of all souls.

Mandiram 1183

உள்ளத்தின் உள்ளே உடன் இருந்து ஐவர்தம்
கள்ளத்தை நீக்கிக் கலந்துஉடனே புல்கிக்
கொள்ளத் தவநெறி கூடிய இன்பத்து
வள்ளல் தலைவி மருட்டிப் புரிந்தே.

Transliteration

Uḷḷattin uḷḷē uḍan irundu aivartam
Kaḷḷattai nīkik kalandu uḍanē pulkik
Koḷḷat tavaneṛi kūḍiya inpattu
Vaḷḷal talaivi maruṭṭip purindē.

Translation

Indwelling my soul, She undoes the thievery
Of the pentad of senses; one with myself, the munificent one
Led me on the path of tapas and conferred upon me
The enchanting and ineffable bliss.

Commentary

Abiding within the soul, the awakened Śakti erodes the soul's sensual taint. Thus She cleanses the soul and makes it fit to receive Her grace.

Mandiram 1184

புரிந்துஅருள் செய்கின்ற போக மாசத்தி
 இருந்து அருள் செய்கின்ற இன்பம் அறியார்
பொருந்தி இருந்த புதல்வி பூ வண்ணத்து
 இருந்த இலக்கில் இனிது இருந்தாளே.

Transliteration

Purindu aruḷ ceykinṛa bōga mācakti
 Irundu aruḷ ceykinṛa inbam aṛiyār
Porundi irunda pudalvi pū vaṇṇattu
 Irunda ilakkil inidu irundāḷē.

Translation

The great Bhoga-Śakti willingly grants grace; no one knows
 Of Her presence and gift of bliss; She is seated
In the lotus-heart forever; She abides in Śiva
 Inseparably like the hue irremovable from the flower.

Commentary

Śakti is Magna Mater. Her gift is voluntary. Alas, no one is aware of Her presence. The immaculate heart is Her shrine. She is our Mother who is inseparable from our Father.

Mandiram 1185

இருந்தனள் ஏந்திழை என்உளம் மேவித்
 திருந்து புணர்ச்சியில் தேர்ந்து உணர்ந்து உன்னி
நிரந்தரம் ஆகிய நிரதி சயமொடு
 பொருந்த இலக்கில் புணர்ச்சி அதுவே.

Transliteration

Irundanaḷ ēndilai ennuḷam mēvit
 Tirundu puṇarcciyil tērndu uṇarndu unni

Nirandaram ākiya niradi cayamoḍu
Porunda ilakkil punarcci aduvē.

Translation

The bejewelled abode in my bosom; I stood clarified
By Her perfect abidance; through meditation
Without interruption, I stood poised in splendor;
This indeed is flawless at-one-ment.

Commentary

The jewels of Śakti are Her powers. Her pervasion in the heart ushers in clarity. This is made possible by uninterrupted meditation. Eventually, at-one-ment with the Deity is gained.

Mandiram 1186

அதுவிது என்னும் அவாவினை நீக்கித்
துதியது செய்து சுழியுற நோக்கில்
விதியது தன்னையும் வென்றிட லாகும்
மதிமல ராள்சொன்ன மண்டல மூன்றே.

Transliteration

Aduvidu ennum avāvinai nīkkit
Tudiyadu ceidu cuḻiyuṟa nōkkil
Vidiyadu tannaiyum venṟida lāgum
Madimala rāḷconna maṇḍala mūnṟē.

Translation

Annul desire leading towards this or that;
Adoringly meditate on Her, whose seat is suśūmna;
You can conquer even your *prārabda* (worldy karma);
Three are the *mandalas* of the flowery one of *candra mandala.*

Commentary

Quell desire; neither this nor that should attract you. Suśūmna is the centre energy channel that runs the length of the spine and culminates in between the eye-brows. Adore Her, concentrating on this centre. Then you will rout fate itself. *Agni, surya* and *candra mandalas* are Sakti's *mandalas.*

Mandiram 1187

மூன்றுள மண்டலம் மோகினி சேர்விடம்
　　ஏன்றுள வீரா றெழுகலை யுச்சியில்
தோன்று மிலக்குற லாகுதன் மாமாயை
　　ஏன்றன ளேழிரண் டிந்துவொ டீறே.

Transliteration

Mūnṛuḷa mandalam mōkini cērvidam
　　Ēnṛuḷa virā eḻukalai ucciyil
Tōnṛu milakkuṛa lāgutan māmāyai
　　Endrana lēḻiranḍ intuvō dirē.

Translation

Three are the *mandalas* knit with Mohini Śakti;
　　Suddha Maya Śakti is poised in the symbol which
Manifests properly at the apex of twelve kalas.
　　Controlling the fourteen kalas, She is poised above *Candra-mandala.*

Commentary

Mohini is Ānandamaya. The diagram provided here furnishes the symbols. Only a practicing yogin is aware of their location.

Due to variations in editions there may be changes in the order

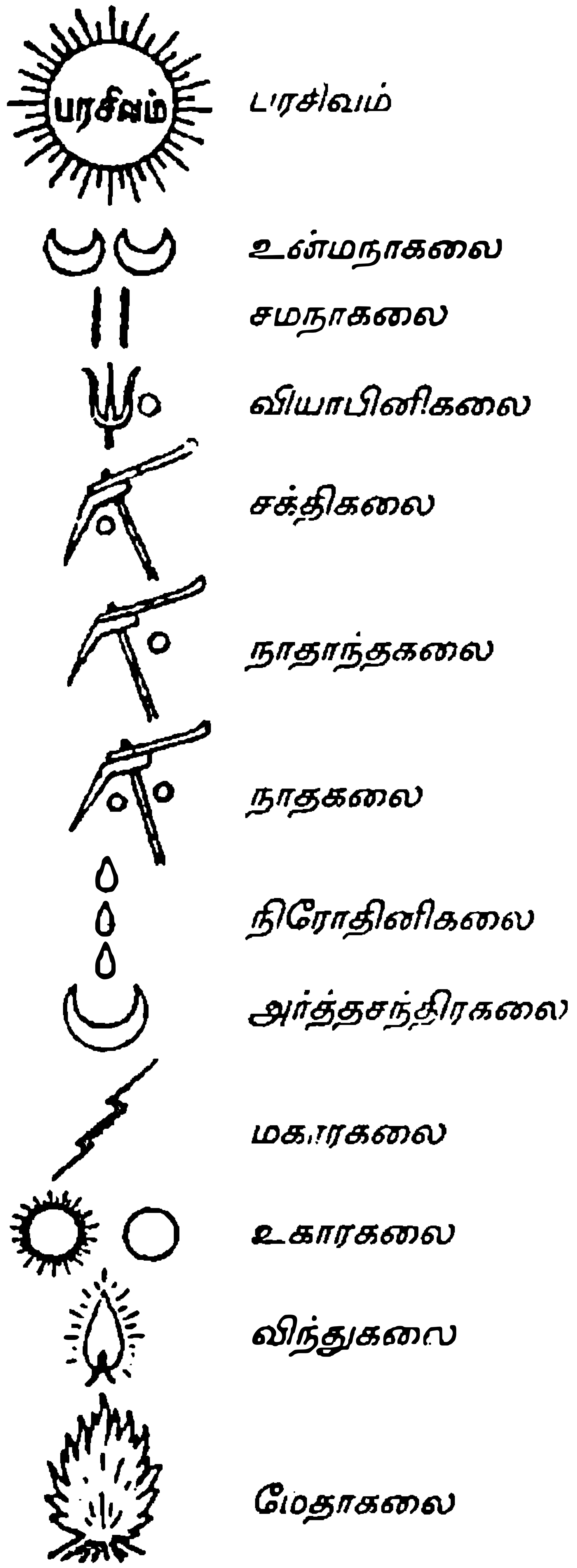

Diagram explaining verse 1187

Mandiram 1188

இந்துவினின்று எழு நாதம் இரவி போல்
வந்துபின் நாக்கில் மதித்து எழும் கண்டத்தில்
உந்திய சோதி இதயத்து எழும் ஓலி
இந்துவின் மேல் உற்ற ஈறு அது தானே.

Transliteration

Intuvininṛu el̲unādam iravi pōl
Vandupin nākkil madittu el̲umkaṇḍattil
Undiya cōdi idayattu el̲um oli
Induvin mēl uṛṛa tru adu tānē.

Translation

Nāda arising from Indu like sun's light joins
The base of tongue; it manifests in throat; it has
Its genesis in the surging light of human heart;
The ultimate source of all these is Indu.

Commentary

Indu is anāhata (the heart centre). The verse describes the origination of the various types of Vāk (speech); these are four: *sukshma, paisanti, matthimai* and *vaikari.*

Mandiram 1189

ஈறுஅது தான் முதல் எண் இரண்டு ஆயிரம்
மாறுதல் இன்றி மனோவச மாய்எழில்
தூறுஅது செய்யும் சுகந்தச்சுழி அது
பேறுஅது செய்து பிறந்துஇருந் தாளே.

Transliteration

Īruadu tān mudal en niraṇḍu āyiram
Māṛudal inṛi manōvaca māel̲il
Tūradu ceyyum cugandaccul̲i adu
Peṛadu ceidu piṛandirun tāḷē.

Translation

The end is the beginning; it is sixteen-thousand fold;
It has conflict none; its splendour charms mind;
Its sprouts cleanse and make fragrant the circle;
It is Śakti who manifests to grant the boon.

Commentary

The Tamil verse eludes proper translation. In the original Tamil, the occult message thwarts all types of hermeneutics. The gist of the message is that bindu is the source of all sounds.

Mandiram 1190

இருந்தனள் ஏந்திழை ஈறு அது இல் ஆகத்
திருந்திய ஆனந்தம் செந்நெறி நண்ணிப்
பொருந்து புவனங்கள் போற்றிசெய்து ஏத்தி
வருந்த இருந்தனள் மங்கை நல்லாளே.

Transliteration

Irundanaḷ ēndil̲ai īṟu adu il ākat
Tirundiya ānandam cenneri naṇṇip
Porundu puvanaṅgal pōṟṟiceydu ētti
Varunta irundanaḷ mangai naḷḷālē.

Translation

The bejewelled One is poised in the end to cause the gaining
Of the ways leading to the soothing bliss, otherwise
Unattainable; the goodly woman thither abides
To be adored by all worlds through steadfast effort.

Commentary

The end is the apex of the candra-mandala, which is suśūmna. The great Mother shows the way, the effort to be undertaken, and is also the goal to be reached.

Mandiram 1191

மங்கையும் மாரனும் தம்மொடு கூடிநின்று
அங்குலி கூட்டி அகம்புறம் பார்த்தனர்
கொங்கைநல் லாளும் குமாரர்கள் ஐவரும்
தங்களின் மேவிச் சடங்கு செய்தாரே.

Transliteration

Maṅgaiyum māranum tammoḍum kūḍininṟu
Ankuli kūṭi akampuṟam pārttanar
Koṅgainal lāḷum kumārarkaḷ aivarum
Tangaḷin mēvic caḍaṅgu ceydārē.

Translation

The handsome one and the lass, magnificently blended;
They behold internally as well as externally; the one
Of lovely breasts and the five sons, together with
Their saktis, commenced their assigned work.

Commentary

From the union of Śiva and Śakti emerged Sadāśiva, Maheswara, Rudra, Viṣṇu and Brahma. With their respective Saktis, namely Manonmani, Maheswari, Raudri, Lakshmi and Saraswati, they presided over the various offices assigned to them.

Mandiram 1192

சடங்கு அது செய்து தவம் புரிவார்கள்
கடம்தனில் உள்ளே கருதுவ ராகில்
தொடர்ந்து எழு சோதி துளைவழி ஏறி
அடங்கிடும் அன்பினது ஆயிழை பாலே.

Transliteration

Caḍaṅgu adu ceydu tavam purivārkaḷ
Katantanil uḷḷē karuduvā rāgil
Todarndu eḻu cōdi tuḷaivaḻi ēṛi
Adaṅkiḍum anbinadu āyiḻai pālē.

Translation

They perform rituals and tapas; if they control their breath (katam)
And meditate, the light upsurges continuously
Ascending through the path of cavity; their souls
Will rest in the love of the bejewelled one.

Commentary

Katam (Gatam) is *kumbam,* which is an indicant of life-breath. The light is Kundalini, which ascends the cavity of suśūmna, within which the yogin rests in bliss.

Mandiram 1193

பாலித்து இருக்கும்பனிமலர் ஆறினும்
ஆலித்து இருக்கும் அவற்றின் அகம்படி
சீலத்தை நீக்கத் திகழ்ந்து எழு மந்திரம்
மூலத்து மேலது முத்துஅது ஆமே.

Transliteration

Pālittu irukkum panimalar āṛinum
Ālittu irukkum avaṛṛin agampaḍi
Cīlattai nīkkat tikaḻndu eḻu Mandiram
Mūlattu mēladu mūttuadū āmē.

Translation

She resides in the six moist flowers;
When the ādhāras are ascended and Śakti rests

In the apex, the mūlamantra arises gloriously,
That in sooth confers mokṣa, the coveted pearl.

Commentary

The moist flowers are the six lotus-shaped cakras where the petals range from four to one thousand. Kundalini Śakti rises through these centers in gradual ascension. Ultimately, the mokṣa conferring *mantra* manifests. The pearl signifies the importance of the internalized experience of mokṣa.

Mandiram 1194

முத்து வதனத்தி முகந்தொறு முக்கண்ணி
சத்தி சதிரி சகளி சடாதரி
பத்து கரத்தி பராபரன் பைந்தொடி
வித்தகி என்னுள்ள மேவிநின் றாளே.

Transliteration

Muttu vadanatti mukantoṛu mukkanni
Catti cadiri cagaḷi caḍādari
Pattuk karati parāparan paintodi
Vittagi ennuḷa mēvinin rāḷē.

Translation

Her face sporting three eyes, glows like pearl; she is
Śakti, Satiri, Sakali and Jatātari; Her hands
Are a decad; she is the bejewelled One
Of Parāparam; this *vittaki* indwells one.

Commentary

Satiri: the one of magnificient prowess.
Sakali: the one who manifests in forms

Jatātari: the one of matted hair.
Parāpara: the supreme Śiva.
Vittaki: the one who manifests the splendour.

Mandiram 1195

மேவிய மண்டலம் மூன்றுடன் கீழ் எரி
தாவிய நற்பதத் தண்மதி அங்கதிர்
மூவரும் கூடி முதல்வியாய் முன்னிற்பார்
ஓவினும் மேலிடும் உள்ளொளி ஆமே.

Transliteration

Mēviya maṇḍalam mūnruḍan kīḻeri
Tāviya narpadat taṇmadi aṅgadir
Mūvarum kūḍi mudalviyāi munniṟpār
Ōvinum mēlidum uḷḷoḷi āmē.

Translation

Three are Her *mandalas;* Her feet rest on the agni-mandala
Which is below; She is the first one in whom
The rays of the sun and the cool moon blend;
She is the inner light that never forsakes souls.

Commentary:

Her feet rest in the agni-mandala which extends from mūlādhāra to anahata. Her body is the sun-mandala, which extends from anāhata to ājñā cakra. The moon-mandala is Her face which abides from the ājñā to the end of suśūmna at the top of the head. She is the inner light which never forsakes souls.

Mandiram 1196

உள்ளொளி மூவிரண்டு ஓங்கிய அங்கங்கள்
வெள்ளொளி அங்கியின் மேவி அவரொடும்

கள்அவிழ் கோதை கலந்து உடனே நிற்கும்
    கொள்ள விசுத்திக் கொடிஅமுது ஆமே.

Transliteration

Uḷḷoḷi mūviraṇḍu ōṅgiya aṅgaṅgaḷ
    Veḷḷoḷi aṅgiyin mēvi avaroḍum
Kaḷḷavil̲ kōdai kalandu uḍanē niṟkum
    Koḷḷa vīcuttik kōḍi amudu āmē.

Translation

The inner light pervades the limbs, the six ādhāras;
    The white flame blends with the (six) deities; Her tresses
Are decked with melliferous (honey producing) flowers; She stands one
    With Śiva; She is the nectarean liana of viśuddhi.

Commentary

Kundalini Śakti is the inner light. Rising to viśuddhi, She is like a liana vine of flame. Beyond that She is the bliss of nectar. Beyond viśuddhi, She is not comprehended by knowledge but by Her grace.

Mandiram 1197

கொடியது இரேகை குருவுள் இருப்ப
    படியது வாருணைப் பைங்கழல் ஈசன்
வடிவுஅது ஆனந்தம் வந்து முறையே
    இடுமுதல் ஆறங்கம் ஏந்திழை யாளே.

Transliteration

Kodiyadu irēgai kuruvuḷ iruppā
    Paḍiyadu vārunaip paiṅkal̲al īcan
Vaḍivuadu ānandam vandu muraiyē
    Idumudal āṛaṅgam ēndil̲ai yāḷē.

Translation

When the radiant liana abides in the brahmarantra
Vāruni manifests, then issues bliss from Siva's ankleted
Feet; the bejewelled One (Śakti) causes it to pervade,
From head to foot, in the six ādhāras.

Commentary

The radiant liana vine is Śakti. She is Vāruni, the One who causes the elixir to pervade the candra-mandala. The "ankleted feet" represent the insight or prajna gained as Śakti reaches sahasrāra. Gaining samādhi, the whole being is bathed in bliss.

Mandiram 1198

ஏந்திழையாளும் இறைவர்கள் மூவரும்
காந்தாரம் ஆறும் கலைமுதல் ஈரெட்டும்
ஆந்த குளத்தியும் மந்திர ராயவும்
சார்ந்தனர் ஏத்த இருந்தனள் சத்தியே.

Transliteration

Ēndiḻaiyāḷum iṛaivargaḷ mūvarum
Kandāram āṟum kalaimudal īreṭṭum
Ānda kuḷattiyum mandira rāyavum
Cārndanar ētta irundanaḷ cattiyē.

Translation

The bejewelled one is enthroned upon the ājñā-cakra
Hailed by the Kundalini Śakti, the three deities, the six
Of sound, the sixteen kalās, the mantra-rājas
And devotees who are adoringly companied with these.

Commentary:

The bejewelled one is Parāśakti who is Rājarājeswari. Agni-cakra is the locus in the midbrain centre. The sixteen kalas are: mercy, gentleness, patience, dispassion, constancy, spiritual prosperity, cheerfulness, rapture, humility, meditation, quietude, gravity of demeanour, effort, absence of emotion, magnanimity, concentration. Time in addition is a kalā. *Mantrarājas* are *maha mantreswaras* (regulating the Vedic chant).

Mandiram 1199

சத்தியென் பாளொரு சாதகப் பெண்பிள்ளை
    முத்திக்கு நாயகி யென்ப தறிகிலர்
பத்தியைப் பாழி லுகுத்தவப் பாவிகள்
    கத்திய நாய்போற் கதறுகின் றாரே.

Transliteration

Catiyen pāḷoru cādakap pēṇpiḷḷai
    Muttikku nāyagi yenba taṛigilār
Pattiyaip pāli luguttavap pāvigaḷ
    Kattiya nāypoṛ kadarukin ṛārē.

Translation

Śakti is the lass, the guide unto practitioners;
    They know not that She is the bestower of mokṣa;
Lo, the sinner spill their devotion on barren soil
    And cry hoarse like a belaboured dog.

Commentary

Śakti is Bāla, the ever young virgin. It is She who confers mokṣa. Sinners are not alive to Her greatness and grace. Their lengthy

complaint is no better than the wailing and braying of a beaten mongrel.

Mandiram 1200

ஆரே திருவின் திருவடி காண்பர்கள்
    நேரே நின்று ஓதி நினையவும் வல்லார்க்குக்
கார்ஏர் குழலி கமல மலர்அன்ன
    சீர் ஏயும் சேவடி சிந்தை வைத்தாளே.

Transliteration

Āre tiruvin tiruvaḍi kāṇpārgaḷ
    Nērē ninṛu ōdi ninaivum vallārkku
Kārēr kuḻai kamala malar anna
    Cīr ēyum cēvadi cindai vaittāḷē.

Translation

Who can behold the salvific feet of the divine Mother?
    When devotees, standing in Her presence, meditate and hail Her,
She whose tresses are nimbus-like in hue, places
    Her feet divine and lotus-like-upon their minds.

Commentary

The feet of Śakti are beheld only through Her grace. They who gain Her grace and hail Her are the saved ones. She causes them to install Her flower feet in heart and mind. This, in truth, is the beatitude par excellence.

Mandiram 1201

சிந்தையில் வைத்துச் சிராதியி லேவைத்து
முந்தையில் வைத்துத்தம் மூலத்தி லேவைத்து
நிந்தையில் வையா நினைவதி லேவைத்துச்
சந்தையில் வைத்துச் சமாதிசெய் வீரே.

Transliteration

Cindaiyil vaituc cirādiyi lēvaittu
Mundaiyil vaittut tam mulātti lēvaittu
Nindaiyil vaiyā ninaivadi lēvaittuc
Candaiyil vaittuc camādicey vīrē.

Translation

Enshrine Her in mind, in brain, in other centres,
In the idol before you, in mūlādhāra, in pure thought,
In meditation; chant Her praises in *chandas*
And thus, even thus, thrive in samādhi.

Commentary

Tirumūlar advises the aspirant to enthrone Śakti in the mind-heart and in the sacred body. She is to be enshrined internally and externally. She is to be meditated upon without distraction; mental and physical recitation of Her mantras is a useful means to worship Her glory. Such adoration gains for the devotee the coveted samādhi.

Mandiram 1202

சமாதி செய்வார்கட்குத் தான் முதல் ஆகிச்
சிவஆதியில் ஆரும் சிலைநுத லாளை
நவாதியில் ஆக நயந்தது ஓதில்
உவாதி அவளுக்கு உறைவிலது ஆமே.

Transliteration

Camādi ceyvārkatkut tān mudal āgic
Civaādiyil ārum cilainuda lāḷai
Navādiyil āka nayandadu ōdil
Uvādi avaḷukku uṛaiviladu āmē.

Translation

She is the source of the yogin in samādhi and their chief;
Her forehead is bow-like; She abides in Si, Va
And the other letters; if such Śakti in ninefold divinities
Is adored, the adoring yogin becomes the abode of Śakti.

Commentary

The other letters that join *Si* and *Va* are *Ya, Na,* and *Ma. Na* is located at the mūlādhāra; *Ma* is located in svādiṣṭhāna, *Si* is at manipura, *Va* at anahata, and *Ya* at viśuddhi. The nine divinities are *Paranāda, Paravintu, Sivam, Śakti, Sadāśiva, Maheswara, Rudra, Viṣṇu* and *Brahma.*

Mandiram 1203

உறைபதி தோறும் முறைமுறை மேவி
நறைகமழ் கோதையை நாடொறும் நண்ணி
மறையுடனே நிற்கும் மற்றுஉள்ள நான்கும்
இறைதினைப் போதினில் எய்திட லாமே.

Transliteration

Uṛaipati tōṛum muṛaimuṛai mēvi
Naṛaikamal̲ kōdaiyai nādoṛum naṇṇi
Maṛaiudanē niṛkum maṛṛuuḷḷa nānkum
Iṛaitinaip pōdinil eidiḍa lāmē.

Translation

If you reach Her, the wearer of fragrant garlands
Of honey-hued flowers and hail Her duly in Her shrines,
You will gain, in no time, the wisdom of the Vedas
As well as the four associated with the Vedas.

Commentary

Sakti's shrines are known as *Śakti-pītam*. Her shrines are both internal and external. The four associated with the Vedas are the Āgamas, the Smritis, the Itihāsas and the Puranas.

Mandiram 1204

எய்திட லாகும் இருவினை யின்பயன்
கொய்தளிர் மேனிக் குமரி குலாம் கன்னி
மைதவழ் கண்ணிநன் மாதுரி கையொடு
கைதவம் இன்றிக் கருத்துஉறும் வாறே.

Transliteration

Yeididalāgum iruvinai yinpayan
Koytaḷir mēnik kumari kulām kanni
Maitavaḻ kaṇṇinan māduri kaiyoḍu
Kaitavam inṟik karuttūṟum vāṟē.

Translation

She is the lass whose body is like the freshly-plucked spray;
She is the radiant virgin; Her eyes are painted with *kohl*
She is Māri and Durga; contemplate Her, freed from
Deception; your two-fold deeds will stand balanced.

Commentary

Any residue of karma must be cleansed in order to attain self-realization. The balancing of karma is caused by the grace of Śakti who has many names and forms.

Mandiram 1205

கருத்து உறும் காலம் கருது மனமும்
　　திருத்தி இருந்து அவை சேரும் நிலத்து
ஒருத்தியை உன்னி உணர்ந்திடு மண்மேல்
　　இருத்திடும் எண்குணம் எய்தலும் ஆமே.

Transliteration

Karuttu uṟum kālam karutu manamum
　　Tirutti irundu avai cērum nilattu
Oruttiyai unni uṇarndiḍu maṇmēl
　　Iruttiḍum eṇguṇam eidalum āmē.

Translation

Meditate on Her, mind linked with Her;
　　Freed of flaws, choose a seat of purity; intensely think
On the sole one and actualize Her; thus in your terrestrial
　　Life, you will come by the octad of *gunas.*

Commentary

Become sharply conscious of Her presence within your own self by meditating on Her. Purity of mind is a pre-requisite for such godly contemplation. The eight virtues are self-possession, flawless body, intuitive knowledge, omniscience, freedom from egoism, karma and maya, possession of boundless will, and ever-enduring bliss.

Mandiram 1206

ஆமை ஒன்று ஏறி அகம்படி யான்என
    ஓம்என்று ஓதி எம் உள்ளொளியாய் நிற்கும்
தாம நறுங்குழல் தையலைக் கண்டபின்
    சோம நறுமலர் சூடி நின்றாளே.

Transliteration

Āmai onṛu ēṛi agampaḍi yānena
    Ōmenṛ ōḍi em uḷḷoḷiyāi niṛkum
Tāma naṛuṅkuḻal taiyalaik kaṇḍapin
    Sōma naṛumalar cūḍi ninṛāḷē.

Translation

Draw in your senses like a tortoise; be a servitor;
    Chant AUM; behold Her as your inner light; she wears
Garlands and Her hair is decked with fragrant flowers;
    Thus should be visioned the Deity of Candra-mandala.

Commentary

A tortoise can draw its limbs into its body. Even so, the aspirant should withdraw the pentad of senses into his heart. AUM should then be chanted at the ājñā cakra to thrive in this felicity. Achieving this, observe Her poised in the thousand-petalled Candra-mandala.

Mandiram 1207

சூடிடும் அங்குச பாசத் துளைவழி
    கூடும் இருவளைக் கோலக்கை குண்டிகை
நாடும் இருபத நன்னெடு உருத்திரம்
    ஆடிடும் சீர்புனை ஆடகம் ஆமே.

Transliteration

Cūtidum aṅkuca pācat tuḷai vaḻi
Kūdum iruvaḷaik kōlakkai kuṇḍigai
Nāḍum irupada nanneḍu uruttiram
Āṭidum cīrpunai āḍagam āmē.

Translation

In her beautiful hands decked with goad and *pāśam;*
She holds a great conch and grail (cup); she loves
The great and ever-during two-lettered Rudra mantra;
Thus she dances in the glorious, golden forum.

Commentary

The grail (cup) in Her hand contains the elixir of life. The two lettered is Śiva. The pure and upright heart is the golden forum.

Mandiram 1208

ஆமயன், மால், அரன், ஈசன், சதாசிவன்
தாம் அடி சூடிநின்று எய்தினர்தம் பதம்
காமனும் சாமன், இரவி, கனலுடன்
சோமனும் வந்துஅடி சூடநின் றாளே.

Transliteration

Āmayan māl, aran, īcan, sadāsivan
Tām āḍi cūḍininṟu eidinartam padam
Kāmanum cāman, iravi, kanaluḍan
Cōmanum vanduāḍi cūḍanin ṟāḷē.

Translation

Brahma, Viṣṇu, Rudra, Maheswara and Sadāśiva
Wear on their crowns Her feet and thrive in their

Divine stations; She stands majestic and Her feet are adore
        Manmata, Sāma, Sun, Agni and Moon.

Commentary

Gods gain and maintain their powers by Her grace. Sama is the brother of Manmata.

Mandiram 1209

சூடும் இளம்பிறை சூலி கபாலினி
        நீடும் இளங்கொடி, நின்மலி, நேரிழை
நாடி நடு இடைஞானம் உருவ நின்று
        ஆடும் அதன்வழி அண்ட முதல்வியே.

Transliteration

Cūḍum iḷampiṟai cūli kapālini
        Nīdum iḷaṅkoḍi, ninmali, nēriḻai
Nāḍi nadu idaijñānam uruva ninṟu
        Aḍum adanvaḻi anda mudalviyē.

Translation

She wears the young moon; she holds a trident
        And a skull; the bejewelled and mala-less lass is a long
And tender liana she is the creatrix of the cosmos;
        Gnosis, She manifests dancing in the central nādi.

Commentary

Śakti is the feminine form of Śiva. Her locus is the crest of suśūmna.

Mandiram 1210

அண்டம் முதலாய் அவனி பரியந்தம்
        கண்டது ஒன்று இல்லைக் கனங்குழை அல்லது

கண்டனும் கண்டியும் ஆகிய காரணம்
குண்டிகை, கோளிகை கண்டதனாலே.

Transliteration

Aṇḍam mudalāi avani pariyantam
Kaṇḍadu onṛu illaik kanaṅkuḻai alladu
Kaṇḍanum kaṇḍiyum āgiya kāraṇam
Kuṇḍigai kōḷigai kaṇḍadanālē.

Translation

There is nought but the bejewelled one; She is
All planets and the earth; She is the primal
Cause who stands as Śiva and Śakti;
She is male and female.

Commentary

Sivayogin behold Her as the 'All.' St. Appar came by this apotheosis (exaltation) when he rose up from the pool at Tiruvaiyaru and proceeded to the temple. All forms of male and female are contained in Śiva-Śakti. Truly speaking God is genderless.

Mandiram 1211

ஆலம் உண்டான் அமுது ஆங்கு அவர் தம்பதம்
சாலவந்து எய்தும் தவத்து இன்பம் தான்வரும்
கோலி வந்து எய்தும் குவிந்த பதவையோடு
ஏலவந்து ஈண்டி இருந்தனள் மேலே.

Transliteration

Ālam uṇḍān amudu āṅgu avar tampadam
Cālavandu eidum tavattu inbam tānvarum

Koli vandu eidum kuvinda padavaiyōḍu
Ēlavandu īṇḍi irundanaḷ mēlē.

Translation:

Unto the consumer of *ālāhala*, She is the Nectar
And beatitude; She manifests as the bliss
Of intense *tapas*; She pervades the ādhāras, reaches
The closed circuit and blazes fittingly on the crest.

Commentary:

Śakti travels from mūlādhāra to brahmarantra: the crest. She is gained through disciplined *tapas.* She is the nectar unto Śiva who drank the oceanic venom (ālahāla). She is His beatitude. Piercing through what is closed, She pervades suśūmna. The closed circuit is the central nādi (suśūmna) which must be opened and through which the consciousness of kuṇḍalinī must rise.

Mandiram 1212

மேலாம் அருந்தவம் மேன்மேலும் வந்துஎய்தக்
காலால் வருந்திக் கழிவர் கணத்திடை
நாலாம் நளினம் நின்று ஏத்திநட் டுச்சிதன்
மேலாம் எழுத்தினள் ஆமத்தி னாளே.

Transliteration

Mēlām aruntavam mēnmēlum vandu eidak
Kālāl varuntik kaḻivar kaṇattiḍai
Nālām naḷinam nīnṛu ēttinat tuccitan
Mēlām eḻuttinaḷ amatti nāḷē.

Translation

To gain more and more the lofty tapas, they take to
Harrowing breath-control and perish in an instant;

She is adored in Her four-petalled splendor. Lo, she
Thrives in brahmarantra as the syllable par excellence.

Commentary

Proper breath-control gradually accomplishes true *tapas;* however, misdirected breath-control may result in ruin. Sakti's lotus-seat in the mūlādhāra contains four petals. The syllable OM manifests when She is enthroned on the brahmarantra.

Mandiram 1213

ஆமத் தினிதிருந் தன்ன மயத்தினள்
ஓமத்தி லேயும் ஒருத்தி பொருந்தினள்
நாம நமசிவ என்றிருப் பார்க்கு
நேமத் துணைவி நிலாவிநின் றாளே.

Transliteration

Āmat tinitirund tanna mayattinaḷ
Ōmtti lēyum orutti porundinaḷ
Nāma namaciva enṛirup pārkku
Nēmat tuṇaivi nilāvinin ṛāḷē.

Translation

She is sweetly seated in the annamaya kosa;
The unique One is the flame of the homa;
Unto them poised in *Na Ma Si Va Ya,* She is
The proper and ever-during guide.

Commentary

It is by presence of Her power, that food consumed is digested. Annamaya Kosa (food sheath) may also stand for Hamsa (the divine Swan). She is the flame and animating power of the fire-puja. She is

the mystic flame that empowers *Na Ma Si Va Ya* in the cakras. Unto Sivayogins She is the unfailing guide.

Mandiram 1214

நிலாமயம் ஆகிய நீள்படி கத்தின்
    சிலாமயம் ஆகும் செழுந்த ரளத்தின்
கலாமயம் ஆகும் சுரிகுழல் கோதை
    கலாமய மாகக் கலந்து நின்றாளே.

Transliteration

Nilāmayam āgiya nīḷpaḍi kattin
    Cilāmayam āgum ce̱lunda raḷattin
Kalāmayam āgum curikuḻal kōdai
    Kalāmaya māgak kalandu ninṟāḷē.

Translation

She is like an idol of crystal wrought of moon-beams;
    She is the glow that issues from the pearl
The garlanded one sports a coiffure of curls;
    She indwells mankind diffusing kalās.

Commentary

Śakti is the Goddess of candra-mandala. Her presence is seen as a glowing pearl. She is a lovely lass endowed with dense tresses. Kalās may either refer to the sixty four arts or scriptural wisdom.

Mandiram 1215

கலந்துநின் றாள்கன்னி காதல னோடும்
    கலந்துநின் றாளுயிர் கற்பனை யெல்லாம்

கலந்துநின் றாள்கலை ஞானங்க ளெல்லாம்
	கலந்துநின் றாள்கன்னி காலமு மாயே.

Transliteration

Kalandunin ṛāḷkanni kādala nōḍum
	Kalandunin ṛāḷuyir kaṛpanai yellām
Kalandunin ṛāḷkalai jñānaṅ kaḷellām
	Kalandunin ṛāḷkanni kālamu māyē.

Translation

The virgin stood in union with Her Beloved;
	She stood in union with entia and all creation;
She stood in union with all the manifold sastras;
	Lo, the virgin stood in union with time.

Commentary

Her beloved is Śiva. She is the creatrix. Kalās are sastras. She is both time and the One that transcends time.

Mandiram 1216

காலவி எங்கும் கருத்தும் அருத்தியும்
	கூலவி ஒன்றாகும் கூட இழைத்தனள்
மாலினி மாகுலி, மந்திர சண்டிகை
	பாலினி, பாலவன் பாகம்அது ஆமே.

Transliteration

Kālavi eṅgum karuttum aruttiyum
	Kūlavi onṛāgum kūḍal iḻaittanaḷ
Mālini māguli mandira caṇḍigai
	Pālini, pālavan pāgamadu āmē.

Translation

She is time, thought and desire; She is
The beneficent; She is the animator of entia;
She is Mālini, Mākuli, Mantra-Chandika and Palini;
She is concorporate with the Lord-God.

Commentary

She is Kālavi, the one whose form is Time. She is the one who is benignly beneficient. She is Uma. She is Kundalini Śakti. She is Mantra-chandika that is, Her prowess of mantra is a gale which blows away troubles of Her devotees. She is the protectress.

Mandiram 1217

பாகம் பராசத்தி பைம்பொன் சடைமுடி
ஏகம் இருதயம் ஈரைந்து திண்புயம்
மோக முகம்ஐந்து, முக்கண் முகந்தொறும்
நாகம் உரித்து நடம்செய்யும் நாதர்க்கே.

Transliteration

Pāgam parācatti paimpon caḍaimuḍi
Ēgam irudayam īraindu tiṇpuyam
Mōga mugamaindu, mukkaṇ mugantōṛum
Nāgam urittu naḍamceyyum nādarkkē.

Translation

She is Siva's half; auric is Her matted hair; She has
A peerless bosom; ten are Her mighty arms; She has five
Enchanting visages, each sporting a triad of eyes;
She is of the dancing Lord who flayed the tusker.

Commentary

Like Śiva, Śakti sports golden, matted hair, a compassionate heart, ten arms, a pentad of visages, each sporting three eyes. For Her sake, Śiva manifested as Gaja Samhāra Mūrti; the one who skinned the elephant Gajāsura, wore the skin on His body, and flayed the tusker.

Mandiram 1218

நாதனும் நால்ஒன் பதின்மரும் கூடிநின்று
ஓதிடும் கூட்டங்கள் ஓர் ஐந்துஉள, அவை
வேதனும் ஈர் ஒன்பதின்மரும் மேவி நின்று
ஆதியும் அந்தமும் ஆகிநின் றாளே.

Transliteration

Nādanum nālon padinmarum kūḍininṛu
Ōdiḍum ku ṭṭaṅgaḷ ōr aindul̤a avai
Vēdanum īr onpadinmarum mēvi ninṛu
Ādiyum andamum āginin ṛāḷē.

Translation

The soul is endowed with tattvas four times nine;
Five senses thrive in the embodied soul;
Brahma and the eighteen *ganās* (celestial hosts) forgather and adore
Her; she indeed is the beginning and end of all.

Commentary

She who is beyond the tattvas and senses indwells the body. She is ever adored by the creator Brahma, men, and gods. She, who is without beginning and end, is the alpha and omega.

Mandiram 1219

ஆகின்ற நாள்கலை ஐம்பத் தொருவர்கள்
ஆகிநின் றார்களில் ஆருயி ராம்அவள்
ஆகிநின் றாளுடன் ஆகிய சக்கரத்து
ஆகிநின் றான் அவன் ஆயிழை பாடே.

Transliteration

Āginṛa nāḷkalai aimbat toruvargaḷ
Āginin rārkaḷil āruyi rām avaḷ
Āginin ṛāḷuḍan agiya cakkarattu
Āginin ṛān avan āyil̲ai pāḍē.

Translation

From the beginning she is the life of the fifty one
Letters that constitute the alphabet.
The bejewelled one is with Śiva
In the cakra(s) of letters.

Commentary

The Sanskrit alphabet contains fifty one letters, commencing from 'A' and ending with 'Kṣa.' Śakti animates these letters in the company of Śiva.

Mandiram 1220

ஆயிழை யாளொடும் ஆதி பரமிடம்
ஆயதொ ரண்டவை யாறு மிரண்டுள
வாய மனந்தோ றறுமுக மவைதனில்
ஏயவார் குழலி யினிதுநின் றாளே.

Transliteration

Āyil̲ai yāḷodum ādi paramiḍam
Āyado raṇḍavai yāṛu miraṇḍuḷa

Vāya manandō raṛumuga mavaitanil
Ēyavār kuḻali yinidunin ṛāḷē.

Translation

For the bejewelled one and the primal principle, there are
A pair of loci in the form of cakras; of these
The lovingly-tressed one remains sweetly poised
In the six centres accessible to the inner sensorium.

Commentary

Although the mind can traverse the six ādhāras, two centres, namely top and dvātasānta, are generally inaccessible to it.

Mandiram 1221

நின்றனள் நேரிழையோடுஉடன் நேர்பட
இன்றுஎன் அகம்படி ஏழும் உயிர்ப்பு எய்தும்
துன்றிய ஓர்ஓன் பதின்மரும் சூழலுள்
ஒன்றுஉயர்வு ஓதி உணர்ந்து நின்றாளே.

Transliteration

Ninṛanaḷ nēriḻaiyōdu uḍan nērpaḍa
Inṛuen agampadi ēḻum uyirppu eidum
Tunṛiya ōrone padinmarum cūḻaluḷ
Onṛuuyarvu ōdi unarndu ninṛālē.

Translation

Abiding in one, the bejewelled one supports my body;
This day my life-breath will attain the seventh stage;
Of the ten circulating airs, the greatest is prāṇa
This she caused me to realize and cherish.

Commentary

It is Śakti who supports the body. She causes the life-breath to transcend the six ādhāras and gain the seventh centre situated above the crown. Vayūs (winds) are ten. Prāna (life-breath) is the greatest of them all. This is to be fostered with great care through the practice of kuṇḍalinī Prāṇāyāma.

Mandiram 1222

உணர்ந்து எழு மந்திரம் 'ஓம்' எனும் உள்ளே
மணந்து எழுமாம் கதி ஆகியது ஆகுங்
குணர்ந்து எழு சூதனும் சூதியும் கூடிக்
கணந்துஎழும் காணும் அக் காமுகை யாமே.

Transliteration

Uṇarndu e̲lu Mandiram ŌM enum uḷḷē
Maṇandu e̲lumām gati āgiyadu āguṅ
Kuṇarndu e̲lu cūdanum cūdiyum kūḍik
Kaṇandu e̲lum kāṇum ak kāmugai yāmē.

Translation

AUM is the mantra that manifests when actualized;
AUM paves the way leading to union with Sivahood;
In AUM manifest nāda and bindu in harmony;
She who is thus beheld, is Sivakāmi.

Commentary

AUM is the living root of scriptures. AUM is ParāŚivam, which manifests when the soul is freed from *pāśam,* the triad of malas (anava, karma and maya). It leads the practitioner to Godhead. It is indeed the combined form of Śiva and Śakti.

Mandiram 1223

ஆம்அது அங்கியும் ஆதியும் ஈசனும்
மாமது மண்டலம் மாருதம் ஆதியும்
ஏமது சீவன் சிகை அங்கு இருண்டிடக்
கோமலர்க் கோதையும் கோதண்டம் ஆகுமே.

Transliteration

Ām adu aṅgiyum ādiyum īcanum
Māmadu maṇḍalam mārudam ādiyum
Ēmadu cīvan cikai aṅgu iruṇḍa iḍam
Kōmalark kōdaiyum kōdaṇḍam āgumē.

Translation

Śakti is Agni, the primal principle and Śiva; She is
The mandalas of Sun and Moon; She is Vāyu
And other elements, She–the garland of flowers–is
Kotanda; She protects and keeps the embodied soul young.

Commentary

Śakti is omneity. Kotanda is the special cord or the central suśūmna nādi. She keeps the yogin's body young and fosters his meditation.

Mandiram 1224

ஆகிய கோதண்டத்து ஆகும் மனோன்மனி
ஆகிய ஐம்பது உடனே அடங்கிடும்
ஆகும் பராபரை யோடுஅப் பரைஅவள்
ஆகும் அவள்ஐங் கருமத்தள் தானே.

Transliteration;

Āgiya kotaṇḍattu āgum manōnmaṇi
Āgiya aimbadu uḍanē aḍaṅgiḍum
Āgum parāparai yōḍuap paraiavaḷ
Āgum avaḷaiṅ karumattaḷ tānē.

Translation

Manonmani is seated in the Kotanda;
All the fifty letters are contained in Her;
She is Parāparai as well as Parai;
She enacts the *panca kritya*

Commentary

Kotanda also refers to ājñā cakra or the third eye. Whatever Śiva does, He performs it through Śakti. Through Śakti Śiva initiates the five acts of creation, preservation, absorption, obscuration, and bestowal of grace. In yogic parlance, *para-vāk* is the source of fifty letters. *Paisanti–vak* (subtle speech in thought, which makes subtle knowledge possible) is known as *Parāparai.*

Mandiram 1225

தான்நிகழ் மோகினி சார்வான யோகினி
போன மயம்உடை யார் அடி போற்றுவர்
ஆனவர் ஆவியின் ஆகிய அச்சிவம்
தான்ஆம் பரசிவ மேலது தானே.

Transliteration

Tānnikal̲ mōkini cārvāna yōgini
Pōna mayamudaiyār aḍi poṟṟuvar
Ānavar āviyin āgiya accivam
Tānām paraciva mēladu tānē.

Translation

Mohini acts of Her own accord; Yogini is linked to Her;
Transcending these, those who are pervaded
By Śakti, adore Her divine feet; in their souls
Śiva manifests; this Śiva indeed is Para-Śiva.

Commentary

Mohini is one of the attendants of Śakti. She acts freely in Her region. Yogini who is attached to Mohini, acts by the guidance of Śakti. Śakti is beyond Mohini and Yogini. Sāktas transcend these and hail the hallowed feet of the supreme Śakti. These, blessed by Śiva, merge in Para-Śiva.

Mandiram 1226

தான் அந்தம் மேலே தரும் சிகை தன்னுடன்
ஆனந்த மோகினி யாம்பொன்திருவொடு
மோனையில் வைத்து மொழிதரு கூறுஅது
ஆனவை ஓம்எனும் அவ் உயிர் மார்க்கமே.

Transliteration

Tān andam meley tarum cigai tannudan
Ānanda Mōhini yampon tiruvōḍu
Mōnaiyil vaittu mo̱litaru kūṛuadu
Ānavai Ōmenum av uyir mārkkame.

Translation

Beyond the ādhāras is the crown, the seat of Śakti–
The blissful enchantress who is the Golden Mater;
Meditate on Her chanting OM in silence;
It is thus the soul gains the way to mokṣa.

Commentary

Śakti is the way as well as the goal. She is inseparable from Śiva. Chanting OM in single-pointed concentration, coupled with the adoration of Śakti, crowns the soul with deliverance.

Mandiram 1227

மார்க்கங்கள் ஈன்ற மனோன்மனி மங்கலி
யார்க்கும் அறிய அரியாள் அவள் ஆகும்
வாக்கும் மனமும் மருவி ஒன்றாய்விட்ட
நோக்கும் பெருமைக்கு நுண்ணறிவு ஆமே.

Transliteration

Mārkkaṅgaḷ īnṛa manōnmaṇi mangali
Yārkkum aṛiya ariyāḷ avaḷ āgum
Vākkum manamum maruvi onrāivitta
Nōkkum perumaikku nuṇṇaṛivu āmē.

Translation

Manonmani, the auspicious, is the Mother of faiths;
She is rarely comprehended; She is indeed
The subtle wisdom of them that seek Her glory
In the marriage of their word and thought.

Commentary

Manonmani gave birth to the Vedic faiths. She is beyond the ken of human comprehension. She is actualized when the devotee's word, mind and body remain unflawed. She is the wisdom behind such comprehension. Manonmani is the consciousness of ether attained at ājñā cakra.

Mandiram 1228

நுண்ணறிவு ஆகும் நுழைபுலன் மாந்தர்க்குப்
    பின்அறிவு ஆகும் பிரான் அறிவத் தடம்
செந்நெறி ஆகும் சிவகதி சேர்வார்க்குத்
    தன்நெறி ஆவது சன்மார்க்கம் ஆமே.

Transliteration

Nuṇṇaṛivu āgum nul̲aipulan māndarkku
    Pinaṛivu āgum pirān aṛivat taḍam
Cenneri āgum civagadi cērvārkkut
    Tanneri āvadu canmārgam āmē.

Translation

Sharpness of intellect ushers in subtle knowledge; it is
    Siva's gnosis that activates such knowledge; it is
The salvific way for the seekers of Śiva; it is Sanmārga,
    The Godly way, which leads to salvation.

Commentary

By its own knowledge, the soul cannot gain deliverance. It must be informed by Śiva-consciousness. The soul then travels on the salvific way to Śiva. Blessed by grace, or the direct intervention of Śakti, holy ones are guided to pursue the way called Sanmārga, the way par excellence.

Mandiram 1229

சன்மார்க்கம் ஆகச் சமைதரு மார்க்கமும்
    துன்மார்க்க மானவை எல்லாம் துரந்திடும்
நன்மார்க்கத் தேவரும் நன்னெறி ஆவதும்
    சன்மார்க்கத் தேவியும் சத்தி என்பாளே.

Transliteration

Canmārgam āgac camaitaru mārgamum
Tunmārga mānavai ellām turandiṭum
Nanmārgat tēvarum nanneṛi āvadum
Canmārgat tēviyum catti enbāḷē.

Translation

The ways stemming from Sanmārga
Wipe all the evil paths;
The goodly way is the Godly way;
It is Śakti who is the Goddess of Sanmārga.

Commentary

Sanmārga is the way of Śiva-consciousness. It does away with all "evil paths." The "evil paths" are those that do not lead to liberation. The "goodly way" is the path of service to Śiva. Śakti, who is the sanmārga of worship, leads devotees to liberation.

Mandiram 1230

சத்தியும் நானும் சயம்புவு மல்லது
முத்தியை யாரு முதலறி வாரில்லை
அத்திமேல் வித்திடி லத்தி பழுத்தக்கான்
மத்தியி லேற வழியது வாமே.

Transliteration

Cattiyum nānum cayambuvu malladu
Muttiyai yaru mudalaṛi vāriḻlai
Attimēl vittiḍi latti paḻuttakkān
Mattiyi lēṛa vaḻiyadu vāmē.

Translation

None but Śakti Śiva, the self
    And I know of the source of deliverance; when bindu
Falls on *atti*, it becomes mellow;
    Then opens the way leading to ājñā-cakra.

Commentary

The letter 'I' in the second line of the verse represents the evolved soul. Atti (Hasti) is the elephant named Vināyaka. The shape of the tusker of Vināyaka is O; Bindu is the ambrosial dot placed on Ma, which then becomes im. Constant meditation on AUM opens the ājñā-cakra, which must be passed through if sahasrāra is to be gained.

Mandiram 1231

அதுஇது என்று அவமே கழியாதே
    மதுவிரி பூங்குழல் மங்கை நல்லாளைப்
பதிமது மேவிப் பணிய வல்லார்க்கு
    விதி வழி தன்னையும் வென்றிடல் ஆமே.

Transliteration

Atu itu enṛu avamē kaliyādē
    Maduviri pūṅkulal maṅgai nallāḷaip
Padimadu mēvip paṇiya vallārkku
    Vidivali tannaiyum venṛriḍal āmē.

Translation;

Waste not your life hankering after the ephemeral;
    They that can adore the goodly lass of lovely locks decked with
Melliferous flowers and abides in the candra-mandala
    Can vanquish destiny, root and all.

Commentary

The Tamil verse opens with the words 'atu itu,' which means 'this and that.' This phrase is symbolic of phenomena. Gaining at-one-ment with Śakti in the candra-mandala, one can annul absolutely one's karma.

Mandiram 1232

வென்றிட லாகும் விதிவழி தன்னையும்
    வென்றிட லாகும் வினைப்பெரும் பாசத்தை
வென்றிட லாகும் விழைபுலன் தன்னையும்
    வென்றிடு மங்கைதன் மெய்யுணர் வோர்க்கே.

Transliteration

Venṛiḍa lāgum vidivaḻi tannaiyum
    Venṛiḍa lāgum vinaipperum pācattai
Venṛiḍa lāgum viḻaipulan tannaiyum
    Venṛiḍu mangaitan meyyuṇar vōrkkē.

Translation

If one can gain true Śakti-consciousness, one can
    Rout the source whence stems destiny;
One can vanquish the karma-laden *pāśam*
    And also the desire–breeding senses.

Commentary

The gaining of Śakti is the ultimate triumph of the soul. The kuṇḍalinī is aroused and stimulated to rise upward in suśūmna nādi with prāṇa, to pierce and cleanse the ādhāras where desires arise. This is a process of dissolving the ego and unification with Śiva-Śakti. The senses and mind are absorbed, and phenomenal consciousness vanishes as Śiva-Śakti consciousness takes its place.

Mandiram 1233

ஓர்ஐம் பதின்மருள் ஒன்றியே நின்றது
பாரம்பரியத்து வந்த பரம்இது
மாரங் குழலாளும் அப்பதி தானும்முன்
சாரும் பதம் இது சத்தியம் ஆமே.

Transliteration

Ōraim padinmaru̱l onṟiyē ninṟadu
Pārampariyattu vanda param itu
Māraṅ ku̱lalālum appadi tānummun
Cārum padam itu cattiyam āmē.

Translation

Śiva-Śakti pervades the fifty one letters; this is the truth
At once supreme and traditional; this is where
Śakti whose coiffure is bedecked with flowers and Her
Consorts abide; know this to be the truth.

Commentary

The fifty one letters (or seed sounds) pre-existed their script. They are the source of all mantras. Śiva-Śakti formed their sound, as *nādabindu*, which constitutes and contains supreme truth.

Mandiram 1234

சத்தியினோடு சயம்புவும் நேர்படில்
வித்துஅது இன்றியே எல்லாம் விளைந்தன
அத்தகை ஆகிய ஐம்பத்தொருவரும்
சித்துஅது மேவித் திரிந்திடுவாரே.

Transliteration

Cattyinōḍu cayambuvum nērpaḍil
Vittuatu inṟiye ellām viḷaindana

Attagai āgiya aimbattoruvarum
Cittu atu mēvit tirintiduvārē.

Translation

When Śakti evolves out of Śiva,
Sans seed arose all creation;
The deities of the fifty one letters
Get endowed with knowledge and perfection.

Commentary

Sivam is Nāda. Śakti is Bindu. Sivam is static; Śakti is dynamic. The source of creation is Śakti. The power in the seed is Śakti. Seed by itself cannot sprout; Maya cannot by itself evolve the cosmos. The power evolving out of nāda divinizes.

Mandiram 1235

திருந்து சிவனும் சிலைநுத லாளும்
பொருந்திய வானவர் போற்றிசெய்து ஏத்த
அருந்திட அவ்இடம் ஆரமுது ஆக
இருந்தனள் தான்அங்கு இளம்பிறை என்றே.

Transliteration

Tirindu civanum cilainuda lāḷum
Porundiya vānavar poṟṟi ceidu ētta
Aruntiḍa avviḍam āramudu āga
Irundanaḷ tān aṅgu iḷampiṟai enṟē.

Translation

Grace-abounding Śiva and His consort of bow-like forehead
Are adored by the foregathering supernals; then welled
Up potable elixir; lo like a young moon
The nectarean Mater made Her manifestation.

Commentary

When Śiva appears with Śakti, it is to bless the devotees. When He goes forth alone, it is to test His devotees. Devas of paradise seeking mokṣa hail and adore Śiva and Śakti.

Mandiram 1236

என்றும் எழுகின்ற வேரினை எய்தினார்
அன்றது ஆகுவர் தார்குழலாளொடு
மன்றரு கங்கை மதியொடு மாதவர்
துன்றிய தாரகை சோதி நின்றாளே.

Transliteration

Enṛum elukinṛa vērinai eidinār
Anṛadu āguvar tārkulalāḷoḍu
Manraru gangai madiyoḍu mādavar
Tunṛiya tāragai cōdi ninṛāḷē.

Translation

Śakti is the brilliant lodestar of the yogins;
She sports the fragment Ganga and the moon;
She wears a chaplet (head garland) in Her coiffure; they are
One with Her who foster forever the flame of kuṇḍalinī.

Commentary:

Tirumūlar suggests here that Śakti is the guiding star of yogins. Her description here is as Śiva is usually depicted. The star is symbolic of the centre between the eye-brows where Sadāśiva is. The message is to foster the awakening of kuṇḍalinī without a break.

Mandiram 1237

நின்றனள் நேரிழை யாளொடு நேர்பட
ஒன்றிய உள்ளொளியாலே உணர்ந்தது
சென்ற பிராணிகள் சிந்தையில் வேண்டிய
துன்றிடு ஞானங்கள் தோன்றிடும் தானே.

Transliteration

Ninṛanaḷ nērilai yaḷodu nērpaḍa
Onṛiya uḷḷoḷiyālē uṇarndadu
Cenṛa pirāṇigal cindaiyil vēṇḍiya
Tunṛiḍu jñānaṅgaḷ tōnṛiḍum tānē.

Translation

Remaining one with the bejewelled lass and gaining
Realization thanks to this inner light
Jivas (*pirānikal*) come by everything sought by their thought;
Unto them manifests multifoliate (many-sided) knowledge.

Commentary

The word *pirānikal* refers to beings endowed with *prāṇa* (life-breath). *Prāṇāyāma* is the yoga of breath-control. In due course the practitioners of this yoga, by grace of Śakti, become adepts, and gain supreme knowledge and intellectual attainments.

Mandiram 1238

தோன்றிடும் வேண்டுஉரு ஆகிய தூய்நெறி
ஈன்றிடும் ஆங்கு அவள் எய்திய பல்கலை
மான்தரு கண்ணியும் மாரனும் வந்து எதிர்
சான்றுஅது ஆகுவர் தாம்அவள் ஆயுமே.

Transliteration

Tōnṛiḍum vēṇḍuuru āgiya tūyneri
Īnṛiḍum aṅgu avaḷ eidiya palkalai
Māntaru kaṇṇiyum māranum vandu edir
Cānṛuadu āguvar tāmavaḷ āyumē.

Translation

She provides the way to adore Her in the form desired;
She grants to Her devotees perfection in all sciences;
The antelope-eyed One and Hara will ever manifest
In androgynous form as unfailing testimony.

Commentary

Yogins are granted great powers, but often most important to them is that they can conceive Śakti in the form most dear to them. The word 'māran' refers to Hara as the handsome one. Śiva and Śakti bear witness to the greatness of Śiva-yogins.

Mandiram 1239

ஆயும் அறிவும் கடந்தஅணு வாரணி
மாயம் அதுஆகி மதோமதி ஆயிடும்
சேய அரிவை சிவானந்த சுந்தரி
நேயமதா நெறியாகி நின்றாளே.

Transliteration

Āyum aṛivum kaḍandaaṇu vāraṇi
Māyam atuāgi madōmadi āyiḍum
Cēya arivai civānanda sundari
Nēyamadā neṛiyāgi ninṛāḷē.

Translation

She is beyond analysis; She is the Vedas in form
    Microcosmic; She is the *mayic* divine frenzy
The incarnadine lass is Sivakāmasundari;
    She is the object of the quest and the way.

Commentary

Limited indeed is the power of intellect, though it is a gross reflection of the higher intuitive mind. Śakti is Maha-Maya. She pervades the Vedic mantras. The Vedas embody the microcosm.

Śakti is Śiva-Śakti, ānanda and fadeless beauty. She is the way as well as the goal.

Mandiram 1240

நெறியது வாய்நின்ற நேரிழை யாளைப்
    பிறிவது செய்யாது பிஞ்ஞக னோடும்
குறியது கூடிக் குறிக்கொண்டு நோக்கும்
    அறிவொடும் ஆங்கே அடங்கிட லாமே.

Transliteration

Neṛiyatu vāyninṛa nērilai yāḷaip
    Piṛivatu ceyyādu piññaka nōḍum
Kuṛiyatu kūḍik kuṟikkoṇḍu nōkkum
    Aṛivoḍum āṅgē adaṅkiḍa lāmē.

Translation

If the devotee strays not from the way of the bejewelled
    Lass and thereby gains at-one-ment with Śiva (piññakan)
He will enshrine Him in his thought; thus
    He gains gnosis as well as samādhi.

Commentary

Śiva is inseparable from Śakti and vice-versa. Our deity is Ammai-Appar (father and mother). The devotee should install in his soul the androgynous deity. Piññakan is Śiva. His crown is formed of His matted hair.

Mandiram 1241

ஆம் அயன் மால் அரன் ஈசன்மா லாங்கதி
    'ஓம்' மயம் ஆகிய ஒன்பதும் ஒன்றிடத்
தேம்மயன் நாளும் தெனாதென என்றிடும்
    மா மய மானது வந்து எய்தலாமே.

Transliteration

Ām ayan māl aran īcanmā lāṅgati
    Ōm mayam āgiya onpadum onṛiḍat
Tēmmayan nāḷum tenātena enṛiḍum
    Mā maya mānatu vandu eydalāmē.

Translation

Soul can gain the infinitely sweet beatitude and sing
    In ecstasy divine, when it is oned with the nine states
Contained in OM, transcending the divinities
    Of Brahma, Viṣṇu, Rudra and Maheswara.

Commentary

The soul attaining bliss is compared to a chafer (bee) drinking honey and singing tunefully. In mūlādhāra is seated Brahma, in svādiṣṭhāna Viṣṇu, in maṇipūra Rudra, and in viśuddhi Maheswara. The nine states commence in mūlādhāra and terminate in *dvadasanta*, twelve finger measures above the crown of the head.

Mandiram 1242

வந்துஅடி போற்றுவர் வானவர் தானவர்
　　இந்து முதலாக எண்திசை யோர்களும்
கொந்துஅணி யும்குழ லாளொடு கோனையும்
　　வந்தனை செய்யும் வழிநவில் வீரே.

Transliteration

Vantuaḍi pōṟṟuvar vānavar tānavar
　　Indu mutalāga eṇticai yōrkaḷum
Konduaṇi yumkuḻa lāḷoḍu kōnaiyum
　　Vandanai ceyyum vaḻinavil vīrē.

Translation

If one can proclaim the way leading to the gaining
　　And hailing of Śakti decked with flowers in Her tresses
And Her sovereign, the devas, asuras and the gods
　　Of the eight quarters will seek that one's feet and hail them.

Commentary:

The gods of the eight quarters are Indra, Agni, Yama, Niruti, Varuna, Vayu, Kubera, and Isana. These guard their quarters thanks to the grace of Śakti. He who guides others to gain the grace of Śakti will himself become worthy of adoption by others.

Mandiram 1243

நவிற்றும் நல் மந்திரம் நன்மலர் தூபம்
　　கவற்றிய கந்தம் கவர்ந்துஎரி தீபம்
பயிற்றும் உலகினில் பார்ப்பதி பூசை
　　அவிக்கொண்ட சோதிக்குஓர் அர்ச்சனை தானே.

Transliteration:

Naviṟṟum nal Mandiram nanmalar dūpam
Kavaṟṟiya gandam kavarndueri dīpam
Payiṟṟum ulaginil pārppati pūcai
Avikkoṇḍē cōdikkuōr arccanai tānē.

Translation

Chanting of the goodly and ordained mantras, offering
Of flowers, burning incense, lighting bright lamps
And providing *naivedya* constitutes Paravati puja on earth.
This is *arccana* for Her whose form is flower.

Commentary

Puja (worship) for Śakti is puja for Śiva too. Śakti *puja* is called *Vama-marga puja,* as She is the left half of Śiva. *Naivedya* are the various *puja* ingredients. This is the worship of Pārvati.

Mandiram 1244

தாங்கி உலகில் தரித்த பராபரன்
ஓங்கிய காலத்து ஒருவன் உலப்பு இலி
பூங்கிளி தங்கும் புரிகுழலாள் அன்று
பாங்குடன் ஏற்பப் பராசத்தி போற்றே.

Transliteration

Tāṅgi ulagil taritta parāparan
Ōṅgiya kālattu oruvan ulappu ili
Pūṅkiḷi taṅgum purikuḻalaḷ anṛu
Pāṅkuḍan ēṛpap parācatti pōṟṟē.

Translation

She whose hair is plaited, holds in Her hand a parakeet
She is beginninglessly concorporate with the Primal Śiva;
It is He who transcends Time and He indwells the cosmos;
May, you therefore hail Parāśakti, befittingly.

Commentary:

Śakti is inseparable from Śiva. She is the power or energy of Śiva. Uma is Śakti and Śiva is Saktimān. Worship offered to either is worship for both. The worshipper, fully conscious of this, should perform His adoration.

Mandiram 1245

பொற்கொடி மாதர் புனைகழல் ஏத்துவர்
அற்கொடி மாதுமை ஆர்வத் தலைமகள்
நற்கொடி மாதை, நயனங்கள்மூன்றுஉடை
விற்கொடி மாதை விரும்பி விளங்கே.

Transliteration

Poṛkoḍi mādar punaikaḻal ēttuvar
Aṛkoḍi mādumai ārvat talaimagaḷ
Naṛkoḍi mādai nayanaṅgaḷ mūnṛu uḍai
Viṛkoḍi mādai virumbi viḷaṅkē.

Translation

Uma the Goddess of grace is like a black liana;
She, the divine liana, sports a triad of eyes;
Seek Her whose brows are bow-like and thrive;
Golden Women will hail your feet.

Commentary

The golden women are Lakshmi and Saraswati. They hail Uma and Her devotees. The triple-eyed Uma is the consort of Śiva. The goal of soul is to gain the grace of Śakti.

Mandiram 1246

விளங்கு ஒளி ஆய விரிசுடர் மாலை
துளங்கு பராசத்தி தூங்கு இருள் நீங்கக்
களம்கொள் மணியுடன் காம வினோதம்
உளம்கொள் இலம்பியம் ஒன்று தொடரே.

Transliteration

Viḷaṅgu oḷi āya viricuḍar mālai
Tuḷaṅgu parācatti tūṅgu iruḷ nīṅgak
Kaḷamkoḷ maṇiyuḍan kāma vinōdam
Uḷamkoḷ ilambiyam onṛu toḍarē.

Translation

To aid the dark murk of *ānavamala,* Parāśakti who is
Decked with the radiant garland of brilliant gems, manifests
As Kameswari, the consort of the blue-throated Śiva.
Follow Her godly way and be poised in Siva's love.

Commentary

Pārvati is Sivakāmi, the beloved of Śiva. As She fosters supreme love for Śiva, she is hailed as Kāmeswari. The aspirant follows Her example, and travels on the godly way to rid himself of egoism and gain Śiva.

Mandiram 1247

தொடங்கி உலகினில் சோதி மணாளன்
அடங்கிஇருப்பது என் அன்பின் பெருமை
விடம்கொள் பெருஞ்சடைமேல் வருகங்கை
ஒடுங்கி உமையொடும் ஓர்உரு ஆமே.

Transliteration

Toḍaṅgi ulaginil cōdi maṇāḷan
Aḍangi iruppatu ēn anbin perumai
Viḍamkoḷ peruñcaḍaimēl varugaṅgai
Oḍuṅgi umaiyoḍum ōruru āmē.

Translation

Ever since creation, Śakti the consort of Śiva who is
Flame-like, pervades all things and entia (living beings); such is the greatness
Of love; In Siva's single form she is concorporate with Him;
On His matted hair rest Ganga and the venomous snake.

Commentary

Śiva is transcendent and immanent. His is a single androgynous form. He is omnipresent. All forms are pervaded by His love.

Mandiram 1248

உருவம் பல உயிராய் வல்ல நந்தி
தெருவம் புகுந்தமை தேர்வுற நாடிற்
புரிவளைக் கைச்சி எம் பொன்அணி மாதை
மருவி இறைவன் மகிழ்வன மாயமே.

Transliteration

Uruvam pala uyirāy valla nandi
Teruvam pukundamai tērvuṛa nādiṛ

Purivaḷaik kaicci em ponaṇi mādai
Maruvi iṛaivan makiḻvana māyamē.

Translation
Nandi's form is the form of all entia; He visits
All places; He delights to be companied with
The bejewelled whose hands are bebangled;
All this, truly speaking, is maya.

Commentary
"Formless, He forms all the forms" says St.Sambandhar. Nandi is Śiva. He derives no new joy from any extraneous source. He is bliss, total and absolute. His consortium with Uma is to activise maya, whence emerges the two-fold cosmos of word and meaning.

Mandiram 1249
மாயம் புணர்க்கும் வளர்சடையான் அடித்
தாயம் புணர்க்கும் சலநதி அமலனைக்
காயம் புணர்க்கும் கலவியுள்மா சத்தி
ஆயம் புணர்க்கும் அவ்வி யோனியும் ஆமே.

Transliteration
Māyam puṇarkkum vaḷarcadaiyan adit
Tāyam puṇarkkum calanatī amalanaik
Kāyam puṇarkkum kalaviyuḷma catti
Āyam puṇarkkum avvi yōniyum āmē.

Translation
His matted hair is ever growing; salvific are His feet;
The *mala*-less one bears on His crest the Ganga; He is

Concorporate with the great Śakti, the authentic source
Of creation; He indeed is the genesis of all evolution.

Commentary

It is out of maya, the cosmos is evolved. His energy, known as Śakti, is the Magna Mater.

Mandiram 1250

உணர்ந்து ஒழிந்தேன் அவனாம் எங்கள் ஈசனைப்
புணர்ந்து ஒழிந்தேன் புவனாபதியாரை
அணைந்து ஒழிந்தேன் எங்கள் ஆதிதன் பாதம்
பிணைந்து ஒழிந்தேன் தன் அருள் பெற்றவாறே.

Transliteration

Uṇarndu o̲lindē̲n avanām eṅgal īcanaip
Puṇarndu o̲lindē̲n puvanāpadiyārai
Aṇaindu o̲lindē̲n eṅgaḷ āditan pādam
Piṇaindu o̲lindē̲n tan aruḷ pe̲r̲r̲avārē.

Translation

I gained realization; med with Śiva i gained
Śiva-consciousness; gaining Śiva, I am Śiva-like
I abide in the cosmic Śiva; oned with the feet.
Of the primal one, I gained the beatific grace of Śiva.

Commentary

Śiva is the Lord-owner. Everything is gained when He is gained. Then ends embodiment, and bliss commences.

Mandiram 1251

பெற்றாள் பெருமை பெரிய மனோன்மணி
நற்றாள் இறைவனே நற்பயனே என்பர்

கற்றான் அறியும் கருத்து அறிவார்கட்குப்
பொற்றாள் உலகம் புகல் தனி ஆமே.

Transliteration

Peṛṛāḷ perumai periya manōnmaṇi
Naṛṛāḷ iṛaivanē naṛpayanē enbar
Kaṛṛān aṛiyum karuttu aṛivārkatkup
Poṛṛāḷ ulagam pugal tani āmē.

Translation

The great Manonmani is endowed with supremacy; true beatitude
Is the gaining of the deity's feet; they that know
The truly learned, who alone know,
Know that the salvific feet alone constitute sole refuge.

Commentary:

Manonmani who is Śiva-Śakti is supreme. True knowledge is Śiva-jñāna (gnosis). The truly learned thrive in eternal beatitude. Knowing the knowers (those rich in the wisdom of Śiva), aspirants get initiated and come by the advent of knowledge. This knowledge leads to mokṣa, liberation.

Mandiram 1252

தனிநாயகன் தனோடு என் நெஞ்சம் நாடி
இனியார் இருப்பிடம் ஏழ் உலகு என்பர்
பனியால் மலர்ந்தபைம் போதுகை ஏந்திக்
கனியாய் நினைவது என் காரணம் அம்மையே

Transliteration

Tanināyakan tanōḍu en neñjam nāḍi
Iniyār iruppiḍam ēḻ ulagu enbar

Paniyāl malarndapaim pōdugai ēndik
Kaniyāy ninaivadu en kāraṇam ammaiyē.

Translation

All the seven worlds serve as the seat of the sweet God; I seek
The unique God who is hailed by the Mother, whose hand
Holds the moist, fresh, and blossoming flowers
Lo, He indwells me. What may the reason be?

Commentary

Śiva is gained through Manonmani, who forever adores Him. She hails Him with fresh-brown flowers. Śiva is the Lord-God of the seven worlds. Tirumūlar expresses inquiry as to the design and purpose of the Lord's relationship with creation and all living things.

Mandiram 1253

அம்மனை அம்மை அரிவை மனோன்மனி
செம்மனை செய்து திருமங்கை யாய் நிற்கும்
இம்மனை செய்த இன்னில மங்கையும்
அம்மனை ஆகி அமர்ந்து நின்றாளே.

Transliteration

Ammanai ammai arivai manōnmaṇi
Cemmanai ceidu tirumaṅgai yāy niṟkum
Immanai ceyda innila maṅgaiyum
Ammanai āgi amarndu ninṟālē.

Translation

Manonmani is the deity, the Mother, the aeviternal lass;
She forms mokṣa; She is the form of spiritual opulence;
She evolves the forms and the great cosmos
Where She abides as the indwelling Goddess.

Commentary

Manonmani is Maya-Śakti. She evolves the bodies, bodily, instru- ments and the souls' experience of their karma and eventually the way to transcend phenomena it through Her grace. She dwells within all forms.

Mandiram 1254

அம்மையும் அத்தனும் அன்பு உற்றது அல்லது
அம்மையும் அத்தனும் ஆர் அறிவார் என்னை
அம்மையொடு அத்தனும் யானும் உடன் இருந்து
அம்மையொடு அத்தனை யான்புரிந் தேனே.

Transliteration

Ammaiyum attanum anbu uṛṛadu alladu
Ammaiyum attanum ār aṛivār ennai
Ammaiyoḍu attanum yānum udan irundu
Ammaiyoḍu attanai yānpurin tēṉē.

Translation

The Mater and Pater are Love-incarnate;
But for their love for me, who would cognize me at all;
Living oned with the Mother and Father
I foster love for the Mother and Father.

Commentary

Love for Śiva and Śakti secures grace for the devotees. Without their grace the soul is incapable of transcendence. To come by their grace the soul should foster love for Śiva and Śakti without interruption.

9. Yeroli Cakra

The sacred geometry of each cakra is inscribed on copper plates and worship is offered through them. They represent the centres in the human body. Their respective deities and mantras are furnished by Tirumūlar in this section. *Yeroli* is the beautiful light that rises aloft from mūlādhāra to the other ādhāras.

Mandiram 1255

ஏர் ஒளி உள் எழு தாமரை நால் இதழ்
　　ஏர் ஒளி விந்துவினால் எழுநாதமாம்
ஏர் ஒளி அக்கலையெங்கும் நிறைந்தபின்
　　ஏர் ஒளிச் சக்கர மந்நடு வன்னியே.

Transliteration

Yēr oḷi uḷ eḻu tāmarai nāl idaḻ
　　Yēr oḷi vintuvināḷ eḻunādamām
Yēr oḷi akkalaiyeṅgum niṛaindapin
　　Yēr oḷi cakkara mannaḍu vanniyē.

Translation

The radiant, four-petal lotus in the mūlādhāra is
　　Vibrant with the sound of *bindu sakti*; it pervades
The *agni-mandala* extending upto *nivrtti kalā;*
　　Then in the centre it blazes with *agni-bīja*.

Commentary

The four-fold sounds of bindu are *Vam, Sam, Sham* and *Cam* (the letter 'C' is soft as in certain, civil, etc.) Bindu is in the *anuswara* (pure nasal sound). Agni is *mulāgni* (the root agni) linked with kuṇḍalinī.

Mandiram 1256

வன்னி எழுத்து அவை மாபலம் உள்ளன
வன்னி எழுத்து அவை வான்உற ஓங்கின
வன்னி எழுத்து அவை மாபெருஞ் சக்கரம்
வன்னி எழுத்து இடு வாறுஅது சொல்லுமே.

Transliteration

Vanni e̱luttu avai māpalam ṳl̤ana
Vanni e̱luttu avai vanuṛa ōṅgina
Vanni e̱luttu avai māperuñ cakkaram
Vanni e̱luttu iṭu vāṛuatu collumē.

Translation

The agni (vanni) letters are mighty potent;
The agni letters soar heaven-ward;
The agni letters constitute the great cakra;
I will now narrate how they should be inscribed.

Commentary

Vanni is agni, i.e., fire. Its bīja (seed sound) is '*Ram*' to which appropriate letters are joined. This ordained chanting yields extraordinary results.

Mandiram 1257

சொல்லிய விந்துவும் ஈராறு நாதமாம்
சொல்லிடும் அப்பதி அவ்வெழுத்து ஆவன
சொல்லிடும் நூறொடு நாற்பத்து நால்உரு
சொல்லிடு சக்கரமாய் வரும் மேலதே.

Transliteration:

Colliya vintuvum īrāṛu nādamam
Colliḍum appati avve̱luttu āvana

Colliḍum nūṟoḍu nārpattu nāluru
Colliḍu cakkaramāy varum mēladē.

Translation

Vintu is endowed with twelve-fold nāḍis
Each deity is poised in its appropriate letter;
There are one hundred and forty four letters;
These from the cakra that soars aloft.

Commentary:

The message of the above verse is cryptic. To the knowledge of the commentator, no one in contemporary study has drawn the cakra of which the above verse speaks.

Mandiram 1258

மேல்வரும் விந்துவும் அவ்வெழுத்து ஆய்விடும்
மேல்வரும் நாதமும் ஓங்கும் எழுத்துடன்
மேல்வரும் அப்பதி அவ்வெழுத்தே வரின்
மேல்வரும் சக்கர மாய்வரும் ஞாலமே.

Transliteration

Mēlvarum vintuvum avveḻettu āyviṭum
Mēlvarum nādamum ōṅgum eḻuttuḍan
Mēlvarum appati avveḻuttē variṉ
Mēlvarum cakkara māyvarum ñalamē.

Translation

Soaring bindu becomes *akaram;*
Rising Nāda joins the uprisen letters;
If in this the Godly letter appears, the cakra
Is spherically formed like the earth.

Commentary

It is difficult to comprehend the message coded by the above verse. The cakra referred to spins on an axis like the earth itself, as nāda and bindu resonate in the cakras.

Mandiram 1259

ஞாலம் அது ஆக விரிந்தது சக்கரம்
ஞாலம் அது ஆயிடும் விந்துவும் நாதமும்
ஞாலம் அது ஆயிடும் அப்பதி யோசனை
ஞாலம் அது ஆக விரிந்தது எழுத்தே.

Transliteration

Ñalam atu āga virintatu cakkaram
Ñalam atu āyiḍum vintuvum nādamum
Ñalam atu āyiḍum appadi yōcanai
Ñalam atu āga virindatu eḻuttē.

Translation

The cakra embodied the expanded cosmos;
Bindu and Nāda constitute the cosmos;
It is Pati who animates the cosmos;
Indeed the cosmos is evolved from the letter.

Commentary

The physical elements of ether, air, fire, water and earth are symbolized respectively in the bīja letters *Ha, Ya, Ra, Va* and *La.* These bījakṣaras have their being in Śiva.

Mandiram 1260

விரிந்த எழுத்துஅது விந்துவும் நாதமும்
விரிந்த எழுத்து அது சக்கரமாக

விரிந்த எழுத்து அது மேல்வரும் பூமி
விரிந்த எழுத்தினில் அப்புறம் அப்பே.

Transliteration

Virinta e̲luttu atu vintuvum nādamum
Virinta e̲luttu atu cakkaramāga
Virinta e̲luttu atu mēlvarum būmi
Virinta e̲luttinil appuṛam appē.

Translation

The letter expanded into bindu and nāda;
The letters expanded and formed the cakra;
The expanded letters rose as earth (and other elements);
Beyond the expanded letters is the supernal water.

Commentary

According to a time-honored concept, everything evolved out of water. Lord Nārāyana is associated with it.

Mandiram 1261

அப்புஅது வாக விரிந்தது சக்கரம்
அப்பினில் அப்புறம் அவ்வனல் ஆயிடும்
அப்பினில் அப்புறம் மாருத மாய் எழ
அப்பினில் அப்புறம் ஆகாசம் ஆமே.

Transliteration

Appu atu vāga virindatu cakkaram
Appinil appuṛam avvanal āyiḍum
Appinil appuṛam māruta māy e̲la
Appinil appuṛam ākācam āmē.

Translation

The cakra expanded as water;
Then arose fire from water;
Then from water manifested air;
Then rose ether from air.

Commentary

There are the five *tan-mattras* of sound, touch, sight, taste and smell. From these emerged ether, wind, fire, water and earth. The above verse speaks of a different process; that is, water arose from water; then fire was created from water; water then manifested as air; and from air emerged ether.

Mandiram 1262

ஆகாச அக்கரம் ஆவது சொல்லிடில்
ஆகாச அக்கரத் துள்ளேஎழுத்து அவை
ஆகாச அவ்எழுத்து ஆகிச் சிவானந்தம்
ஆகாச அக்கரம் ஆவது அறிமினே.

Transliteration

Ākāsa akkaram āvatu colliḍil
Ākāsa akkarattuḷḷē eḻuttu avai
Ākāsa avveḻuttu āgic civānandam
Ākāsa akkaram āvatu aṛiminē.

Translation

Truly speaking, ākāsa (ether) has its letter;
Other letters are contained in the ākāsa letter.
Ākāsa's letter '*Ha*' is the bliss of Śiva;
Know that ākāsa is its very letter.

Commentary:

The primal *bījākṣara* is *Ha*. Ha indeed is *Hara*, who is Śiva.

Mandiram 1263

அறிந்திடும் சக்கரம்ஐ யஞ்சு விந்து
அறிந்திடும் சக்கர நாத முதலா
அறிந்திடும் அவ்வெழுத்து அப்பதி யோர்க்கும்
அறிந்திடும் அப்பக லோன்நிலை யாமே.

Transliteration

Aṛintiḍum cakkaramai yañju vintu
Aṛintiḍum cakkara nāda mudalā
Aṛintiḍum avveḻuttu appati yōrkkum
Aṛintiḍum appaga lōnnilai yāmē.

Translation

The cakara to be constructed displays twenty-five dots;
It is to be done with nāda, the straight line; in it
Characters are to be inscribed with the appropriate letters;
The meditator of this cakra attains *sūrya* mandala.

Commentary

Bindu is represented by a dot and nāda by a straight line. Only an expert can draw the cakra. The appropriate letters are the *pañcā-kṣara*. *Sūrya* is Śiva-Sūrya.

Mandiram 1264

அம்முத லாறுமவ் வாதி எழுத்தாகும்
அம்முத லாறுமவ் வம்மை யெழுத்தாகும்
இம்முதல் நாலு மிருந்திடு வன்னியே
இம்முத லாகும் எழுத்தவை யெல்லாம்.

Transliteration

Ammuta lāṛumav vāti eḻuttākum
Ammuta lāṛumav vammāi yeluttāgum
Immutal nālu miruntiḍu vannīyē
Imuta lāgum eḻuttavai yellām.

Translation

The six letters beginning with akaram are the primal ones;
In this primal path is situated the Mother's letter;
The letter of agni is placed in the middle of the four letters;
It is thus the letters acquire primacy.

Commentary

The six letters are *akaram, ukaram, makaram, bindu, nāda* and *sikaram*. *Sikaram* is *Si*, which is symbolic of Śiva. Bindu is Śakti represented by '*Va*.'

In *Si Va Ya Na Ma*, the two initial letters are *Si* and *Va*. The last two letters are *Na* and *Ma*. Between these is *Ya*, which is symbolic of soul. Soul is construed as flaming fire.

Mandiram 1265

எழுத்துஅவை நூறொடு நாற்பத்து நாலும்
எழுத்துஅவை ஆறு அது அந்நடு வன்னி
எழுத்துஅவை அந்நடு அச்சுடர்ஆகி,
எழுத்துஅவை தான்முதல், அந்தமும் ஆமே.

Transliteration

Eḻuttuavai nūṛoḍu nāṛpattu nālum
Eḻuttuavai āṛu atu annaḍu vanni
Eḻuttuavai annadu accuḍar āgi
Eḻuttuavai tānmudal andamum āmē.

Translation

The letters are one hundred and forty four; these spring
From six; in the centre is agni; of these letters,
The central letter *Va* is radiant;
God, the author of letters, is the alpha and the omega.

Commentary

It is well-nigh impossible to decode the above verse. The twelve letters form the base. Of these A, E, U, ya, I, and O are the chief letters. The central letter u, is potent with sustaining power. Pañcākṣara is *Si Va Ya Na Ma*. The central letter, *VA*, is radiant.

The number one hundred and forty four may represent the total number of petals in the six ādhāras: 4+6+10+12+16=48, plus the 96 tattvas discerned in the ājñā.

Mandiram 1266

அந்தமும் ஈறுமுதலா னவை அற,
அந்தமும் அப்பதி னெட்டுடன் ஆதலால்
அந்தமும் அப்பதின் மூன்றில் அமர்ந்தபின்
அந்தமும் இந்துகை ஆருடம் ஆனதே.

Transliteration

Andamum īṛumudalā navai aṛa
Andamum appati neṭṭuḍan ādalāl
Andamum appatin mūnṛil amarndapin
Andamum indukai āruḍam ānadē.

Translation

The first and the final will get subsumed;
The subsuming takes place in the eighteenth;

Ultimately poised in the thirteenth, the ascension
Ends in the Candra-mandala.

Commentary

The first and the final refer to the breath. The breath as *apāna* arises in the *dvādasānta,* which is above or in front of the forehead (the thirteenth is dvādasānta). The breath terminates at the lotus of the heart. When this is gained, the soul's terrestrial journey ends. Life is then sustained by the ambrosial chandra-mandala.

Mandiram 1267

ஆ இனம் ஆனவை முந்நூற்றறுபதும்
ஆ இனம் அப்பதினைந்து இனமாய் உறும்
ஆ இனம் அப்பதி னெட்டுடனாய்உறும்
ஆ இனம் அக்கதி ரோன் வர வந்தே.

Transliteration

Ā inam ānavai munnūṟṟaṟupadum
Ā inam appadinaintu inamāy uṟum
Ā inam appadi neṭṭuḍanāi uṟum
Ā inam akkati rōn vara vandē.

Translation

Time is reckoned through the year of three hundred
And sixty days, the fortnight of fifteen days
And epochs of eighteen; age is thus reckoned;
Time manifests thanks to (Śiva) Sūrya.

Commentary

According to Saiva Siddhanta, time is a created tattva. The mandiram refers to the impermanence of time, and the transcendence of it.

Mandiram 1268

வந்திடும் ஆகாசம் ஆறுஅது நாழிகை
வந்திடும் அக்கரம் முப்பது இராசியும்
வந்திடும் நாள்அது முந்நூற் றறுபதும்
வந்திடும் ஆண்டு, வகுத்துரை அவ்வியே.

Transliteration

Vantiṭum akācam āṛuatu nāḻigai
Vantiṭum akkaram muppadu irāciyum
Vantiṭum nāḷadu munnūr ṛaṛupatum
Vantiṭum āṇḍu vakutturai avviyē.

Translation

Nāḻikai is reckoned through the path of the sun;
In the sky pervading the twelve rāsis (rays) is Zodiac;
Thus time rolls on regularly and the year
Of three hundred and sixty days is fixed.

Commentary

Nāḻikai is made up of twenty-four minutes. Twelve are the signs of the Zodiac.

Mandiram 1269

அவ் இனம் மூன்றும் அவ் ஆடு அது வாய்வரும்
எவ்வினம் மூன்றும் கிளர்தரும் ஏரதாம்
சவ்வினம் மூன்றும் தழைத்திடும் தண்டுஅது ஆம்
இவ்வினம் மூன்றும் இராசிகள் எல்லாம்.

Transliteration

Av vinam mūnṛum av āḍu atu vāyvarum
Ev vinam mūnṛum kiḷartarum ēradām

Cavvinam mūnṛum ta̱laittiḍum taṇḍu atu ām
Ivvinam mūnṛum irācigaḷ ellām.

Translation

The abodes in the Zodiac are a triad of paths;
In Aries are Taurus, Gemini, Cancer and Leo;
In Taurus are Virgo, Libra, Pisces and Aries;
In Gemini are Scorpio, Sagittarius, Capricon and Aquarius.

Commentary

The diagram provided by the Tiruvavaduthurai (edition 2004) given below is helpful. Yet only an astrologer can properly make use of it.

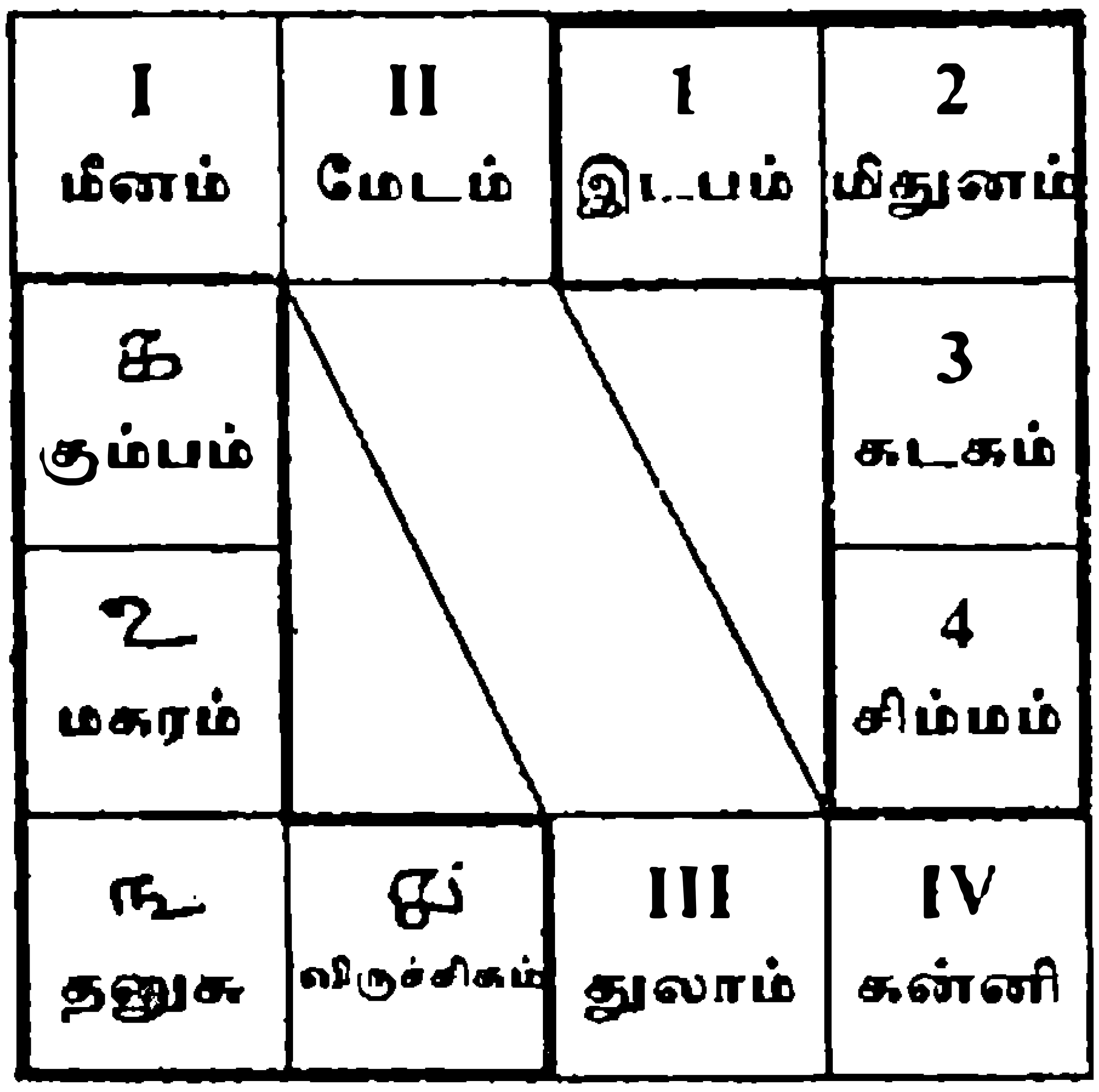

Diagram explaining verse 1269

Mandiram 1270

இராசியுள் சக்கரம் எங்கும் நிறைந்தபின்,
இராசியுள் சக்கரம் என்றுஅறி விந்துவாம்
இராசியுள் சக்கரம் நாதமும் ஓத்தபின்
இராசியுள் சக்கரம் நின்றிடு மாறே.

Transliteration

Irāciyuḷ cakkaram eṅgum niṟaindapin
Irāciyuḷ cakkaram enṟuaṟi vintuvām
Irāciyuḷ cakkaram nādamum ottapin
Irāciyuḷ cakkaram ninṟiṭu māṟē.

Translation

The cakra pervades the Zodiac;
Bindu pervades the cakra;
When cakra in the Zodiac tallies with nāda
The cakra in the Zodiac remains well-poised.

Commentary

Each of the cakras can be seen in relation to a specific planet. The signs of the Zodiac are twelve, the ādhāras are six; when sound and light dovetail with each other, meditation is supported by the planetary energies. In Tantric texts, mūlādhāra corresponds to the movement of Saturn; svādiṣtana to the movement of Jupiter; manipūra to Mars; anāhata to the Sun; viśuddhi to Venus; ājñā to Mercury; and sahasrāra to the Moon.

Mandiram 1271

நின்றிடும் விந்து என்று உள்ள எழுத்தெலாம்
நின்றிடும் நாதமும் ஓங்கும் எழுத்துடன்
நின்றிடும் அப்பதி அவ் எழுத் தேவரின்
நின்றிடும் அப்புறம் தாரகை ஆனதே.

Transliteration

Ninṟiṭum vintu enṟu uḷḷa eḻuttelam
Ninṟiṭum nādamum ōṅgum eḻuttudan

Ninṛiṭum appadi av e̱lut tēvarīn
Ninṛiṭum appuṛam tāragai ānatē.

Translation

The letters commencing from *bindu*
Become vocal, animated by *nāda*;
If the letters occupy their respective signs
The astral letters get manifested.

Commentary

This verse is difficult to interpret. It speaks of the placement of signs in the Zodiac, and the installation of the letters pertaining to the twenty seven stars.

Mandiram 1272

தாரகை யாகச் சமைந்தது சக்கரம்
தாரகை மேலோர் தழைத்தது பேரொளி
தாரகை சந்திர னற்பக லோன்வரத்
தாரகை தாரகை தாரகை கண்டதே.

Transliteration

Tārakai yāgac camaintatu cakkaram
Tārakai mēlor tala̱ittadu pēroḷi
Tārakai candira naṛpaka lōnvarat
Tārakai tārakai tārakai kaṇḍadē.

Translation

Thus is formed the star-cakra; on each star manifests
A great and divine light; when the sun
And the moon traverse the star-cakra, the mandala
Forms the orders of stars, which become letters.

Commentary

This verse speaks of stars which emerge as letters of sound and light. The great and divine light is Śiva-Śakti.

Mandiram 1273

கண்டிடு சக்கரம் விந்து வளர்வதாம்
    கண்டிடும் நாதமும் தன்மே லெழுந்திடக்
கண்டிடும் வன்னிக் கொழுந்தன வொத்தபின்
    கண்டிடு மப்புறங் காரொளி யானதே.

Transliteration

Kaṇḍiṭu cakkaram vinṭu vaḷarvādam
    Kaṇḍiṭum nādamum tanmē leḻundiṭak
Kaṇḍiṭum vannik koḻundana vottapin
    Kaṇḍiṭu mappuṛaṅ kāroḷi yānadē.

Translation

In the cakra, bindu expands pervasively;
    Then uprises thereon nāda; from this
Arises the harmonious flame-cluster;
    Beyond this emerges a murky light.

Commentary

In the star-mandala are comprised bindu and nāda. The murky light is Śiva-Śakti.

Mandiram 1274

காரொளி அண்டம் பொதிந்து உலகு எங்கும்
    பார்ஒளி, நீர்ஒளி, சார்ஒளி, கால்ஒளி,
வான்ஒளி ஒக்க வளர்ந்து கிடந்தபின்
    நேர்ஒளி ஒன்றாய் நிறைந்து அங்கு நின்றதே.

Transliteration

Kāroḷi aṇḍam podintu ulagu eṅgum
Pāroḷi, nīroḷi, sāroḷi, kāloḷi,
Vānoḷi okka vaḷarndu kiḍandapin
Nēroḷi onṟāi niraindu aṅgu ninṟadē.

Translation

The murky light pervaded the entire cosmos; it is
Indeed the light of earth, water, fire, air and space;
It grew and soared up and stood as a single light
Animating the entire cosmos.

Commentary

This Tamil verse shines with an extra ordinary brilliance. Its light is unique. This Hymn to Śakti is Tirumūlar's light to practitioners of Śiva-yoga.

Mandiram 1275

நின்றது அண்டமும் நீளும் புவிஎலாம்
நின்றஇவ் அண்டம் நிலைபெறக் கண்டிட
நின்றஇவ் அண்டமும் மூல மலம்ஒக்கும்
நின்ற இவ் அண்டம் பலம் அது விந்துவே.

Transliteration

Ninṟatu aṇḍamum nīḷum puvielām
Ninṟaiv aṇḍam nilaipeṟak kaṇḍiḍa
Ninṟaiv aṇḍamum mūla malamokkum
Ninṟa iv aṇḍam palam adu vinduvē.

Translation

The cosmos diversified into many worlds;
The cosmos sustains all entia; the cosmos is
Therefore like unto the mūla mala;
The cosmos is sustained by the prowess of bindu.

Commentary

Mūla mala is ānava mala, potent till the advent of *mala-paripāka*. Then ānava mala's potency wanes. The cosmos exists by the power of AUM. It is sustained by this primal power of Śakti. *Mala-paripāka* is the stage of the soul when its three blemishes meet with the causes of their removal.

Mandiram 1276

விந்துவும் நாதமும் விக்க விழுந்திடில்
விந்துவும் நாதமும் ஒக்க விரைஅது ஆம்
விந்தில் குறைந்திடு நாதம் எழுந்திடில்
விந்துவை எண் மடி கொண்டது வீசமே.

Transliteration

Vinṭuvum nādamum okka vil̲unditil
Vinṭuvum nādamum okka virai atu ām
Vinṭil kuṛaintidu nādam el̲unditil
Vinṭuvai eṇ maḍi koṇḍatu vīcamē.

Translation

If the combination of bindu and nāda is equal in measure
They form the seed of the material world; when the measure
Of bindu is less and nāda is eight times greater,
Then manifests the mantra-bīja.

Commentary

When bindu and nāda combine in equal proportion, then manifests the seed productive of *Artha prapanca* (the world of meaning). When nāda's content is eight times greater than bindu's, the mantra-bīja productive of *sabda prapanca* (the world of sound) manifests.

Mandiram 1277

வீசம் இரண்டு உளநாதத்து எழுவன
வீசமும் ஒன்று விரைந்திடும் மேலுற
வீசமும் நாதமும் எழுந்துடன் ஒத்தபின்
வீசமும் விந்து விரிந்தது காணுமே.

Transliteration

Vīsam iraṇḍu uḷanādattu eḻuvana
Vīsamum onṛu viraindiṭum meluṛa
Vīsamum nādamum eḻunduḍan ottapin
Vīsamum vintu virindadu kāṇumē.

Translation

From Sivam arise the two bījas;
Of them one raises amain aloft;
When bīja and nāda become concorporate.
Behold the expansive pervasion of bīja as bindu.

Commentary

When Śiva stirs a portion of *suddha-maya*, the two bījas (bindu and nāda) manifest. In *Sādākyam* (*Sadāśiva tattva*) they are in equilibrium. Nāda and bindu are likened to thunder and lightning. Their togetherness sustains the cosmos.

Mandiram 1278

விரிந்தது விந்துவும் கெட்டது வீசம்
விரிந்தது விந்துவும் நாதத்து அளவினில்
விரிந்தது உட்கட்டம் எட்டெட்டும் ஆகில்
விரிந்தது விந்து விரையது ஆமே.

Transliteration

Virindatu vintuvum keṭṭatu vīsam
Virindatu vintuvum nādattu aḷavinil
Virindatu utkaṭṭam eṭṭeṭṭum āgil
Virindatu vintu viraiyadu āmē.

Translation

Bindu-Śakti expanded as Maya; then the seed disappeared;
Bindu expanded to the extent of nāda;
If it could be held under control for sixty four *matras*
The expansive bindu becomes the seed of all.

Commentary

When germination takes place, the seed perishes as the plant arises. Bindu expands to the extent of nāda's expansion. A *mātra* is a measurement of time. When bindu is kept under control as ordained, then it becomes the seed or womb of all.

Mandiram 1279

விரையது விந்து விளைந்தன வெல்லாம்
விரையது விந்து விளைந்த உயிரும்
விரையது விந்து விளைந்தவிஞ் ஞாலம்
விரையது விந்து விளைந்தவன் தானே.

Transliteration

Viraiyadu vintu viḷaindana vellām
Viraiyadu vintu viḷainda uyirum
Viraiyadu vintu viḷaindavin jñālam
Viraiyadu vintu viḷaindavan tānē.

Translation

From bindu, the seed evolved everything;
From bindu, the seed evolved life;
From bindu, the seed evolved the cosmos
Bindu, the seed, evolved from His feet.

Commentary

Bindu is an alias for the salvific feet of Śiva. Bindu is the home of all. Bindu is jñāna, which is wisdom.

Mandiram 1280

விளைந்த எழுத்தது விந்துவும் நாதமும்
விளைந்த எழுத்தது சக்கரம் ஆக,
விளைந்த எழுத்து அவை மெய்யினுள் நிற்கும்
விளைந்த எழுத்து அவை மந்திரம் ஆமே.

Transliteration

Viḷainda eluttadu vintuvum nādamum
Viḷainda eluttadu cakkaram āga
Viḷainda eluttu avai meyyinuḷ niṛkum
Viḷainda eluttu avai Mandiram āmē.

Translation

The evolved letters are bindu and nāda;
Cakras are formed of the letters;

The evolved cakras abide in the body;
        The evolved letters are indeed *mantras.*

Commentary

It is from bindu and nāda that the fifty-one letters became manifest. These letters abide in the ādhāras of the body. These are known as *Māla mantras* (the garland of mantras).

Mandiram 1281

மந்திரம் சக்கரம் ஆனவை சொல்லிடில்
        தந்திரத்துள் எழுத்து ஒன்று எரிவட்டமாங்
கந்தரத்துள்ளும் இரேகையில் ஒன்றில்லை
        பந்தமது ஆகும் பிரணவம் உன்னிடே.

Transliteration

Mandiram cakkaram ānavai colliḍil
        Tandirattuḷ eḻuttu onṛu erivaṭṭam
Sundarattuḷḷum irēgaiyil onṛillai
        Bandamum āgum piraṇavam unnidē.

Translation

Truly speaking of mantras and cakras, be it known
        That their basic letter is a circle of fire;
The letters inscribed in the cakras are of no avail;
        Contemplate *pranava,* which animates the letters.

Commentary

Cakras, which embody the letters of mantras, by themselves, are of no avail. They are animated by the pranava, AUM. This is to be meditated upon.

Mandiram 1282

உன்னிட்ட வட்டத்தில் ஒத்துஎழு மந்திரம்
பின்னிட்ட ரேகை பிழைப்பது தான்இல்லை
தன்னிட்டு எழுந்த தகைப்புஅறப் பின்நிற்கப்
பன்னிட்ட மந்திரம் பார்க்கலும் ஆமே.

Transliteration

Unniṭṭa vaṭṭattil ottueḻu Mandiram
Pinniṭṭa rēgai piḻaippadu tānillai
Tanniṭṭu eḻunda tagaippu aṛap pinniṛkap
Panniṭṭa mandiram parkkalum āmē.

Translation

In the *pranava mandala*, fix the appropriate letters;
These forsake not the chambers of the cakras;
When the natal nescience departs from the soul
The contemplated image of mantras is envisioned.

Commentary

Properly drawn, cakras embody the letters of mantras suffused with the power of the *pranava*. The letters abide in their chambers. When the soul is cleansed of its *ānava mala*, Godhead is envisioned in the mantras.

Mandiram 1283

பார்க்கலும் ஆகும் பகைஅறு சக்கரம்
காக்கலும் ஆகும் கருத்தில் தடம் எங்கும்
நோக்கலும் ஆகும் நுணுக்கற்ற நுண் பொருள்
ஆக்கலும் ஆகும் அறிந்துகொள் வார்க்கே.

Transliteration

Pārkkalum ākum pakaiaṛu cakkaram
Kākkalum ākum karuttil taḍam eṅkum
Nōkkalum ākum nuṇukkaṟṟa nuṇ poruḷ
Ākkalum ākum aṟindu koḷ vārkkē.

Translation

You can envision the cakra that ends *pāśa;*
The ubiquitous everpresent good can be gained and treasured;
The subtlest of the subtle can be envisioned;
It becomes theirs who come by gnosis.

Commentary

The cakra does away with future embodiments. It ushers in contemplation, which secures the good in everything. Then Godhead can be envisioned and experienced.

Mandiram 1284

அறிந்திடும் சக்கர மாதி யெழுத்து
விரிந்திடும் சக்கர மேலேழுத் தம்மை
பரிந்திடும் சக்கரம் பாரங்கி நாலும்
குவிந்திடும் சக்கரம் கூறலு மாமே.

Transliteration

Aṛintidum cakkara mādi eḻuttu
Virindiṭum cakkara mēluḻut tammai
Parintidum cakkaram pāraṅgi nālum
Kuvindiṭum cakkaram kūṛalu māmē.

Translation

The cakra embodies the primal letter; the next
Letter which amplifies the cakra is the Mother's;
The cakra is sustained by earth and the four elements.
The cakra merits more and more explication.

Commentary

The primal letter is *akaram* '*A*' which is symbolic of Śiva. *U* symbolizes Uma. It is also said that the primal letter is *Si;* the next letter is *Va*, which is Uma.

Mandiram 1285

கூறிய சக்கரத் துள்எழு மந்திரம்
ஆறு இயல்பாக அமைந்து விரிந்திடும்
தேறிய அஞ்சுடன் சேர்ந்தெழு மாரணம்
ஆறு இயல்பாக மதித்துக்கொள் வார்க்கே.

Transliteration

Kūṛiya cakkarat tuḷeḻu Mandiram
Āṛu iyalpāka amaindu virinditum
Tēṛiya añcuḍan cērndeḻu māraṇam
Āṛu iyalpāga madittuk koḷ vārkkē.

Translation

The mantras manifesting in the inscribed cakra
Amplify into sixfold deeds; *māranam* arising
With the other five has a contrary effect as is
Known to those of clarified intellect.

Commentary

The sextad comprises the magical powers of *sthambanam, mohanam, ucchātanam, vidveshanam, māranam* and *vasiyam. Māranam* causes death; *sthambanam* freezes; *mohanam* enchants; *ucchātanam*

chases enmity away; *vidveshanam* antagonizes; *māranam* kills and *vasiyam* brings anyone under control.

Mandiram 1286

மதித்திடும் அம்மையும் மாமாதும் ஆகும்
 மதித்திடும் அம்மையும் அங்கனல் ஒக்கும்
மதித்து அங்கு எழுந்தவை காரணம் ஆகில்
 கொதித்து அங்கு எழுந்தவை கூடகி லாவே.

Transliteration

Madittiḍum ammaiyum māmādum ākum
 Madittiḍum ammaiyum aṅganal okkum
Madittu aṅgu e̱lundavai kāraṇam āgil
 Kodittu aṅgu e̱lundavai kūḍaki llāvē.

Translation

The honoured Mother is *Parāśakti;*
 The honoured Mother is like auspicious agni;
If the manifested be deemed the cause, the fiery
 Manifestations cannot thrive in juxtaposed harmony.

Commentary:

The five elements manifest thanks to the will, creativity and wisdom of the Mother. In themselves, the elements are opposed to each other. The elements do not constitute the cause; they are the effect. It is Parāśakti who is the underlying cause and pervading harmony of the elements.

Mandiram 1287

கூடிய தம்பனம் மாரணம் வசியம்
 ஆடுஇயல் பாக அமைந்து செறிந்திடும்

பாடியுள் ளாகப் பகைவரும் வந்துறார்
தேடிஉள் ஆகத் தெளிந்துகொள் வார்க்கே.

Transliteration

Kūḍiya tambanam māraṇam vaciyam
Āḍuiyal pāka amaindu ceṛintitum
Pāḍiyuḷ ḷāgap pagaivarum vanduṛār
Tēḍiuḷ āgat teḷindukoḷ vārkkē.

Translation

Unto themselves who are endowed with inner light
And clarity, come with case, *sthambanam*
Māranam and *vasiyam* and abide in them;
They remain inaccessible to their enemies.

Commentary

Seek those who have gained the clarifying inner light. With inner light come magical powers such as *sthambanam,* etc. Persons endowed with self-realization and mystical power, are proof against hatred and hostility.

Mandiram 1288

தெளிந்திடும் சக்கரம் மூலத்தின் உள்ளே
அளித்த அகாரத்தை அந்நடு ஆக்கி
குளிர்ந்த அரனைக் கூடிஉள் வைத்து
நளிந்தவை அங்குளமு நாடிய காலே.

Transliteration

Teḷintidum cakkram mūlattin uḷḷē
Aḷitta akārattai annaḍu ākki

Kuḷirnda aranaik kūḍiuḷ vaittu
Naḷindavai angue_lu nādiya kālē.

Translation

Place the merciful *akaram* in the centre
Of the lucid mūlādhāra cakra.
Join the kuṇḍalinī, in shape like a snake,
And cause the vital breath to spiral up.

Commentary

The mandiram expresses the significance of AUM and its importance in the awakening and ascent of kuṇḍalinī Śakti to sahasrāra. The merciful akaram "A" is the one entwined with Ukaram and Makaram; namely AUM. The idea is that AUM centred in the mūlādhāra is to be mediated upon. Then nexus with the kuṇḍalinī is established, and this causes the vital breath to soar upward.

Mandiram 1289

கால் அரை முக்கால் முழுதுஎனும் மந்திரம்
ஆலித்து எழுந்த மைந்து ஊறி எழுந்ததாய்ப்
பாலித்து எழுந்து பகைஅற நின்றபின்
மால்உற்ற மந்திரம் மாறிக்கொள் வார்க்கே.

Transliteration

Kāl ariai mukkāl mu_lutu enum Mandiram
Ālittu e_lunda maindu ūṟi e_lundadāip
Pālittu e_lundu pagaiaṟa ninṟa pin
Maluṟṟa Mandiram māṟikkoḷ vārkkē.

Translation

As one fourth, half, three fourths and one
The mantra rises formed accordingly; soaked in

Grace it soars up, vanquishes hostility and abides;
This indubitable mantra is chanted by the serene yogin.

Commentary

Mantra is a measure divisible into fractions. Each fraction has its potency. The complete measure is gained by the persistent practitioner.

Mandiram 1290

கொண்டஇம் மந்திரம் கூத்தன் எழுத்ததாய்ப்
பண்டை யுள்நாவிற் பகையற விண்டபின்
மன்று நிறைந்த மணிவிளக்கு ஆயிடும்
இன்றும் இதயத்து எழுந்து நம எனே.

Transliteration

Koṇḍa im Mandiram kūttan eḻuttadāip
Paṇḍai uḷnāviṟ pagaiyaṟa viṇḍapin
Manṟu niṟainda maṇiviḷakku ayiḍum
Inṟum idayattu eḻundu nama enē.

Translation

This mantra is composed of the dancer's letters; when chanted
From the base of the tongue, troubles stand quelled
Śiva grants *darshan* as the ruby lamp of *ambalam* (temple)
So, rise and praise Him with all your heart.

Commentary:

It is the mantra the yogin eventually gains, and it is compact of letters the signification of which is the God-Dancer. Then takes place Śiva-darshan. Śiva is the God whose hue is incarnadine. His bodily frame diffuses ruby-like rays, which are salvific. He should be hailed with utmost sincerity.

10. The Cakra of Bhairava

Bhairava is one of the dreadful forms of Śiva. To quell fear and the like, one should take to the adoration of Bhairava as instructed. Bhairava means: He who causes dread. This section deals with the methods of worshipping Him; hence the name, Bhairava-cakra. Tirumūlar emphasizes practising this worship during the potency of lunar days.

Mandiram 1291

அறிந்த பிரதமையோடு ஆறும் அறிஞ்சு
    அறிந்த அச் சத்தமி மேலிவை குற்றம்
அறிந்தவை ஒன்றுவிட்டு ஒன்று பத்து ஆக
    அறிந்து வலம்அது வாக நடவே.

Transliteration

Aṛinda piradamaiyōḍu āṛum ariñcu
    Aṛinda ac cattami mēlivai kuṛṛam
Aṛindavai onṛuviṭṭu onṛu pattu āga
    Aṛindu valamadu vāga naḍavē.

Translation

Draw first the horizontal line; in all, six lines
    Should be drawn; the cakra is to be enclosed
By seven vertical lines; on alternating points
    Inscribe '*Ya*' commencing from the right.

Commentary

The above translation is in keeping with the form of the cakra. The Tamil verse speaks of *Pratamai*, *Saptami* and *Dasami*. These refer to the reckoning of lunar days (first, seventh and tenth respectively).

The Tamil letter *Ya* resembles a trident. There are in all, thirty six chambers within the cakra.

The specific method of worshipping Bhairava is to be learned from the guru.

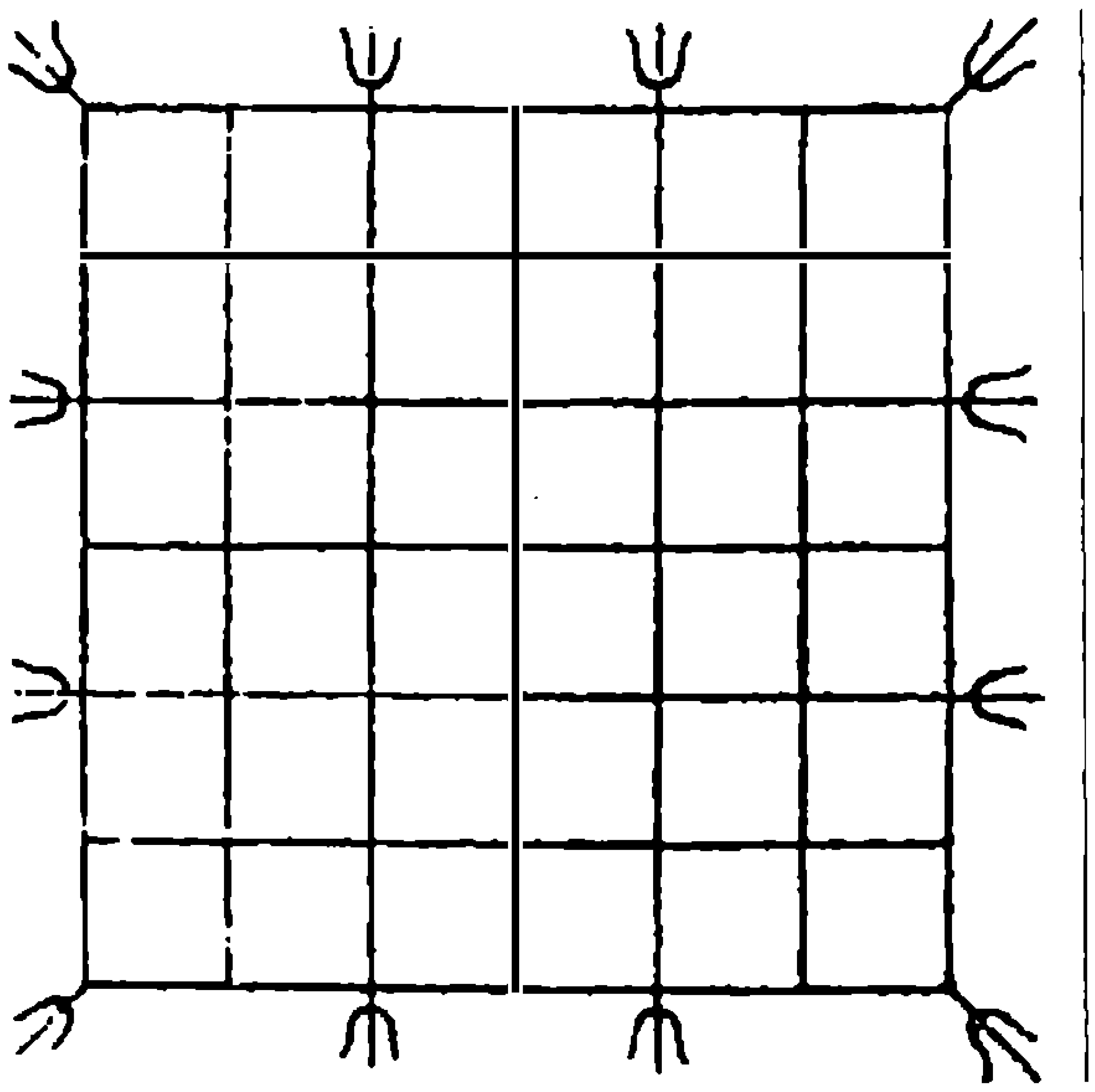

Diagram explaining verse 1291

Mandiram 1292

நடந்து வயிரவன் சூல கபாலி
கடந்த பகைவனைக் கண்ணது போக்கித்
தொடர்ந்த வுயிரது உண்ணும் பொழுது
படர்ந்த வுடல்கொடு பந்தாட லாமே.

Transliteration

Naḍand vayiravan cūla kapāli
Kaḍanda pagaivanaik kaṇṇadu pōkkit
Toḍarnda vuyiradu uṇṇum poḻudu
Paḍarnda vuḍalkoḍu pantāda lāmē.

Translation

Bhairava with His trident and skull, manifests
In meditation; He quells the enemy

And mercilessly quaffs his life; thus thanks
To Him you can kick your foe like a ball.

Commentary

Bhairava protects His devotees. By His grace and power, a devotee can easily defeat foes.

Mandiram 1293

ஆமேவப் பூண்டருள் ஆதி வயிரவன்
ஆமே கபாலமும் சூலமும் கைக்கொண்டு அங்கு
ஆமே தமருக பாசமும் கையது
ஆமே சிரத்தொடு வாளது கையே.

Transliteration

Āmēvap pūṇḍaruḷ ādi vayiravan
Āmēy kapālamum cūlamum kaikkoṇḍu aṅgu
Āmēy tamaruga pācamum kaiyadu
Āmēy cirattoḍu vāḷadu kaiyē.

Translation

The primal Bhairava wields in His hands a skull
And a trident to bestow grace;
His hands also hold a little drum and a noose;
A severed head and a sword are also held by His hands.

Commentary

The form of the primal Bhairava is dreadful to behold. His hands wield frightening weapons. These protect His devotees and scare their foes.

Mandiram 1294

கையவை யாறும் கருத்துற நோக்கிடு
　　மெய்யது செம்மை விளங்கு வயிரவன்
துய்யரு ளத்தில் துளங்குமெய் யுற்றதாய்ப்
　　பொய்வகை விட்டுநீ பூசனை செய்யே.

Transliteration

Kaiyavai yārum karuttadu nōkkiḍum
　　Meyyadu cemmai viḷaṅgu vayiravan
Tuyyaru ḷattil tuḷaṅgumai uṟṟadāip
　　Poivagai viṭṭuni pūcanai ceyyē.

Translation

Contemplate His six weapons with all your mind;
　　Rubicund is His hue when He manifests;
He indwells the pure and upright heart;
　　Rid of falsity; adore Him, poised in truth.

Commentary

To gain the salvific grace of Bhairava, He is to be meditated upon with sincere and stainless devotion.

Mandiram 1295

பூசனை செய்யப் பொருந்தியோ ராயிரம்
　　பூசனை செய்ய மதுவுட னாடுமால்
பூசனை சாந்து சவாது புழுகு நெய்
　　பூசனை செய்துநீர் பூசலை வேண்டுமே.

Transliteration

Pūcanai ceyyap porundiyo rayiram
　　Pūcanai ceyya maduvuda nāḍumāl

Pūcanai cāndu cavādu pu_l_ugu nai
Pūcanai caidunīr pūcalai veṇḍumē.

Translation

Perform worship, chanting His mantra a thousand times;
In such *puja* He enacts His honey-like dance;
Perform His ablutions with sandal-paste, musk, civet
And ghee; then apply these to your body.

Commentary

The dreadful Bhairava delights in ablutions. He cleanses and bestows sweetness.

Mandiram 1296

வேண்டிய வாறு கலகமு மாயிடும்
வேண்டிய வாறினுள் மெய்யது பெற்றபின்
வேண்டிய வாறு வரும்வழி நீநட
வேண்டிய வாறது வாகும் கருத்தே.

Transliteration

Vēṇḍiya vāṛu kalakamu māyiḍum
Vēṇḍiya vāṛinuḷ meyyadu peṛṛapin
Vēṇḍiya vāṛu varumva_l_i ninada
Vēṇḍiya varadu vakum karuttey.

Translation

Internecine altercation will take place among foes;
The devotee will come by the coveted vidyas;
Pursue willingly the way revealed to you;
All your desires will meet with fruition.

Commentary

Peace will prevail among devotees. Fighting will take place among enemies. The vidyas are the duties pertaining to a caste.

11. The Cakra of Sāmbhavi Mandala

Sāmba is Śiva. *Sāmbhavi* is Śakti. This cakra speaks of the installation of Śiva and Śakti. In Śivalinga, the upward projection (*linga*) represents Śiva, and its base (*pitam*) is Śakti. The concorporateness of Śiva and Śakti is depicted in this cakra. A mandala is a geometric design representing the entire cosmos. It reproduces the world in an orderly pattern; this helps the aspirant center his consciousness and secure meditation. Its layout of squares and gates represents the earth and wholeness. The design depicts the cosmos, as it is created from the One and becomes the many, and as it returns from the many to the One.

Mandiram 1297

சாம்பவி மண்டலச் சக்கரம் சொல்லிடில்
	ஆம்பதம் எட்டாக விட்டிடின் மேலதாம்
காண்பதம் தத்துவம் நாலுள் நயனமும்
	நாம்பதம் கண்டபின் நாடறிந் தோமே.

Transliteration

Cāmbavi mandalac cakkaram collidil
	Āmpadam eṭṭāga viṭṭidin mēladam
Kāṇpadam tattuvam nāluḷ nayanamum
	Nāmpadam kaṇḍapin nāḍarin tōmē.

Translation

To form the Sāmbhavi mandala cakra
	Draw eight chambers; if we realize bindu
As the eye of the four chambers, then we become
	Known as the knowers of all worlds.

Commentary

Within the eight chambers of this cakra, are the beatific stations of Śiva, Śakti, Nāda and Bindu. When bindu becomes our awareness, we gain true vision.

Mandiram 1298

நாடு அறி மண்டலம் நல்ல இக்குண்டத்துக்
கோடுஅற வீதியும் கொடார்ந்து, உள்இரண்டு அழி
பாடுஅறி பத்துடன் ஆறு, நடு வீதி
ஏடுஅற நால்ஐந்து இடவகை யாமே.

Transliteration

Nāḍu aṟi maṇḍalam nalla ikkuṇḍattuk
Kōdu aṟa vīdiyum kodarndu uḷ iraṇḍu aḻi
Pāḍuaṟi pattudan āṟu naḍu vīdi
Ēḍuaṟa nālaindu iḍavagai yāmē.

Translation

In the well-known mandala is the goodly homa-pit;
It is flawlessly formed with streets;
The chambers are eight and sixteen;
With twenty lines the cakra is formed.

Commentary

In the first street (ādhārā) are eight chambers; in the second are sixteen. This mandala speaks of a house, which is purely spiritual. This mandala purports a direct experience of Śakti!

Mandiram 1299

நாலைந்து இடவகை உள்ளதுஓர் மண்டலம்
நாலுநல் வீதியுள் நல்ல இலிங்கமாய்

நாலுநற் கோணமும் நந் நால் இலிங்கமாய்
நாலுநற் பூநடு நண்ணல் அவ் வாறே.

Transliteration

Nālaindu iḍavagai ulladuōr maṇḍalam
Nālunal vīdiyuḷ nalla iliṅgamāi
Nālunaṛ kōṇamum nan nāl iliṅgamāi
Nālunaṛ pūnaḍu naṇṇal av vāṟē.

Translation

Each mandala has twenty chambers; in the four goodly streets
Sixteen lingas are installed, four in each direction;
Four lingas abide in the four central chambers; with the central
Lingas are four lotuses situated in the central lotus.

Commentary

The total number of installed lingas is twenty five, four in each direction and one in the centre. The twenty five are *Maheswara* mūrtis. These emerge from *Sadāśiva* Mūrti.

Mandiram 1300

ஆறிரு பத்துநா லஞ்செழுத்த தஞ்சையும்
வேறுரு வாக விளைந்து கிடந்தது
தேறி நிருமல சிவாய நமவென்று
கூறுமின் கூறிற் குறைகளு மில்லையே.

Transliteration

Āṟiru pattunā lañje̲lutta tañcaiyum
Vēṟuru vāga viḷandu kiḍantatu
Teṟ nirumala civāya namavenṟu
Kūṟumin kūṟiṟ kuṟaikaḷu millaiyē.

Translation

The thirty five letters and the pentad of letters
Were in different forms; reckon flawless
SiVaYaNaMa as salvific and chant it;
By so chanting, gain blemishless sufficiency.

Commentary

The Sanskrit consonants commencing from '*Ka*' and ending with '*Ksha*' are thirty five. The pentad of letters is the pañcākṣara.

The diagrams relating to verses 1298 to 1300 are given below.

Mandiram 1301

குறைவது மில்லை குரைகழற் கூடு
மறைவது மாரண மவ்வெழுத் தாகித்
திறமது வாகத் தெளியவல் லார்க்கு
இறவில்லை என்றென் றியம்பினர் காணே.

Transliteration

Kuṛaivatu millai kuraikaḻaṛ kūḍu
Maṛaivatu māraṇa mavveḻut tākit
Tiṛamatu vākat teḷiyaval lārkku
Iṛavillai enṛen ṛiyambinar kāṇē.

Translation

You will lack nothing; you will gain the salvific feet;
"Unto them who have come by the Vedic letter (OM)
And who have come by absolute clarity,
Death is no more." Thus the wise have avowed.

Commentary

Śiva-yogins gain immortality by the grace of Śiva-Śakti.

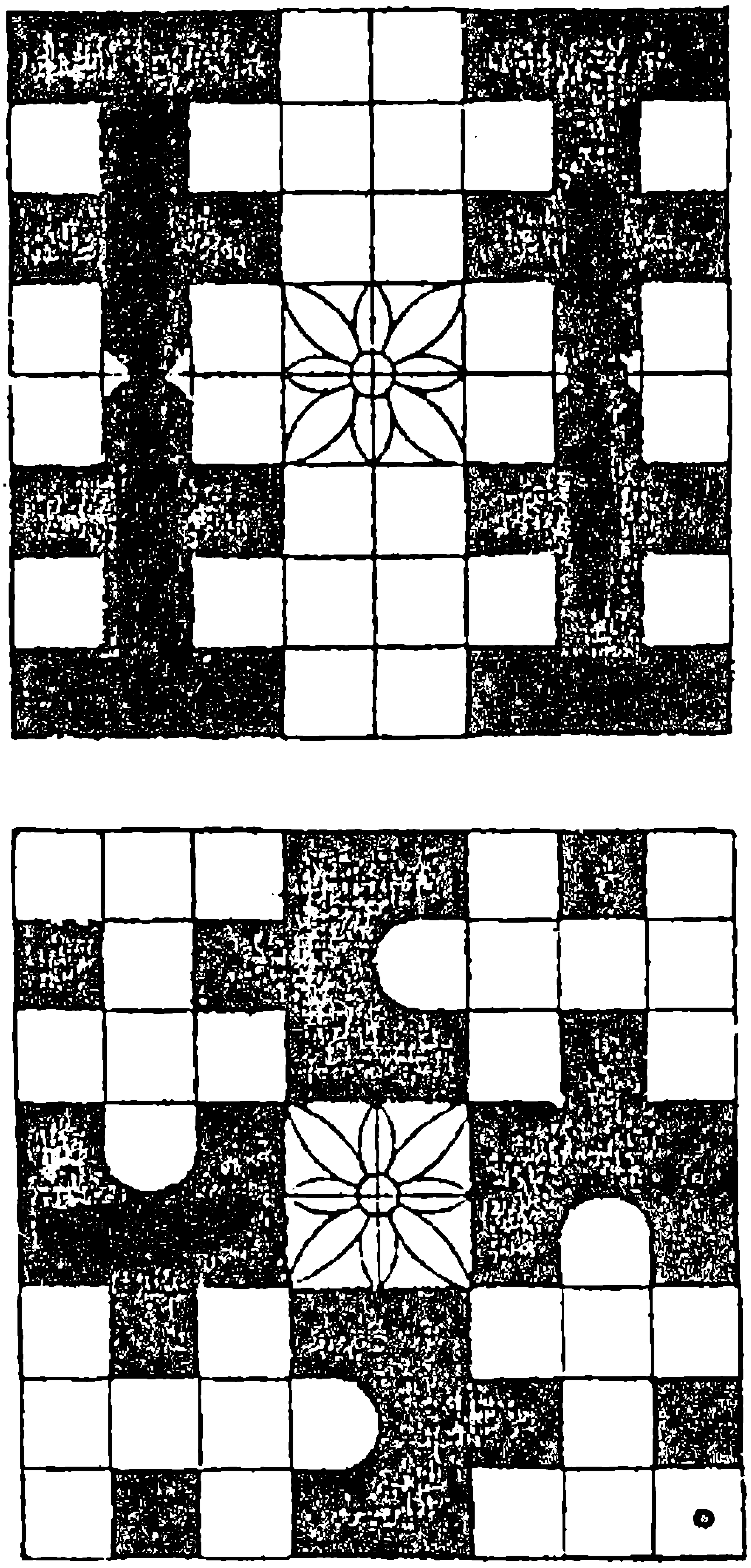

Diagram explaining verse 1299

Mandiram 1302

காணும் பொருளும் கருதிய தெய்வமும்
பேணும் பதியும் பெருகிய தீர்த்தமும்
ஊனு முணர்வு முறக்கமும் தானாகக்
காணுங் கனகமும் காரிகை யாமே.

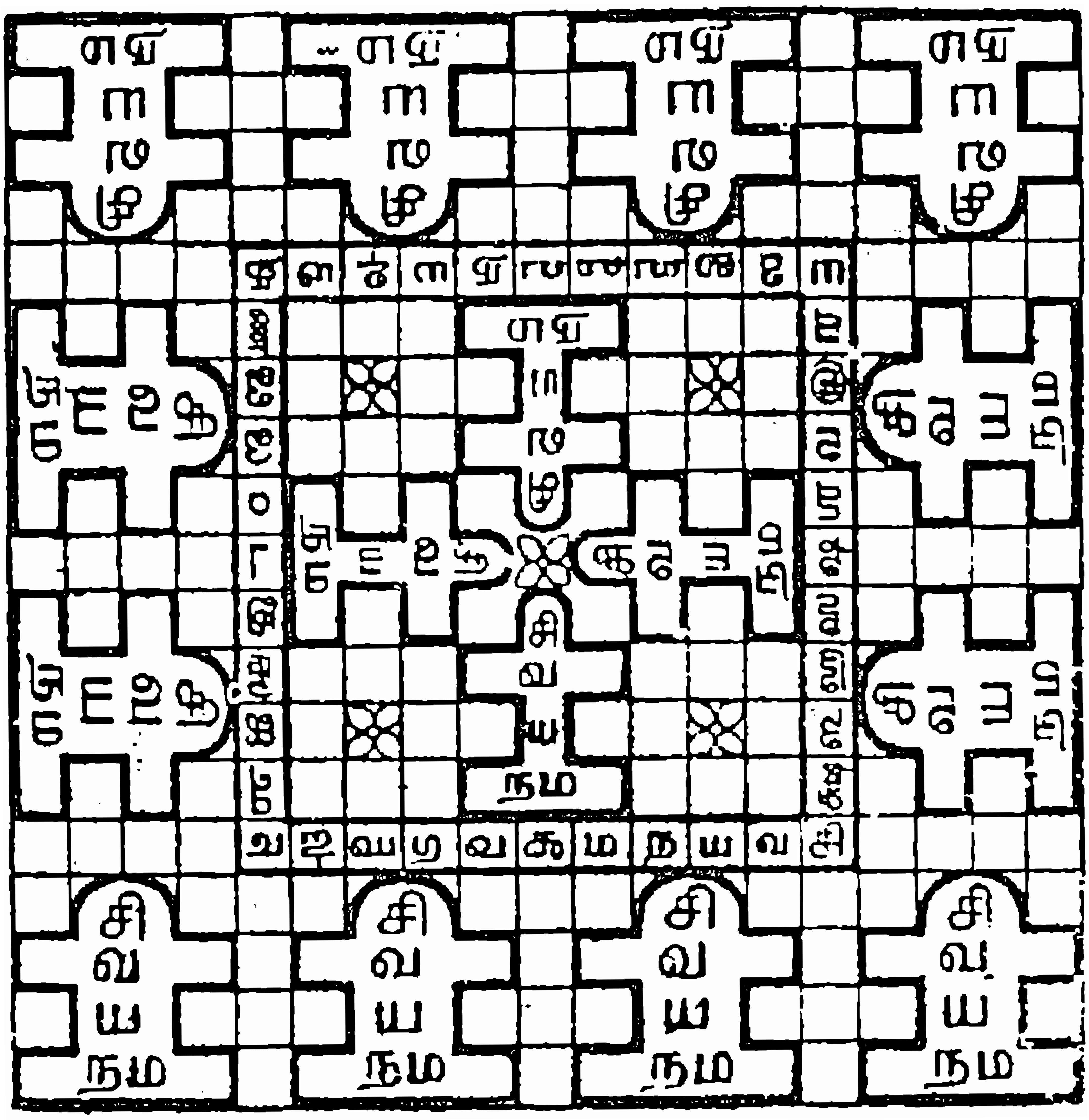

Diagram explaining verse 1299 - 1300

Transliteration

Kāṇum porulum karudiya daivamum
Pēṇum padiyum perugiya tīrttamum
Ūnu muṇarvu muṛakkamum tānāgak
Kāṇuṅ kanagamum kārigai yāmē.

Translation

(During their earthly life) all things beheld, the deity
Of meditation, the dwelling place, the holy waters,
Wholesome food, consciousness and sleep, will of their own accord
Be theirs, thanks to the grace of the Golden Damsel.

Commentary

Śiva yogins gain fulfillment and lack nothing. Sāmbhavi so blesses them.

Mandiram 1303

ஆமே எழுத்தஞ்சு மாம்வழி யேயாகப்
    போதுமே யதுதானும் போம்வழி யேபோனால்
நாமே நினைத்தன செய்யலு மாகும்
    பார்மேல் ஒருவர் பகையில்லை தானே.

Transliteration

Āmē eḻutañium māmvaḻi yēyāgap
    Pōdumē yadutānum pōmvaḻi yē pōnāl
Nāmē ninattana ceyyalu māgum
    Pārmēl oruvar pagaiyillai tānē.

Translation

Travel on the way revealed by the pañcākṣara;
    If you proceed on the way traversed by it
You can accomplish all things desired;
    None will be your foe on this earth.

Commentary

The path of the pañcākṣara, *SiVaYaNaMa,* is laid step by step through the ādhāras. Its destination is *dvadasānta,* which is gained through Śiva yoga. Every Śiva yogin is a mahātma. He is dear to all and has no enemy.

Mandiram 1304

பகையில்லை என்றும் பணிந்தவர் தம்பால்
    நகையில்லை நாணாளும் நன்மைக ளாகும்
வினையில்லை என்றும் விருத்தமு மில்லை
    தகையில்லை தானும் சலமது வாமே.

Transliteration

Pagaiyillai enṛum paṇindavar tampāl
    Nagaiyillai nāṇāḷum nanmaiga ḷāgum

Vinaiyillai enṛum viruttamum illai
Tagaiyillai tānum calamadu vāmē.

Translation

They that pursue Sāmbhavi mandala are freed from
Enmity and visible absurdities; they gain good things galore;
Their karma ceases; so too wasting; obstacles are
Ended; they become lucid like pure water.

Commentary

Yogins gain tranquility. The peace that surpasses understanding is theirs.

Mandiram 1305

ஆரும் உரைசெய்ய லாமஞ் செழுத்தாலே
யாரு மறியாத ஆனந்த ரூபமாம்
பாரும் விசும்பும் பகலு மதியதி
ஊனும் உயிரு முணர்வது வாமே.

Transliteration

Ārum uraiceyya lāmañc eḻuttālē
Yāru maṛiyāda ānanda rupamām
Pārum vicumbum pakalu madiyadi
Ūnum uyiru muṇarvadu vāmē.

Translation

Anyone can chant; thanks to the pañcākṣara
The form of bliss unknown to others can be gained;
Heaven and earth, day and night, body and life:
All these will metamorphose into pure consciousness.

Commentary

Sāmbhavi mantra can be chanted by anyone. No initiation is necessary. This mantra informed by the pañcākṣara confers bliss and pure consciousness.

Mandiram 1306

உணர்ந்துஎழு மந்திரம் ஓம் எனும் உள்ளே
　　அணைந்தெழும் ஆங்கதன் ஆதியது ஆகுங்
குணர்ந்துஎழு சூதனும் சூதியும் கூடிக்
　　கணந்துஎழும் காணும்அக் காமுகை யாலே.

Transliteration

Uṇarndeḻu Mandiram Ōm enum uḷḷē
　　Anaindeḻum āṅgadan ādiyadu ākuṅ
Kuṇarndeḻu cūdanum cūdiyum kūḍik
　　Kaṇandeḻum kāṇumak kāmugai yālē.

Translation

The mantra AUM manifests from Śiva-Śakti consciousness:
　　It is prefixed to the pañcākṣara Lo, this comes
To be manifest thanks to the strategic
　　Concorporation of Śiva and His consort.

Commentary

Sivan is the supremely divine strategist. Uma is His consort. AUM SIVAYANAMA is the Sāmbhavi mantra.

12. The Cakra of Bhuvanapati

Śakti is worshipped in many forms. She is Bhuvana, Bāla, and Tripura. In these forms She graces Her devotees who evolve as true worshippers by degrees. This section deals with Bhuvana mantra, cakra, and the mode of worship.

Mandiram 1307

கரகாதி ஓர்ஐந்தும் காணிய பொன்மை
    அகராதி ஓர்ஆறு அரத்தமே போலும்
சகராதி ஓர் நான்கும் தான்சுத்த வெண்மை
    ககராதி மூவித்தை காமிய முத்தியே.

Transliteration

Kakārādi ōraindum kāṇiya ponmai
    Akārādi ōraṛu arattamē pōlum
Cakārādi or nāngum tāncudda veṇmai
    Kākārādi mūvittai kāmiya muttiyē.

Translation

The five letters beginning with '*Ka*' are auric (golden) in hue;
    The six letters beginning with '*Ha*' are blood-red in hue;
The four letters beginning with '*Cha*' are pure white;
    The three *Kakāra* vidyas confer happiness and deliverance.

Commentary

Bhuvanāpati is formed with fifteen letters, five beginning with '*Ka,*' six beginning with '*Ha,*' and the four beginning with 'Cha.' The *vakbhuvana* (World of Sound) comprises *Ka, A, E, La,* and *Hrm.* The *Kamarāja* comprises *Ha, Sa, Ka, Ha, La* and *Him. Sa, Ka, La,* and *Hrm* constitute the Śakti group.

The yogin by his practice gain happiness here, and deliverance (mokṣa) hereafter. This science should be learned from an accomplished guru.

Mandiram 1308

ஓரில் இதுவே உரையுமித் தெய்வத்தைத்
 தேரின் பிறிதுஇல்லை யான்ஒன்று செப்பக்கேள்
வாரித் திரிகோண மனம்இன்ப முத்தியும்
 தேரில் அறியும் சிவகாயம் தானே.

Transliteration

Ōril iduvē uraiyumit daivattai
 Tērin piṛidillai yānonṛu ceppakkēḷ
Vārit tirikōṇa manaminba muttiyum
 Tēril aṛiyum civakāyam tānē.

Translation

On investigation I proclaim this; there is no deity
 Other than Bhuvana; listen to what I proclaim; inscribe
The triangle and contemplate it; it is the Sivan-given body
 That gains pure mind, bliss and mokṣa.

Commentary:

The contents and forming of the triangle are not given in this verse. These are to be learned from an experienced guru. *Bhuvanāpati* cakra is in the form of two insecting triangles, which form a six-pointed star.

Mandiram 1309

ஏக பராசத்தி ஈசற்கு ஆம் அங்கமே
 ஆகம் பராவித்தை ஆம் முத்தி சித்தியே

ஏகம் பராசத்தி ஆகச் சிவகுரு
 யோகம் பராசத்தி உண்மை எட்டு ஆமே.

Transliteration

Ēka parācatti īcaṟku ām aṅgamē
 Āgam parāvittai ām mutti cittiyē
Ēgam parācati āgac civaguru
 Yōgam parācatti uṇmai eṭṭu āmē.

Translation

The one and only Parāśakti forms the limbs of Śiva;
 Her body is para-vidya; it confers mukti and siddhi;
Indeed Parāśakti is the Śiva-Yoga-guru;
 Eight fold are the forms of Parāśakti.

Commentary

Mukti is mokṣa; siddhi is miraculous power. Parasakti's forms are Parāśakti, Ādisakti, Bindusakti, Manonmani, Maheswari, Uma, Lakshmi and Saraswati; Śiva-Śakti transcends these eight.

Mandiram 1310

எட்டு ஆகிய சத்தி எட்டுஆகும் யோகத்துக்
 கட்டு ஆகு நாதாந்தத்து எட்டும் கலப்பித்தது
ஒட்டாத விந்துவும் தான்அற்று ஒழிந்தது
 கிட்டாது ஒழிந்தது கீழான மூடர்க்கே.

Transliteration

Eṭṭu āgiya catti eṭṭu āgum yōgattuk
 Kaṭṭu āgu nādāndattu eṭṭum kalapittadu
Oṭṭāda vinduvum tān aṟṟu oḻindatu
 Kiṭṭādu oḻindatu kīḻāna mūḍarkkē.

Translation

The eight siddhis are the fruit of the eight yogas;
The eight-fold yogas merge as one in nādānta;
Vindu-Śakti which stands apart, eventually departs;
This beatitude cannot be gained by useless fools.

Commentary

Nādanta is the state of silence and liberation, which marks the end of all sound. Merging in nādānta is caused by Bindu-Śakti. Even Śakti moves away when the soul gains this excellent spiritual experience.

Mandiram 1311

ஏதும் பலம்ஆம் இயந்திரா சன்அடி
ஓதிக் குருவின் உபதேசம் உட்கொண்டு
நீதங்கும் அங்க நியாசம் தனைப் பண்ணிச்
சாதம் கெடச் செம்பில் சட் கோணம் தான்இடே.

Transliteration

Ēdum palamām iyandirā canaḍi
Ōdik kuruvin upadēcam uṭkoṇḍu
Nītangum aṅga niyācam tanaip paṇṇic
Cādam keḍac cembil caṭkōṇam tāniḍē.

Translation

Bhuvanāpati's cakra is yantra-raja that confers everything;
Learn of His feet; by guru's *upadesa* and concentration
Transform your limbs as those of Siva's own;
Draw on the copper plate the double triangle to end embodiment.

Commentary

This cakra can be drawn only by him who is blessed by the grace of Śiva and Śiva-guru.

Mandiram 1312

சட்கோணம் தன்னில் ஸ்ரீம் ஹ்ரீம் தான் இட்டு
    அக்கோணம் ஆறின் தலையில் ரீங்காரம் இட்டு
எக்கோண மும்சூழ எழில் வட்டம் இட்டுப்பின்
    மிக்க ஈரெட்டு அக்கரம் அம்முதல் மேல்இடே.

Transliteration

Caṭkōṇam tannil srīm hirīm tān iṭṭu
    Akkoṇam āṛin talaiyil riṅkāram iṭṭu
Ekkōṇa mumcūḻ aeḻil vaṭṭam iṭṭuppin
    Mikka īreṭṭu akkaram ammudal mēliḍē.

Translation

In the double triangle inscribe '*Srim*' and '*Hrim*';
    On the top-points inscribe '*Rim*'; draw
A lovely circle covering all the angles; above it
    Place the sixteen letters beginning with *Akaram*.

Commentary

The sixteen letters are the fifteen refered to in verse 1307; to these AUM should be added. '*Srim*' is the bīja of Mahālakshmi. '*Hrim*' is the bīja for Śakti. '*Rim*' is the bīja for prakriti and Mahāmāya, the Mother of the Universe.

Mandiram 1313

இட்ட இதழ்கள் இடைஅந் தரத்திலே
    அட்ட 'ஹ' இட்டு, அதன் மேலே உ–இட்டு

கிட்ட இதழ்களின் மேலே கிரோம் சிரோம்
இட்டுவா மத்தாம் கிரோங் கென்று மேவிடே.

Transliteration

Iṭṭa idaḻkaḷ iḍaian tarattil
Aṭṭa Ha iṭṭu adan mēlē u-iṭṭu
Kiṭṭa idaḻkaḷin mēlē kirōm cirōm
Ittuvā mattām kirōnk enṛu mēvidē.

Translation

In the space above, draw eight petals; betwixt them
Fix the letters '*Ha*'; above this inscribe '*Hum*' near
The petals; then are to be inscribed '*Krom*' and '*Srom*';
To the left of the cakra inscribe '*Am*' and '*Krom.*'

Commentary:

The inscribing should be done with due care; knowledge of precise loci is vital.

Mandiram 1314

மேவிய சக்கரம் மீது வலத்திலே
கோவை அடைவே குரோங், சிரோங் என்று இட்டு
தாவு இல் ரீங்காரத்தால் சக்கரம் சூழ்ந்து
பூவைப் புவனாபதி யைப்பின் பூசியே.

Transliteration

Mēviya cakkram mīdu valattilē
Kōvai aḍaivē kurōṅ cirōṅ enṛu iṭṭu
Tāvu il rīnkārattāl cakkram cūḻndu
Poovaip puvanapati yaip pin pūciyē.

Translation

To the right of the cakra inscribe '*Krom*'
And '*Srom*' in juxta position; the cakra
Should be circled with '*Hrim*'; thus should you
Hail and adore the Śakti of Bhuvanāpati.

Commentary

The instruction should be carried out meticulously.

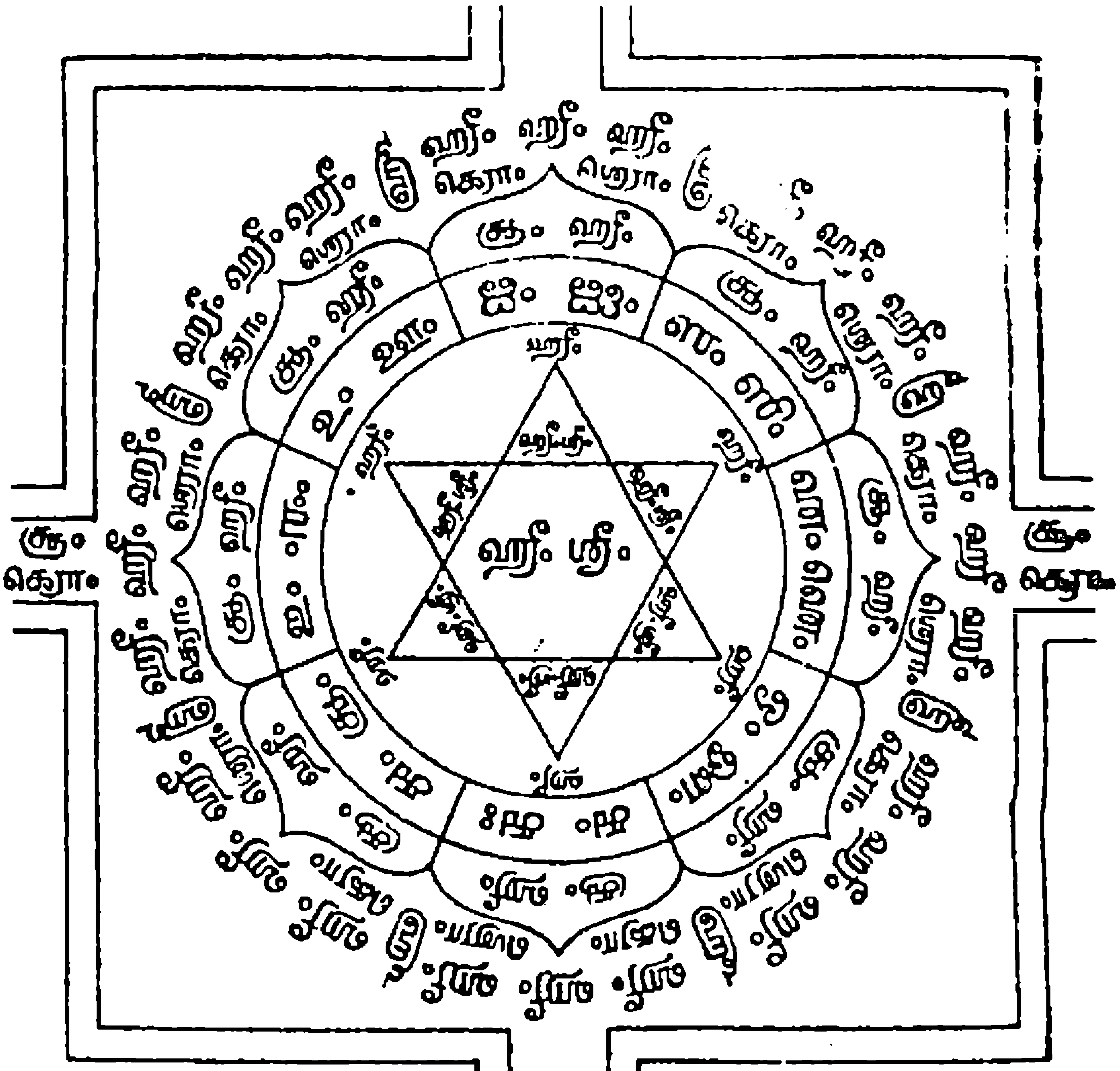

Diagram explaining verse 1311 - 1314

Mandiram 1315

பூசிக்கும் போது புவனா பதிதன்னை
யாசற் றகத்தினில் ஆவா கனம்பண்ணிப்
பேசிப் பிராணப் பிரதிட்டை யதுசெய்து
தேசுற் றிடவே தியான மதுசெய்யே.

Transliteration

Pūcikkum pōdu puvanā paditannai
Yācaṛ ṛakattinil āvā kanampaṇṇip
Pēcip piraṇap piradittai yaducaydu
Tēcur riḍavē diyāna maduceyyē.

Translation

During worship enshrine Bhuvanāpati flawlessly
In your soul; thither should Śakti be enthroned
Totally surrender your life to the deity;
So contemplate that you thrive in effulgence.

Commentary

Undistracted adoration alone will bear fruit. The worshipper must become one with the deity.

Mandiram 1316

செய்ய திருமேனி செம்பட் டுடைதானும்
கையில் படையங் குசபாசத் தோடபய
மெய்யில் அணிகலன் இரத்தின மாமேனி
துய்ய முடியும் அவயவத்தில் தோற்றமே.

Transliteration

Ceyya tirumēṇi cempaṭ ṭudaitānum
Kaiyil paḍaiyaṅ kucapācat tōḍabaya

Meyyil aṇikala nirattina māmēni
Tuyya muḍiyum avayattil tōṟṟamē.

Translation

In your perfect pūja, crimson Goddess, robed in
Ruddy silk, will manifest holding in Her hands the goad
And the noose; She will reveal the *Abhaya-signum;*
A flawless crown adorns the bejewelled and ruby-hued Devi.

Commentary

Bhuvaneswari is pulchritude par excellence. She beautifies the jewels and vestments She wears. A ruby drift emerges from Her and its salvific potency is infinite.

Mandiram 1317

தோற்போர்வை நீக்கித் துதித்தடைவிற் பூசித்துப்
பாற்போ னகமந் திரத்தாற் பயின்றேத்தி
நாற்பால நாரதா யாசுவா காவென்று
சீர்ப்பாகச் சேடத்தை மாற்றிப்பின் சேவியே.

Transliteration

Tōṟpōrvai nīkit tudit taḍaiviṟ pūcittup
Pāṟpō nakaman tirattāṟ payiṅṟētti
Nāṟpāla nāradā yacuvā kāvenṟṟu
Cīrppākac cēḍattai maṟṟippin cēviyē.

Translation

Remove the mantle that covers the skin; hail Her
Ritualistically; chant the mantra and offer Her
The milch-oblation; face the four directions and pronounce:
'*Nāradāya Svaha*!' Then consume the prasād.

Commentary

During this pūja, the upper garment should be removed. Milch–oblation is done with rice cooked in milk. *Neyvedya*, the offering, becomes *prasād* (that which has been offerred to God) when the *pūja* is completed. One should consume the *prasūd* by chanting the mantra '*Nāradāya Svaha*'.

Mandiram 1318

சேவிப் பதன்முன்னே தேவியையுத் வாகனத்தால்
　　பாவித் திதய கமலம் பதிவித்தங்கு
யாவர்க்கு மெட்டா வியந்திர ராசனை
　　நீவைத்துச் சேமி நினைந்தது தருமே.

Transliteration

Cēvip padan munnē dēviyaiyut vākanattāl
　　Pāvit tidaya kamalam padivittaṅgu
Yāvarkku meṭṭā iyandira rācanai
　　Nīvaittuc cēmi ninaindatu tarumē.

Translation

Before consuming the *prasād*, cause Bhuvanāpati;
　　To abide in your bosom, through mantra;
Install the Yantra-rāja who is inaccessible, in your
　　Consciousness and hail; your desires will fructify.

Commentary

Preparation for the *pūja*, its conduct and conclusion, should be done conforming to the rules prescribed. It is thus wish-fulfilment is gained.

13. Navākkari Cakra

This section describes the cakra embodying the Devi mantra formed of nine bīja letters. One letter expands into nine and ramifies in eighty one ways. The details of worship relating to the cakra are recorded in this section, containing 100 verses.

Mandiram 1319

நவாக்கரி சக்கரம் நான்உரை செய்யின்
    நவாக்கரி ஒன்று நவாக்கரி ஆக,
நவாக்கரி எண்பத்தொரு வகை யாக
    நவாக்கரி அக் 'கிலீ' 'சௌ' முதல் ஈறே.

Transliteration

Navākkari cakkaram nānurai ceyyin
    Navākkari onṛu Navākkari āga,
Navākkari eṇpattoru vagai yāga
    Navākkari ak kilī Saum mudal īṛē.

Translation

I speak of Navākkari Cakra;
    The single letter becomes as many as nine;
Eighty one again arise the ramifications
    Commencing from '*Kleem*' and end with '*Saum.*'

Commentary

The one letter is *Yekākṣari*. This becomes *Navāksari,* the mantra of nine letters. This Devi-mantra ramifies in eighty one ways. The first letter is '*Kleem*' and the final is '*Saum.*'

Yekākṣari is '*Hrim.*' It comprises *tatpadam, tvampadam* and *asipadam.* It is the Mahāvākya called "*tat tvam asi.*" *Yekākṣari* and *Navākṣari* are Sri Vidya.

Mandiram 1320

சௌ முதல் அவ்வொடு 'ஹௌ' உடன் ஆம் க்ரீம்
கௌ வுளும் ஐயுளும் கலந்து ஹ்ரீம் ஸ்ரீம் என்று
ஓவ்வில் எழும் கிலீம் மந்திர பாதமாகச்
செவ்வுள் எழுந்து சிவாயநம என்னே.

Transliteration

Sow mudal avvoḍu how uḍan ām krīm
Kow uḷum aiyuḷum kalandu Hrīm Srīm enṛu
Ovvil e̲lum klīm mandira pādamāc
Cevvuḷ e̲lundu civāyanama ennē.

Translation

Saum, Aum, Haum, Am, Krēm,
Kaum, Rim, aim and *Srim*:
When they accord with each other '*Klēm*' arises;
With this as primal letter, chant *Śiva Ya Na Ma.*

Commentary

The Navāksari announced by Tirumūlar is known as *suddha Navākṣari.* This is different from the *Sākta-tantra mantra,* the Sākta sect's *mantra.*

Mandiram 1321

நவாக்கரி யாவது நானறி வித்தை
நவாக்கரி யுள்ளெழும் நன்மைக ளெல்லாம்
நவாக்கரி மந்திர நாவுளே யோத
நவாக்கரி சத்தி நலந்தரும் தானே.

Transliteration

Navākkari yāvadu nānaṟi vittai
Navākkari uḷḷeḻum nanmaiga ḷellām
Navākkari mandira nāvuḷē yōda
Navākkari catti nalantarum tānē.

Translation

Navākṣari is the Sri Vidya that I know of;
All good things are yielded by this;
When Navākṣari is chanted within the palate
Navākṣari-Śakti confers benefits galore.

Commentary

The way of chanting this mantra is to be learned from the guru. The secret potency of this mantra is recondite in the oral transmission.

Mandiram 1322

நலந்தரு ஞானமும் கல்வியு மெல்லாம்
உரந்தரு வல்வினை யும்மைவிட் டோடிச்
சிரந்தரு தீவினை செய்வ தகற்றி
வரந்தரு சோதியும் வந்திடும் காணே.

Transliteration

Nalantaru jñānamum kalviyu mellām
Urandaru valvinai yummaiviṭ ṭōḍic
Cirantarum tīvinai ceiva takaṟṟi
Varantaru cōdiyum vandiṭum kāṇē.

Translation

It grants weal-conferring wisdom and learning;
From you will flee harsh, fettering karma;
It will rid you of your evil deeds in this life;
Lo, you will come by boons and spiritual light.

Commentary

The adoration of Navākṣari cakra guarantees spiritual illumination.

Mandiram 1323

கண்டிடுஞ் சக்கரம் வெள்ளிபொன் செம்பிடைக்
கொண்டிடும் உள்ளே குறித்த வினைகளை
வென்றிடு மண்டலம் வெற்றி தருவிக்கும்
நின்றிடும் சக்கரம் நினைக்கு மளவே.

Transliteration

Kaṇḍiḍuñ cakkaram veḷḷipon cembiḍaik
Koṇḍiṭum uḷḷē kuṛitta vinaikaḷai
Venṛriḍu maṇḍalam veṛṛi taruvikkum
Ninṛiṭum cakkaram ninaikku maḷavē.

Translation

Contemplate the drawing of the cakra in gold, silver
And copper plates; you can vanquish karmic consequences;
This mandala confers victory; the cakra gets installed
In your mind even as you think on it.

Commentary

Unlike other cakras, this cakra becomes installed in the mind when one meditates on it. The ensuing benefits are innumerable.

Mandiram 1324

நினைத்திடும் அச்சிரீம் அக் கிலீம் ஈறா
நினைத்திடும் சக்கரம் ஆதியும் ஈறும்
நினைத்திடும் நெல்லொடு புல்லினை உள்ளே
நினைத்திடும் அருச்சனை நேர்தரு வாளே.

Transliteration

Ninaittiḍum accirīm ak kilīm īra
Ninaittiḍum cakkaram ādiyum īṛum
Ninaittiḍum nelloḍu pullinai uḷḷē
Ninaittiḍum aruccanai nērtaru vāḷē.

Translation

Meditate on '*Srim*' and '*Klēm*'; these are
The first and the last bījas respectively;
Adore with paddy and *aruku* grass;
Parāśakti will manifest in your *pūja*.

Commentary

The puja is done with things which are easily available, and does not involve hardship. The bījas to be meditated upon, represent two benevolent forms of Parāśakti: '*Srim*' for Laksmi, who grants richess and wealth; and '*Klēm*' for Kamadeva, who grants contentment. The darshan of Parāśakti is gained easily. *Aruku* grass is favored for worship of gods by Hindus.

Mandiram 1325

நேர்தரு மத்திரு நாயகி யானவள்
யாதொரு வண்ண மறிந்திடும் பொற்பூவை
கார்தரு வண்ணம் கருதின கைவரும்
நார்தரு வண்ணம் நடந்திடு நீயே.

Transliteration

Nērtaru matiru nāyaki yānavaḷ
Yādoru vaṇṇa maṛinditum poṛpūvai
Kārtaru vaṇṇam karudina kaivarum
Nārtaru vaṇṇam nadanditu nīyē.

Translation

If you desire to know of the complexion
Of the merciful Devi, know it to be dark.
She is the grantor of all opulence; if you, in love,
Pursue Her worship, your wishes will fructify.

Commentary

The dark-skinned Goddess is all-merciful. She fulfils the longings of Her devotees.

Mandiram 1326

நடந்திடும் பாரினில் நன்மைகள் எல்லாம்
கடந்திடும் காலனும் எண்ணிய நாளும்
படர்ந்திடு நாமமும் பாய்கதிர் போல
அடைந்திடு வண்ணம் அடைந்திடு நீயே.

Transliteration

Nadanditum pārinil nanmaikaḷ ellām
Kadnaditum kālanum eṇṇiya nāḷum
Padarnditu nāmamum pāykadir pōla
Adainditu vaṇṇam aṭainditu nīyē.

Translation

On earth all good things will thrive for you;
You can live beyond your allotted days;

Your fame will spread like the piercing rays
Of the sun; so adore Her to actualize these.

Commentary

Death has no terrors for the devotee. His life will be spent in peace and tranquillity. Glorious renown will be his lot.

Mandiram 1327

அடைந்திடும் பொன் வெள்ளி கல்லுடன் எல்லாம்
அடைந்திடும் ஆதி அருளும் திருவும்
அடைந்திடும் அண்டத்து அமரர்கள் வாழ்வும்
அடைந்திடும் வண்ணம் அறிந்திடு நீயே.

Transliteration

Adainditum pon veḷḷi kalluḍan ellām
Adainditum ādi aruḷum tiruvum
Adainditum aṇḍattu amararkaḷ vāḷvum
Adainditum vaṇṇam aṛinditu nīyē.

Translation

Gold and silver and gems will seek you; you will come by
Grace and prosperity thanks to the primal Goddess:
You will gain the life bestowed on the supernals;
So, regulate your life and gain all these.

Commentary:

Committed to the worship of the Devi, the devotee will live with Her grace and blessings. Her devotees gain everything.

Mandiram 1328

அறிந்திடுவார்கள் அமரர்களாகத்
தெரிந்திடு வானோர் தேவர்கள் தேவன்

பரிந்திடும் வானவன் பாய்புனல் சூடி
முரிந்திடு வானை முயன்றிடு நீரே.

Transliteration

Arinditurvārkaḷ amararkaḷāgat
Terindu vānōr dēvarkaḷ dēvan
Parintiḍum vānavan pāipunal cūḍi
Murintidu vānai muyanṛiṭu nīrē.

Translation

The knowers of the cakra know the ways
To become immortal; the Lord-God of the Devas
Will bless them; Mahādeva sports Ganga on His crest
Quelling her pride; do essay to gain Him.

Commentary

The devotees' ultimate aim should be gaining the salvific feet of Śiva. Towards this goal they must endeavour earnestly.

Mandiram 1329

நீர்பணி சக்கரம் நேர்தரு வண்ணங்கள்
பாரணி யும் 'ஹ்ரீம்' முன் 'ஸ்ரீம்' ஈறாந்
தார்அணியும் புகழ்த் தையல்நல் லாள்தன்னைக்
கார்அணியும் பொழில் கண்டு கொள்ளீரே.

Transliteration

Nīrpaṇi cakkaram nērtaru vaṇṇaṅgaḷ
Pāraṇi yum Hrīm mun Srīm īṛān
Tār aṇiyum pugaḻt taiyalnal lāḷtannaik
Kār aṇiyum poḻil kaṇḍu koḷḷīrē.

Translation

The letters of your adorable cakra begin with '*Hrim*'
Renowned in the world, and end with '*Srim*'; chant
This and envision Parāśakti gloriously decked
With a garland of the garden laden with *nimbi.*

Commentary

The garden is the soul. The clouds are compact of grace and mercy. *Nimbi* is the plural of nimbus.

Mandiram 1330

கண்டுகொள்ளுந்தனி நாயகி தன்னையும்
மொண்டுகொ ளும்முக வசியம தாயிடும்
பண்டுகொ ளும்பர மாய பரஞ்சுடர்
நின்றுகொ ளுந்நிலை பேறுடை யாளையே.

Transliteration

Kaṇḍu koḷḷuntani nāyagi tannaiyum
Monduko ḷummuga vaciyama tāyiḍum
Paṇḍuko ḷumpara māya parañcuḍar
Ninṛuko ḷunnilai pēṛuḍai yāḷaiyē.

Translation

Envision the peerless Parāsakti; your visage will
Glow with enchantment; Śakti is enthroned
In the empyrean of supernal light; install Her in your
Inner sensorium and hail Her in the hoary way.

Commentary

The glow of the countenance is described as potable. This indeed is a bold metaphor.

Mandiram 1331

பேறு உடை யாள்தன் பெருமையை எண்ணிடில்
நாடுஉடை யார்களும் நம்வசம் ஆகுவர்
மாறுஉடை யார்களும் வாழ்வது தான்இலை
கூறுஉடை யாளையும் கூறுமின் நீரே.

Transliteration

Pēṛu uḍai yāḷtan perumaiyai eṇṇidil
Nāḍuuḍai yārkaḷum namvacam āguvar
Māṛuudai yārkaḷum vāḻvadu tān illai
Kūṛuuḍai yāḷaiyum kūṛumin nīrē.

Translation

If the conferrer of beatitude is meditated upon
Even the rulers of the realm will be under our control;
All our enemies will perish;
Praise and magnify Her who is concorporate with Her Consort.

Commentary

Sarvajanavasiyam (bringing everything and everyone under control) is the boon Mahāsakti confers on Her devotees.

Mandiram 1332

கூறுமின் எட்டுத் திசைக்கும் தலைவியை
ஆறுமின் அண்டத்து அமரர்கள் வாழ்வுஎன
மாறுமின் வையம் வரும்வழி தன்னையும்
தேறுமின் நாயகி சேவடி சேர்ந்தே.

Transliteration

Kūṛumin eṭṭut ticaikkum talaiviyai
Āṛumin aṇḍattu amarargaḷ vāḻvena

Māṛumin vaiyam varumvaḻi tannaiyum
Tēṛumin nāyagi cēvaḍi cērndē.

Translation

Hail Her, the Deity of the eight directions; covet not
Paradisal life; move away from the path leading
To transmigration; gain Her salvific feet
And thrive for ever in gnosis.

Commentary

Navākṣari is the savior. Mistake not Deva-loka (Paradise) for Heaven. End embodiment. Thrive in gnosis, the certain knowledge of God.

Mandiram 1333

சேவடி சேரச் செறிய இருந்தவர்
நாவடி யுள்ளே நவின்றுநின் றேத்துவர்
பூவடி யிட்டுப் பொலிய இருந்தவர்
மாவடி காணும் வகையறி வாரே.

Transliteration

Cēvaḍi cērac ceṛiya irundavar
Nāvaḍi uḷḷē navinṛunin rēttuvar
Pūvaḍi yittup poliya irundavar
Māvaḍi kāṇum vagaiyaṛi vārē.

Translation

They that constantly meditate upon Her salvific feet
Will chant uninterruptedly Her mantra; they will adore

Her feet with flowers; they are the ones
Who come by the true *darshan* of Her hallowed feet.

Commentary

The chanting is to be silently done. It is known as *mauna japam* (silent meditation).

Mandiram 1334

ஐம் முதலாக வளர்ந்து எழு சக்கரம்
ஐம் முதலாக அமர்ந்து 'இரீம்' ஈறாகும்
அம் முதலாகிய யவர்க்கு உடையாள் தனை
'ஐம்' முதலாக வழுத்திடு நீயே.

Transliteration

Aim mudalāga vaḷarndu eḻu cakkaram
Aim mudaḷāka amrndu Hrīm īṟaikum
Am mudalāgiya yavarkku uḍaiyāḷ tanai
Aim mudalāga vaḻttiḍu nīyē.

Translation

The cakra grows from the letter '*aim*'; commencing
From '*aim*' it culminates in '*rim*'; She is
The Consort of Śiva, symbolised by '*Akaram*';
Begin with the letter '*aim*' and duly adore Her.

Commentary

If '*Mym*' and not '*aim*' is the letter, then the adoration relates to Her, which is called Mahāmaya. The bījas '*Rim*', '*aim*' represent Prakriti, Mahāmaya and the Mother of the Universe.

Mandiram 1335

வழுத்திடும் நாவுக்கரசு இவள் தன்னைப்
    பகுத்திடும் வேதம்மெய் ஆகமம் எல்லாம்
தொகுத்துஒரு நாவிடைச் சொல்லவல் லாளை
    முகத்துளும் முன்எழக் கண்டுகொளீரே.

Transliteration

Vaḻuttiḍum nāvukkarasi ivaḷ tannaip
    Pakuttidum vēdammei āgamam ellām
Tokuttoru nāviḍaic collaval lāḷai
    Mukattuḷum muneḻak kaṇḍu koḷīrē.

Translation

She is the adorable Navukkanasu; it is She who is
    Hailed by the true Vedas and Āgamas;
He who can chant Her glory will actualize
    Her presence in his tongue and vision.

Commentary

Navākṣari is Vāgiswari. In Tamil She is described as Nāvukkarasu (the sovereign of language). Śiva conferred on St. Appar this name (Nāvukkarasu). This saint in this heavenly pre-existence was known as Vāgisar. Śiva graced St. Sambandhar with the breast-milk of His Consort. He conferred on St.Appar, His Consort's divine name.

Mandiram 1336

கண்டஇச் சக்கரம் நாவில் எழுதிடில்
    கொண்ட இம் மந்திரம் கூத்தன் குறியதாம்
மன்றினுள் வித்தையும் மானுடர் கையதாய்
    வென்றிடும் வையகம் மெல்லியல் மேவியே.

Transliteration

Kaṇḍa ic cakkaram nāvil eḻudiṭil
Koṇḍa im Mandiram kūttan kuṟiyadām
Manṟinuḷ vittaiyum mānuḍar kaiyadāy
Venṟiṭum vaiyagam melliyal mēviyē.

Translation

If one inscribes this cakra on one's tongue, one will
Realize it as the Dancer's form; one though human,
Will gain the *vidya* of the Golden Hall;
With the Mother's grace one will conquer the world.

Commentary

"Inscribing on one's tongue" means chanting in silence. The Golden Hall (*Ponnambalam*) itself is the form of Sri Vidya.

Mandiram 1337

மெல்லியல் ஆகிய மெய்ப்பொரு ளாள்தனைச்
சொல்இயலாலே தொடர்ந்து அங்கு இருந்திடும்
பல்லியல் ஆகப் பரந்துஎழு நாள்பல
நல்லியல் பாலே நடந்திடும் தானே.

Transliteration

Melliyal āgiya meypporu ḷāḷtannaic
Coliyalālē toḍarndu aṅgu irundiṭum
Palliyal āgap parantueḻu nāḷ pala
Nalliyal pālē nadandiṭum tānē.

Translation

She of the soft mien is the true principle; meditate on Her
Constantly following the way taught by the guru;

Your days spent in variform ways
    Will secure for you ever-crescent weal.

Commentary

Normally days are punctuated by pleasure as well as pain. However, for the devotee, all days are uniformly good.

Mandiram 1338

நடந்திடும் நாவினுள் நன்மைகள் எல்லாம்
    தொடர்ந்திடும் சொல்லொடு சொற்பொருள் தானும்
கடந்திடும் கல்விக்கு அரசு இவளாகப்
    படர்ந்திடும் பாரில் பகைஇல்லை தானே.

Transliteration

Naḍandiṭum nāvinuḷ nanmaigaḷ ellām
    Toḍarndiṭum colloḍu corporḷ tānum
Kaḍandiṭum kalvikku aracu ivanākap
    Paḍarndiṭum pāril pagaiillai tānē.

Translation

By constantly chanting the mantra, all good things
    Will ensue; mastery over words and their import will be
Gained; thanks to Kalvikkarasi, trancendental
    Learning will manifest; all enmity on earth will cease.

Commentary

Kalvikkarasi (the queen of Learning) is Navukkarasu. Through Her, radiant wisdom will be gained.

Mandiram 1339

பகை இல்லை 'கௌ' முதல் 'ஐ' அது ஈறா
    நகை இல்லை சக்கரம் நன்று அறிவார்க்கு
மிகை இல்லை சொல்லிய பல்உரு எல்லாம்
    வகை இல்லைஆக வணங்கிடும் தானே.

Transliteration

Pakai illai kow mudal ai adu īṛā
    Nagai illai cakkaram nanṛu aṛivārkku
Migai illai colliya paluru ellām
    Vagai illaiāga vaṇaṅkiḍum tānē.

Translation

They that know well the cakra beginning with '*Kaum*'
    And ending with '*aim*' suffer neither enmity nor derision.
As the many embodied beings cannot vanquish these,
    They adore the bījas; I am not drawing the long bow.

Commentary

The word "these" in the third line means enmity and derision. Bijas stand for the cakra, which is compact of the bījas. No one can afford to antagonize a yogin; such is his greatness.

Mandiram 1340

வணங்கிடுந் தத்துவ நாயகி தன்னை
    நலங்கிடு நல்லுயி ரானவை யெல்லாம்
கலங்கிடும் காம வெகுளி மயக்கம்
    துலங்கிடும் சொல்லிய சூழ்வினை தானே.

Transliteration

Vaṇaṅkiṭun tattuva nāyaki tannai
    Nalaṅgidu nalluyi rānavai yellām

Kalaṅkiḍum kāma veguḷi mayakkam
Tulaṅgiḍum colliya cūḻvinai tānē.

Translation

The Queen of Tattvas indwells all entia endowed
With goodly life; by Her grace, the yogin stands
Untouched by lust, wrath and delusion;
Fettering two-fold deeds dare not fetter him.

Commentary

Śakti is Tattva-Nāyaki. Tattvas evolve from Maya, which resolves into Śakti. As the yogin is Her devotee, he is ever free from the mischievous play of Maya's evolutes.

Mandiram 1341

தானே கழறித்தணியவும் வல்லனாய்த்
தானே நினைத்தவை சொல்லவும் வல்லயனாய்த்
தானே தனிநடம் கண்டவள் தன்னையும்
தானே வணங்கித் தலைவனும் ஆமே.

Transliteration

Tānē kaḻaṟittaṇiyavum vallanāyt
Tānē ninaittavai collavum vallanāyt
Tānē taninaḍam kandavaḷ tannaiyum
Tānē vaṇaṅkit talaivanum āmē.

Translation

He can command speech, as well as silence; he can
Express lucidly his thoughts; as he can envision
And adore Her who witnesses the dance,
He becomes the great chief.

Commentary

The yogin is the perfect man. He is the captain of his soul. Like a chief he commands respect. The devotee of Śakti develops command over both the mind and speech, and thus purifies the soul of egoism. The Witness takes the helm to lead the yogin, and experiences the play of consciousness as a dance within Herself.

Mandiram 1342

ஆமே யனைத்துயி ராகிய அம்மையும்
    தாமே சகலமும் ஈன்றவத் தையலும்
ஆமே யவளடி போற்றி வணங்கிடில்
    போமே வினைகளும் புண்ணிய னாகுமே.

Transliteration

Āmē yanaittuyi rāgiya ammaiyum
    Tāmē cakalam īnṛavait taiyalum
Āmē yavaḷaḍi poṛṛi vaṇaṅkiḍil
    Pōmē vinaikaḷum puṇṇiya nāgumē.

Translation

The Mother is the life of all lives;
    She is the virgin lass, the Mother of all beings;
If Her feet are hailed and adored
    Karma will cease and spiritual weal will ensue.

Commentary

Śakti is Magna Mater. From Her, spring living beings, and into Her they return. To gain deliverance, She should be adored; this is the instruction of Tirumūlar.

Mandiram 1343

புண்ணியன் ஆகிப் பொருந்தி உலகெங்கும்
    கண்ணியன் ஆகிக் கலந்து அங்கு இருந்திடும்
தண்ணியன் ஆகித் தரணி முழுதுக்கும்
    அண்ணியன் ஆகி அமர்ந்திருந் தானே.

Transliteration

Puṇṇiyan āgip porundi ulakeṅgum
    Kaṇṇiyan āgik kalandu aṅgu irundiṭum
Taṇṇiyan āgit taraṇi mul̲utukkum
    Aṇṇiayan āgi amarndirundānē.

Translation

The holy yogin abides harmoniously in the cosmos;
    His dignity pervades ubiquitously;
He is sweet and merciful to the whole world;
    He is poised in his unique beatitude.

Commentary

The presence of a yogin is a blessing. He freely dispenses happiness.

Mandiram 1344

தான்அது கிரீம் 'கௌ'– அது ஈறாம்
    நான் அது சக்கரம், நன்று அறிவார்க்கு எல்லாம்
கான் அது கன்னி கலந்த பராசத்தி
    கேள்அது வையம் கிளர்ஒளி யானதே.

Transliteration

Tān atu krīm kau -atu īṛām
    Nān atu cakkaram nanṛu aṛivārkku ellām

Kān atu kanni kalanda parācati
Kēḷ atu vaiyam kiḷaroḷi yānadē.

Translation

The cakra begins with '*Krēm*' and ends with '*Kaum*'; I know
This; unto all who are aware of this truth, Parāśakti,
The virgin of the sylvan region, the omnipresent, is kin;
No wonder the world glows with Her splendour.

Commentary

Navākkari Cakra begins with '*Krēm*' and ends with '*Kaum.*' To these who understand this cakra, Parāśakti will be internally related to them.

Mandiram 1345

ஒளிக்கும் பராசத்தி உள்ளே அமரில்
களிக்கும் இச்சிந்தையில் காரணம் காட்டித்
தெளிக்கும் மழையுடன் செல்வம் உண்டாக்கும்
அளிக்கும் இவளை அறிந்து கொள்வார்க்கே.

Transliteration

Oḷikkum parācatti uḷḷē amaril
Kaḷikkum iccindaiyil kāraṇam kāṭṭit
Teḷikkum maḻaiyuḍan celvam uṇḍākkum
Aḷikkum ivaḷai aṛindu koḷvārkkē.

Translation

They that are informed by the grace of Parāśakti
Envision within, Her radiant presence; their minds rejoice;

They experience the downpour of mercy
And spiritual opulence; be alive to Her bounty.

Commentary

Parāśakti is boundlessly bountiful and infinitely merciful.

Mandiram 1346

அறிந்திடும் சக்கரம் அர்ச்சனை யோடே
எறிந்திடும் வையத்து இடர்அவை காணின்
மறிந்திடும் மன்னனும் வந்தனை செய்யும்
பொறிந்திடும் சிந்தை புகை இல்லை தானே.

Transliteration

Arinditum cakkaram arccanai yōḍē
Erinditum vaiyattu iḍar avai kāṇin
Marinditum mannanum vandanai ceyyum
Porindum cindai pugai illai tānē.

Translation

Learn well the ritualistic *pūja* of the cakra;
It will do away with all worldly troubles:
Even the puissant monarch will pay you obeisance;
The inner sensorium will be freed from the smoke of confusion.

Commentary

This verse attests to the greatness of the cakra and the benefits ensuing from it. The cakra *pūja* brings spiritual wisdom. Once spiritual wisdom is attained, all worldy things become insignificant.

Mandiram 1347

புகையில்லை சொல்லிய பொன்னொளி யுண்டாம்
குகையில்லை கொல்வ திலாமையி னாலே
வகையில்லை வாழ்கின்ற மன்னுயிர்க் கெல்லாம்
சிகையில்லை சக்கரம் சேர்ந்தவர் தாமே.

Transliteration

Pukaiillai colliya ponnoḷi uṇḍām
Kukaiillai kolva dilāmaiyi nālē
Vagaiillai vāḻkinṟa mannuyirk kellāmâ
Cikaiillai cakkaram cērndavar tāmē.

Translation

Shrouding smoke will vanish; auric light will dawn;
Dark hell is no more, as killing is out of bounds;
For all living beings, there is no better way;
The benefits conferred by the cakra are endless.

Commentary

A true yogin's body acquires a golden complexion. As the yogin fosters all lives, evil cannot cast its shadow on him. The cakra saves and confers numberless favours.

Mandiram 1348

சேர்ந்தவர் என்றும் திசைஒளி ஆனவர்
காய்ந்தெழும் மேல்வினை காணகி லாதவர்
பாய்ந்தெழும் உள்ளொளி பாரில் பரந்தது
மாய்ந்தது காரிருள் மாறுஒளி தானே.

Transliteration

Cērndavar enṟum ticaioḷi ānavar
Kāindeḻum mēlvinai kāṇki lādavar
Pāindeḻum uḷḷoḷi pāril parandadu
Māindadu kāriruḷ māṟoḷi tānē.

Translation

By actualising the cakra, yogins illumine the world;
They are freed from karmic consequences;
The yogins' inner light pervades the world
And destroys the darkness of ignorance by its radiance.

Commentary:

An inner light emanates from the yogin's divinized world. This light extinguishes the murk of ignorance. The yogin's soul has become perfected and cleansed of all desires and their consequences. His consciousness draws directly from the light of Supreme Consciousness.

Mandiram 1349

ஒளியது ஹௌமுன் கிரிமது ஈறாம்
களியது சக்கரம் கண்டறி வார்க்குத்
தெளிவது ஞானமும் சிந்தையும் தேறப்
பணியது பஞ்சாக் கரமது வாமே.

Transliteration

Oliyadu howmun kirimadu īṟām
Kaḷiyadu cakkram kaṇḍaṟi vārkkut

Teḷivadu jñānamum cindaiyum tēṛap
Paṇiyadu pañcāk karamadu vāmē.

Translation

They that know of the blissful cakra which begins
With the radiant '*Haum*' and ends with '*Krim*'
Come by unalloyed wisdom and unclouded thinking:
They hail Parāśakti that is Navaksari.

Commentary

Knowing means meditation resulting in at-one-ment. *Haum*: '*Ha*' indicates Śiva; '*au*' indicates Sadāśiva; '*m*' indicates Sivaya that dispels sorrow. *Krim*: '*Ka*' indicates Kali; '*ra*' is Brahman; '*I*' is Mahamaya; '*m*' is Mother of the Universe.

Mandiram 1350

ஆமே சதாசிவ நாயகி ஆனவள்
ஆமே அதோமுகத்து உள்அறிவு ஆனவள்
ஆமே சுவை ஒளிஊறு ஓசை கண்டவள்
ஆமே அனைத்துயிர் தன்னுளும் ஆமே.

Transliteration

Āmē cadāciva nāyaki añavaḷ
Āmē adōmukattu uḷaṛivu ānavaḷ
Āmē cuvai oḷiūṛu ōcai kaṇḍavaḷ
Āmē anaiuyir tannuḷum āmē.

Translation

She is the Śakti of Sadāśiva; She animates
The realm of Asuddha-Maya (too); She activates

The five *tanmātras*: taste, heat, feeling, sound and space.
She is the life of all lives, and graces them.

Commentary

Sadāśiva Nāyaki is Manonmani. *Adomukha-Maya* faces downwards and pervades all species and sub-species. It is from the five *tanmātras* the five physical elements evolve.

Mandiram 1351

தன்னுளும் ஆகித் தரணி முழுதும் கொண்டு
என்னுளும் ஆகி இடம்பெற நின்றவள்
மண்ணுளும் நீர் அனல் காலுளும் வானுளும்
கண்ணுளும் மெய்யுளும் காணலும் ஆமே.

Transliteration

Tannuḷum ākit taraṇi muḻudum koṇḍu
Enuḷum āki idampeṛa ninṛavaḷ
Maṇṇuḷum nīr anal kāluḷum vānuḷum
Kaṇṇuḷum meyyuḷum kāṇalum āmē.

Translation

In Her abide all the worlds; it is She who animates
My conciousness; She can be visioned
Through yoga in earth, water, fire,
Wind and space as well as eyes and body.

Commentary

Yogic vision reveals Her presence in all the elements, and in all life. She is embodied within the temple of the human being. It is always Her Consciousness that sees through the eye.

Mandiram 1352

காணலு மாகும் கலந்துயிர் செய்வன
காணலு மாகும் கருத்துள் இருந்திடிற்
காணலு மாகும் கலந்து வழிசெயக்
காணலு மாகும் கருத்துற நில்லே.

Transliteration

Kāṇalu māgum kalanduyir ceyvana
Kāṇalu māgum karuttuḷ iruntiḍir
Kāṇalu māgum kalandu vaḻiceyak
Kāṇalu māgum karuttuṟa nillē.

Translation

Her gracing living beings can be witnessed;
Witnessing is possible if our awareness is willed by Her;
When the indwelling Śakti reveals the way, we behold it;
So, may you anchor your thought on Her.

Commentary

Grace is gained by and through Śakti, for She is Grace.

Mandiram 1353

நின்றிடும் ஏழு புவனமும் ஒன்றாகக்
கண்டிடும் உள்ளம் கலந்து எங்கும் தானாகக்
கொண்டிடும் வையம் குணம் பல தன்னையும்
விண்டிடும் வல்வினை மெய்ப் பொருளாகுமே.

Transliteration

Ninṟiṭum ēḻu puvanamum onrāgak
Kaṇḍiṭum uḷḷam kalandu eṅgum tānāgak

Koṇḍitum vaiyam kuṇam pala tannaiyum
Viṇḍiṭum valvinai meyp poruḷākumē

Translation

She stands as One, welding the seven worlds into one;
Behold Her as the One immanent in all souls;
Her play displays the manifold nature of the world;
She, the true form, annuls the evil karma.

Commentary

She is the seer who causes the soul to see and cognize. She imparts Her nature to Nature. She alone is true. She quells karma and purifies the soul.

Mandiram 1354

மெய்ப்பொருள் ஔள முதல் ஹௌ அது ஈறாகக்
கைப்பொருளாகக் கலந்துஎழு சக்கரம்
தற்பொருளாகச் சமைந்து அமு தேசுவரி
நற்பொரு ளாக நடுஇருந்தாளே.

Transliteration

Maipporuḷ au mudal hau adu īṟāgak
Kaip poruḷāgak kalanduel̠u cakkaram
Taṟporuḷāgac camaindu amu dēsuvari
Naṟporu ḷāga naḍu irundāḷē.

Translation

The cakra beginning with '*Aum*' and ending with '*Haum*'
Is the truth; Śakti is the import of the cakra;

Amudeswari who manifests here is '*Tat*'; She is poised
In the cakra's centre as its salvific message.

Commentary

Amudam is elixir. *Amudeswari* is Śakti who confers on Her devotees immortality. '*Tat*' signifies Godhead. Aum exists in the cakras. '*A*' begins at mūlādhāra with the inhalation, and '*M*' with the exhalation ends in the silence. '*A*' represents Śiva, and '*U*' is Śakti; and "that which is desired." '*Haum*' is the bīja of Śiva, Sadāśiva and Sivaya, who soothes the soul.

Mandiram 1355

தாள் அதின் உள்ளே சமைந்த அமுதேசுவரி
கால்அது கொண்டு கருத்துஉற வீசிடில்
நாள்அது நாளும் புதுமைகள் கண்டபின்
கேள்அது காயமும் கேடு இல்லை காணுமே.

Transliteration

Tāḷ adin uḷḷē camainda amudēsuvari
Kāḷ adu koṇḍu karutturạ vīciḍil
Nāḷadu nāḻum pudumaigal kaṇḍapin
Kēḷadu kāyamum kēḍu illai kāṇumē.

Translation

Amudeswari is poised in the stalk; getting one with Her,
Cause Her to spiral up with your vital breath;
Day after day you will witness novelties galore;
Listen! Your body will become proof against decay.

Commentary

The yoga here indicated is akin to kuṇḍalinī yoga. The destination is sahasrāra. Standing devoted and united with

Amudeswari, the flame of kuṇḍalinī sakti, along with the prāṇa, spirals upward in the central nādi (suśūmna). Practising with discipline day after day, one observes rare and spiritual wisdom, and *amrita* (nectar) rejuvenates the body.

Mandiram 1356

கேடு இல்லை காணும் கிளர்ஒளி கண்டபின்
நாடு இல்லை காணும் நாண் முதல் அற்றபின்
மாடு இல்லை காணும் வரும்வழி கண்டபின்
காடு இல்லை காணும் கருத்துற்றிடத்துக்கே.

Transliteration

Kēḍu illai kāṇum kiḷaroḷi kaṇḍapin
Nāḍu illai kāṇum nāṇ mudal aṟṟapin
Māḍu illai kāṇum varumvaḻi kaṇḍa pin
Kāḍu illai kāṇum karutturṟidattukkēy.

Translation

When the surging light is visioned, decay ceases;
Place and time are transcended;
Differences cease; gaining Her way,
The jungle of sorrow gets devastated.

Commentary

Be with Her, the body of moonlight, and thrive in Her grace.

Mandiram 1357

உற்றிடம் எல்லாம் உலப்பு இல் பாழ் ஆக்கி
கற்றிடம் எல்லாம் கடுவெளி யானது
மற்றிடம் இல்லை வழி இல்லை, தான் இல்லைச்
சற்று இடம் இல்லை சலிப்பு அற நின்றிடே.

Transliteration

Uṟṟiḍam ellām ulappu il pāḻ ākki
Kaṟṟiḍam ellām kaḍuvēḷi yānadu
Maṟṟiḍam illai vaḻi illai tān illaic
Caṟṟu iḍam illai calippu aṟa ninṟidē.

Translation

All places become endless void;
Former habitats become formless space;
No more places, no more ways; no more *pasutvam*;
No more transmigration; be poised in your beatitude.

Commentary

The yogin transcends Maya. Body, bodily instruments, worlds and experience evolve out of Maya. When Maya is transcended, these altogether cease to impact the yogin. *Pasutvam* is the soul's nature in its fettered state. Transcending phenomena the yogin is poised in the perfect and everlasting beatitude.

Mandiram 1358

நின்றிடும் ஏழ்கடல் ஏழ்புவி எல்லாம்
நின்றிடும் உள்ளம் நினைத்தவை தானொக்கும்,
நின்றிடும் சத்தி நிலைபெறக் கண்டிட
நின்றிடும் மேலை விளக்கொளி தானே.

Transliteration

Ninṟiṭum ēḻkaḍal ēḻpuvi ellām
Ninṟiṭum uḷḷam ninaittavai tānokkum
Ninṟiṭum catti nilaipeṟak kaṇḍiḍa
Ninṟiṭum mēlai viḷakkoḷi tānē.

Translation

The yogin sustains the seven seas and the seven worlds;
From him will emanate whatever he wills;
As the virgin Parāśakti indwells everything everywhere
He remains resplendently transcendental.

Commentary

The power to sustain everything inheres in the yogin. The yogin abides in the transcendental Beyond. He thrives inseparable from Sakti's grace.

Mandiram 1359

விளக்கொளி சௌமுதல் ஔவது ஈறா
விளக்கொளிச் சக்கரம் மெய்ப்பொரு ளாகும்
விளக்கொளி யாகிய மின்கொடி யாளை
விளக்கொளி யாக விளங்கிடு நீயே.

Transliteration

Viḷakkoḷi saumudal auadu īṛā
Viḷakkoḷic cakkaram māipporu ḷāgum
Viḷakkoḷi yāgiya minkoḍi yāḷai
Viḷakkoḷi yāga viḷaṅgiḍu nīyē.

Translation

The cakra begins with '*Saum*' and ends with '*Aum*';
It shines bright like a lamp;
The light of the lamp is the lightning Śakti;
Vision Her as light and become one with that light.

Commentary

Knowledge is light. Divine experience is true illumination.

Mandiram 1360

விளங்கிடும் மேல்வரு மெய்ப்பொருள் சொல்லின்
விளங்கிடும் மெல்லிய லானது ஆகும்
விளங்கிடும் மெய்நின்ற ஞானப் பொருளை
விளங்கிடு வார்கள் விளங்கினர் தானே.

Transliteration

Viḷaṅkiḍum mēlvaru māipporuḷ collin
Viḷaṅkiḍum melliya lānadu āgum
Viḷaṅkiḍum meininṛa jñānap poruḷai
Viḷaṅkiḍu vārkaḷ vilankinar tānē.

Translation

Truly speaking of the illuminating truth, know that
To be the Devi who irradiates everything;
Only those that come by the knowledge of this truth
Are actually and factually enlightened ones.

Commentary

Śakti is power, knowledge, grace and light. It is through Śakti illumination is gained.

Mandiram 1361

தானே வெளிஎன எங்கும் நிறைந்தவள்
தானே பரம வெளி அது ஆனவள்

தானேசகலமும்ஆக்கிஅழித்தவள்
தானே அனைத்துஉள அண்ட சகலமே.

Transliteration

Tānē veḷiena eṅgum niṛaindaval
Tānē parama veḷi adu ānavaḷ
Tānē cakalamum ākki aḻittavaḷ
Tānē anaittuḷa aṇḍa cakalamē.

Translation

It is she who as space pervades everything;
It is she who is indeed the supernal ether;
It is she who is omneity, the absorber of all;
She, in sooth, is all the worlds and planets.

Commentary:

Śakti is the creatrix, sustainer and absorber. All Her acts are acts of grace.

Mandiram 1362

அண்டத்தினுள்ளே அளப்பரிது ஆனவள்
பிண்டத்தினுள்ளே பெருவெளி கண்டவள்
குண்டத்தின் உள்ளே குணம் பல காணினும்
கண்டத்தில் நின்ற கலப்பு அறியார்களே.

Transliteration

Aṇḍattinuḷḷē aḷapparidu ānavaḷ
Pindattinuḷḷē peruveḷi kaṇḍavaḷ
Kuṇḍattin uḷḷē kuṇam pala kāṇinum
Kaṇḍattil ninṛa kalappu aṛiyārkaḷē.

Translation

She, the immeasurable, abides in the macrocosm;
In the microcosm Her seat is limitless knowledge;
Even if many things are beheld in the homa-pit
They know not that She is one with the locus of the throat.

Commentary

Her universal presence is ineffable. She is gnosis-incarnate. The navel is the homa-pit. It is here *vāk* (speech) has its genesis. The subtle *vāk* is incomprehensible. It journeys upward and reaches the throat where it becomes discernible.

Mandiram 1363

கலப்பு அறியார் கடல் சூழ் உலகு எல்லாம்
உலப்பு அறியார் உடலோடு உயிர் தன்னைச்
சிலப்பு அறியார் சில தேவரை நாடித்
தலைப்பறியாகச் சமைந்தவர் தானே.

Transliteration

Kalappu aṛiyār kaḍal cūḻ ulagu ellām
Ulappu aṛiyār uḍalōḍu uyir tannaic
Cilappu aṛiyār cila tēvarai nāḍit
Talaippaṛiyākac camaindavar tānē.

Translation

They of the sea-girt earth are unaware of Her pervasion;
They know not of the impermanence of embodiment;
They but seek the prattling Devas;
They are destined to live as a burden on earth.

Commentary

They that seek not Śakti are truly nescient. They know not of the imperishable. They are only an encumbrance on earth.

Mandiram 1364

தானே எழுந்த அச்சக்கரம் சொல்லிடின்
 மானே மதி வரை பத்து இட்டு வைத்த பின்
தேனே இரேகை திகைப்பு அற ஒன்பதில்
 தானே கலந்த வரை எண்பத்தொன்றுமே.

Transliteration

Tānē e̱lunda accakkaram colliḍin
 Mānē madi varai pattu iṭṭu vaitta pin
Tēnē irēgai tikaippu aṛa onpadil
 Tānē kalanda varai eṇpattonṛumē.

Translation

To portray the self-born cakra, draw ten lines
 Vertically and horizontally forming nine squares
Between two lines; eighty one chambers are thus
 Formed; this cakra indeed is pervaded by Her.

Commentary

The following diagram is the explanation of the verse.

Mandiram 1365

ஒன்றிய சக்கரம் ஓதிடும் வேளையில்
 வென்றிகொள் மேனிமதி வட்டம் பொன்மையாம்
கன்றிய ரேகை கலந்திடும் செம்மையில்
 என்றுஇயல் அம்மை எழுத்துஅவை பச்சையே.

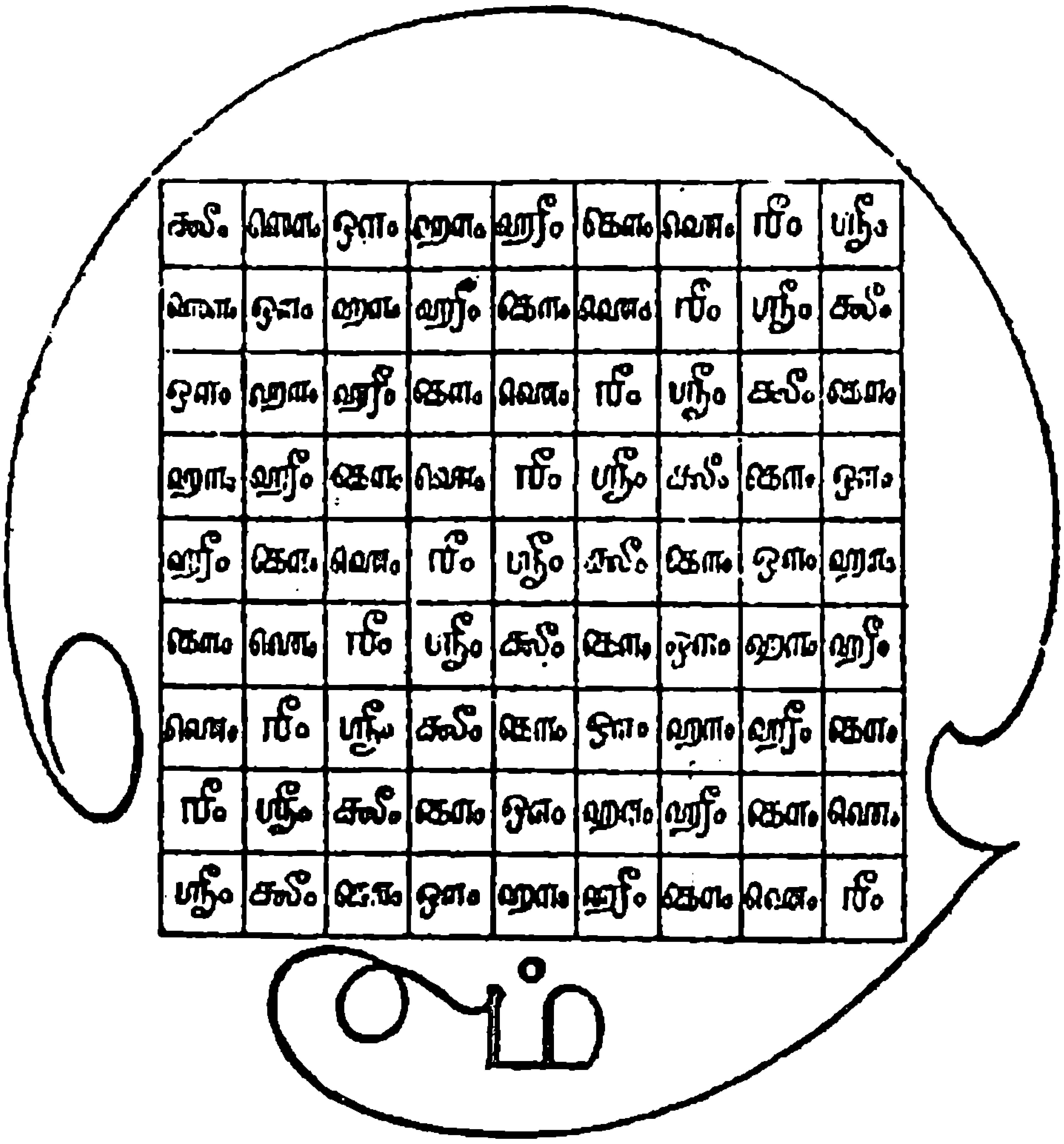

Diagram explaining verse 1364

Transliteration

Onṛiya cakkaram ōtiṭum vēlaiyil
Venṛikoḷ mēnimadi vaṭṭam ponmaiyām
Kanṛiya rēgai kalantiṭum cemmaiyil
Enṛiyal ammai eḻuttuvai paccaiyē.

Translation

In the cakra duly drawn, the encircling moon light
Is auric in hue; the hue of the well-drawn lines
Is incarnadine (fully red); the color of the Śakti letters
In the ever-enduring cakra is green.

Commentary

Every thing has a hue. Each of the five physical elements has its distinct color. Color-consciousness is a useful tool for he who draws cakras.

Mandiram 1366

ஏய்ந்த மரஉரி தன்னில் எழுதிய
    வாய்ந்த இப் பெண் எண்பத்தொன்றில் நிரைத்த பின்
காய்ந்தஅவி, நெய் யுள் கலந்துஉடன் ஓமமும்
    ஆந்தலத்து ஆம்உயிர் ஆகுதி பண்ணுமே.

Transliteration

Ēynda marauri tannil e̱ludiya
    Vāynda ippeṇ eṇpattonṟil niraitta pin
Kaindaavi neiyuḷ kalandu uḍan ōmamum
    Āntalattu āmuyir ākudi paṇṇumē.

Translation

On a well-made bark, inscribe the Śakti-bījas
    In the eighty one chambers; then seated on
The chosen place, pour oblation with *havis*
    And ghee, in the homa-pit; complete it with *prānākuti.*

Commentary

Havis is *neivedya* or food offerings which are poured into the homa-pit with ghee. Offering one's life-breath to one's prānāgni, fire of prāṇa, is called *prānākuti.*

Mandiram 1367

பண்ணிய பொன்னைப் பரப்பு அறநீ பிடி
    எண்ணிய நாட்களில் இன்பமும் எய்திடும்

நண்ணிய நாமமும் நான்முகன் ஒத்தபின்
துண்ணென நேயநற் சேர்க்கலும் ஆமே.

Transliteration

Paṇṇiya ponnaip parappu aranī piti
Eṇṇiya nāṭkaḷiḻ inbamum eidiṭum
Naṇṇiya nāmamum nānmukan ottapin
Tuṇṇena nēyanaṟ cērkkalum āmē.

Translation

Hold fast calmly to Śakti who glows like minted gold;
As you meditate, day after day, you gain happiness;
Your name will be tantamount to Brahma's name;
In all clarity you will reach Śiva, who is love (*neyam*) .

Commentary

Brahma is called Veda, the knower. Through his yoga, the yogin becomes the knower. The Tamil word '*neyam*' means love; according to Tirumūlar, Śiva is love.

Mandiram 1368

ஆகின்ற சந்தனங் குங்குமங் கத்தூரி
போகின்ற சாந்து சவாது புழுகுநெய்
ஆகின்ற கற்பூரம் ஆகோ சனநீரும்
சேர்கின்ற ஒன்பதும் சேரநீ வைத்திடே.

Transliteration

Ākinṟa candanaṅ kuṅkuman kattūṟi
Pōkinṟa cāndu cavādu puḻugunai
Aginṟa karpūram āgō cananīrum
Cērkinṟa onpadum cēranī vaittiḍē.

Translation

Coat the cakra with the mixture of cow's urine
Sandal-paste, saffron, musk, paste
Of red sandals, dew-drops, civet,
Ghee, camphor and cow's bezoar.

Commentary

The very *pūja* to Śakti breathes incense. The emerging fragrance is at once physical and spiritual.

Mandiram 1369

வைத்திடும் பொன்னுடன் மாதவம் நோக்கிடில்
கைச்சிறு கொங்கை கலந்துஎழு கன்னியைத்
தச்சு இதுவாகச் சமைந்த இம்மந்திரம்
அர்ச்சனை ஆயிரம் ஆயிரம் சிந்தியே.

Transliteration

Vaittiḍum ponnuḍan mādavam nōkkiḍil
Kaicciru koṅgai kalanduel̲u kanniyait
Taccu iduvākac camainda imMandiram
Arccanai āyiram āyiram cindīyē.

Translation

This *pūja* done with *swarna-pushpa* (golden flower) is *tapas* grand;
It reveals in the cakra the *bijou*-breasted Bala,
The virgin; hail Her with the mesmeric mantra
A thousand, thousand times and meditate.

Commentary

Swarna-pushpa is the flower wrought of gold. The Virgin-Śakti of this cakra is Bāla, who is endowed with small and shapely breasts. Her breasts are symbolic of Para and Apara jñāna (Phenomenal and Godly wisdom).

Mandiram 1370

சிந்தையி னுள்ளே திகழ்தரு சோதியாய்
　　எந்தை கரங்கள் இருமூன்றும் உள்ளது
பந்தமா தூலம் படைபாசம் வில்லம்பு
　　முந்த கிலீமெழ முன்னிருந் தாளே.

Transliteration

Cindaiyi nuḷḷē tikaḻtaru cōdiyāi
　　Endai karaṅgaḷ irumūnṛum uḷḷadu
Pandamā cūlam paḍaipācam villambu
　　Munda kelīmeḻa munnirun tāḷē.

Translation

Navākkari Devi, my pater and mater (*entai*), coruscates.
　　Effulgently in my inner sensorium;
Her six hands wield the flaming rod, trident, goad,
　　Noose, bow and arrow; '*Klem*' heralds Her advent.

Commentary

The Tamil word, '*entai*' means father as well as mother. The bīja mantras are: *Klem, Srim, Hrim, Aim, Saum, Krim, Haum, Aum,* and *Kaum.*

Mandiram 1371

இருந்தனர் சத்திகள் அறுபத்து நால்வர்
இருந்தனர் கன்னிகள் எண்வகை எண்மர்
இருந்தனர் சூழ எதிர்சக் கரத்தே
இருந்த கரம்இரு வில் அம்பு கொண்டே.

Transliteration

Irundanar cattikaḷ arupattu nālvar
Irundanar kannigaḷ eṇvakai eṇmar
Irundanaḷ cūḻa edircak karattē
Irunda karam iruvil ambu koṇḍē.

Translation

Sixty four are the Yogini-Saktis of the cakra;
The eight Saktis are also there holding
Bow and arrow in their two hands;
They stand girding and facing the cakra.

Commentary

The cakra is guarded by the Ashta Saktis (eight godly powers), armed with bows and arrows.

Mandiram 1372

கொண்ட கனகம், குழை, முடி ஆடையாய்க்
கண்டஇம் முத்தங் கனல்திரு மேனியாய்ப்
பண்டு அமர் சோதிப் படர் இதழ் ஆனவள்
உண்டு அங்கு ஒருத்தி, உணரவல்லாருக்கே.

Transliteration

Koṇḍa kanagam kuḻai, muḍi ādaiyāik
Kaṇḍaim mūrtam kanaltiru mēniyāi

Paṇḍu amar cōdip paḍar idal ānavaḷ
Uṇḍu aṅgu orutti uṇaravallārukkē.

Translation

And there is one, the almighty on the Lotus, who
Can be eyed by the competent only, sporting
A crown and decked with jewels of gold and a pan
Of earrings, with Her form blazing like fire.

Commentary

The one is Parāśakti who is second to none. She is known as *Parāparai.*

Mandiram 1373

உணர்ந்து இருந்து, உள்ளே ஒருத்தியை நோக்கில்
கலந்திருந்து எங்கும் கருணை பொழியும்
மணந்து எழும் ஓசை ஒளி அது காணும்
தணந்துஎழு சக்கரம் தான்தரு வாளே.

Transliteration

Uṇarndu irundu uḷḷē oruttiyai nōkkil
Kalandirundu eṅgum karuṇai poliyum
Maṇandu elum ōcai oḷi adu kāṇum
Taṇanduelu cakkaram tāntaru vāḷē.

Translation

If she be visioned in the inner consciousness
She will pour mercy, being one with all things;
You can feel the Nāda and light emanating from Her;
Rising from the cakra, she thus blesses.

Commentary

Śakti is *Nādamayi* (of the sound) as well as *Bindumayi* (of the bindu). The adorer of the cakra stands blessed by Her.

Mandiram 1374

தருவழி யாகிய தத்துவ ஞானம்
    குருவழி யாகும் குணங்களுள் நின்று
கருவழி யாகும் கணக்கை அறுத்துப்
    பெருவழி யாக்கும் பேரொளி தானே.

Transliteration

Taruva<u>l</u>i yāgiya tattuva jñānam
    Kuruva<u>l</u>i yāgum kuṇaṅkaḷuḷ ninṛu
Karuva<u>l</u>i yāgum kaṇakkai aṛuttup
    Peruva<u>l</u>i yākkum pēroḷi tānē.

Translation

Parāśakti, the magnificent flame, will confer
    Tattva-jñāna through a guru; gracing the devotee
With divine qualities, She will snap his embodiment
    By causing him to gain the great path of deliverance.

Commentary

Through Her grace, the devotee is freed from the cycle of birth and death. The Devi is the way and the goal.

Mandiram 1375

பேரொளி ஆய பெரிய பெருஞ்சுடர்
    சீரொளி யாகித் திகழ்தரு நாயகி
கார்ஒளி யாகிய கன்னிகை பொன்னிறம்
    பார்ஒளி யாகிப் பரந்துநின் றாளே.

Transliteration

Pēroḷi āya periya peruñcuḍar
Cīroḷi yākit tikaḻtaru nāyaki
Kāroḷi yāgiya kaigai ponniṟam
Pāroḷi yāgip parantunin ṟāḷē.

Translation

She is the immense light of vast and great radiance;
She is the deity of abounding and glorious light;
Dazzling like nimbus, the Virgin stands,
Diffusing golden light on the entire earth.

Commentary

Śakti is supernal light. As Uma, She sports a dark complexion. As *Rājarājeswari*, the auric Empress, She bathes the earth with Her golden splendour.

Mandiram 1376

பரந்த கரம்இரு பங்கயம் ஏந்திக்
குவிந்த கரம்இரு கொய்தளிர்ப் பாணி
பரிந்தருள் கொங்கைகண் முத்துஆர் பவளம்
இருந்தநல் லாடை மணிபொதிந் தன்றே.

Transliteration

Paranta karamiru paṅkayam ēndik
Kuvinda karamiru koitaḷirp pāṇi
Parindaruḷ koṅgaikaṇ muttu ār pavaḷam
Irundanal lāḍai maṇipodin tanrē.

Translation

She holds a lotus in each of her two open hands;
With her two other hands, shoot-like, she quells fear and confers
Boons; Her breasts are bedecked with pearl and coral;
Her silken saree is inlaid with gems galore.

Commentary

Lotus is a symbol of the loving and devout heart. Śakti sports *abhaya hasta* (fear-dispelling hand) and *varada hasta* (boon-conferring hand).

Mandiram 1377

மணிமுடி பாதம் சிலம்பு அணி மங்கை
அணிபவள் அன்றி அருள்இல்லை ஆகும்
தணிபவர் நெஞ்சினுள் தன்அருள் ஆகிப்
பணிபவர்க்கு அன்றோ பரகதி ஆமே

Transliteration

Maṇimuḍi pādam cilambu aṇimaṅgai
Aṇibaval anṛi aruḷillai āgum
Taṇibavar neñcinuḷ tannaruḷ āgip
Paṇipavarkku anṛō parakadi āmē.

Translation

She is adorned with a crown of gems and anklets;
She wears bright jewels and chases murk away;
She is the abiding grace in bosoms ever-serene;
She is the supernal *palladium* of Her devotees.

Commentary

Śakti willingly abides in the pure and upright heart. She is the granter of the highest beatitude.

Mandiram 1378

பரந்திருந் துள்ளே அறுபது சத்தி
    கரந்தன கன்னிகள் அப்படி சூழ
மலர்ந்திரு கையின் மலரவை ஏந்தச்
    சிறந்தவ ரேத்தும் சிறீம்தன மாமே.

Transliteration

Parantirun tuḷḷē aṛupadu catti
    Karandana kannikaḷ eppaḍi cūḻa
Malartiru kaiyin malaravai ēndac
    Cirandava rēttum ciṛīdana māmē.

Translation

Sixty Saktis abide within the cakra; eight virgins
    Surround it invisibly; hailed by the devout who
Hold blossoms in their hands (for *puja*)
    The treasure of the *Srim* bīja abides in the cakra.

Commentary:

Srim is Lakshmi-bīja. It confers riches. Yogins hail Her who is hailed by other Saktis.

Mandiram 1379

தனமது வாகிய தையலை நோக்கி
    மனமது வோடி மரிக்கிலோ ராண்டிற்
கனமவை அற்றுக் கருதிய நெஞ்சம்
    தினகர னாரிட செய்திய தாமே.

Transliteration

Tanamadu vāgiya taiyalai nōkki
Manamadu vōḍi marikkilō rāṇḍiṛ
Kanamavai aṟṟuk karudiya neñjam
Dinakara nāriḍa ceidiya tāmē.

Translation

Mind still rambles even when the Goddess of Opulence
Is meditated; a twelve-month ascesis stills it;
Thus unburdened, if the heart is set on Śakti,
The devotee will gain Śiva-Surya.

Commentary

Meditation on Śakti gradually quells the waywardness of the mind. Mind is an evolute of Maya, which obstructs awareness of the everpresent divine light. Rigorous practice of yoga for a year is redemptive. Then, the soul is made ready to reach Surya (Śiva Surya).

Mandiram 1380

ஆகின்ற மூலத்து எழுந்த முழுமலர்
போகின்ற பேரொளி ஆய மலரதுஆய்ப்
போகின்ற பூரண மாக நிறைந்தபின்
சேர்கின்ற செந்தழல் மண்டலம் ஆனதே.

Transliteration

Ākinṛa mūlattu eḻunda muḻumalar
Pōkinṛa pērọḷi āya malaradu āy
Pōkinṛa pūraṇa māga niṛaindapin
Cērkinṛa cendaḻal maṇḍalam ānadē.

Translation

From the perfect flower of mūlādhāra, immense flame
Spirals through the flowers of other ādhāras
And becomes one with Parāśakti, the perfect; then,
The entire body becomes a mandala of ruddy light.

Commentary

In this process the body loses its physicality and is divinized.

Mandiram 1381

ஆகின்ற மண்டலத்துள்ளே அமர்ந்தவள்
ஆகின்ற ஐம்பத் தறுவகை ஆனவள்
ஆகின்ற ஐம்பத் தறுசத்தி நேர்தரு
ஆகின்ற ஐம்பத் தறு வகை சூழவே.

Transliteration

Ākinṛa mandalattullē amarndavaḷ
Ākinṛa aimbat taṛuvagai ānavaḷ
Ākinṛa aimbat taṛucatti nērtaru
Ākinṛa aimbat taṛu vagai cūḻavē.

Translation

She is enthroned in the fiery mandala; Hers are
The fifty-six forms of cakra pervading the ādhāras;
Surrounded by the fifty-six saktis who animate
The fifty-six letters, She shines in splendour.

Commentary

The Sanskrit alphabets are compact of fifty-one letters. To these are added the pentad of subtle letters: *Akaram, Ukaram, Makaram, Nādam* and *Bindu*. These are made puissant (powerful) by the fifty-six *yogini-akṣaras.*

Mandiram 1382

சூழ்ந்துஎழுசோதி சுடர்முடி பாதமாய்
ஆங்கு அணி முத்தம் அழகிய மேனியும்
தாங்கிய கைஅவை தார்கிளி ஞானமாய்
ஏந்து கரங்கள் எடுத்தமர் பாசமே.

Transliteration

Cūl̲ndu el̲ucōdi cuḍarmuḍi pādamai
Āṅgu aṇi muttam al̲agiya mēniyum
Tāṅgiya kaiavai tārkiḷi jñānamāi
Ēndu karangaḷ eḍuttamar pācamē.

Translation

The light of Her bright crown and feet manifests the world;
Her beautiful form is intoxicating; two of Her
Hands sport the parakeet and the jñāna-mudra;
In the uplifted hands are Her noose and goad.

Commentary

It is in this form of Śakti described in the above verse that is to be meditated upon and adored.

Mandiram 1383

பாசம தாகிய வேரை அறுத்திட்டு
நேசம தாக நினைந்திரு மும்முளே
நாசம தெல்லா நடந்திடும் ஐயாண்டில்
காசினி மேலமர் கண்ணுத லாகுமே.

Transliteration

Pācama tāgiya vērai aṛuttitu
Nēcama dāga ninaintiru mumuḷē

Nācama dellā nadandiṭum aiāṇḍil
Kācini mēlamar kaṇṇuda lāgumē.

Translation

Pull down root and branch *pāśam;*
In love and devotion meditate upon Her;
All troubles will cease; in a quinquennium (five years) you will,
Even on earth, gain at-one-ment with Śiva.

Commentary

Pasam comprises the three malas, Ānava, Karma and Maya. These bind the soul. To gain deliverance, the soul should stand cleansed of *pāśam.* This is made possible through intense meditation on Śakti. Then the devotee becomes a Jivan-mukta.

Mandiram 1384

கண்ணுடை நாயகி தன்அருள் ஆம்வழி
பண்உறு நாதம் பகை அற நின்றிடில்
விண்அமர் சோதி விளங்க ஹ்ரீங்காரம்
மண்உடை நாயகி மண்டலம் ஆகுமே.

Transliteration

Kaṇṇudai nāyagi tan aruḷ āmvali
Paṇuṛu nādam pagai aṛa ninṛiḍil
Viṇamar cōdi viḷaṅga hrīṅgāram
Maṇuḍai nāyagi maṇḍalam āgumē.

Translation

If thanks to the grace of merciful Parāśakti,
Navasakti prevails with melodic harmony, the flame

Of the empyrean manifests; this is visioned in
The cakra when '*Hrim*' vivifies the Śakti-mandala.

Commentary

The bīja '*Hrim*' is Śakti-mandala. Knowledge of this can be gained through nāda, via Śakti's grace.

Mandiram 1385

மண்டலத்துள்ளே மலர்ந்து எழு தீபத்தைக்
கண்டு அகத்துள்ளே கருதி இருந்திடும்
விண்டகத்துள்ளே விளங்கி வருதலால்
தண்டகத்துள் அவை தாங்கலும் ஆமே.

Transliteration

Maṇḍalattuḷḷē malarndu eḻu dīpattai
Kaṇḍu akattuḷḷē karudi irundiṭum
Viṇḍakattuḷḷē viḷanki varudalāl
Daṇḍakattuḷ avai tāṅgalum āmē.

Translation

Śakti as grace will abide in you if you meditate
On the flame emerging from the cakra mandala;
As she abides quelling all evil,
The central nādi becomes a potent conduit.

Commentary

The central nādi is known as suśūmna. This should be purified and strengthened to bear the free flowing upward progress of kuṇḍalinī sakti without obstruction.

Mandiram 1386

தாங்கிய நாபித் தடமலர் மண்டலத்து
ஓங்கி எழும் கலைக்கு உள்ளுணர்வு ஆனவள்
ஏங்க வரும் பிறப்பு எண்ணி அறுத்திட
வாங்கிய நாதம் வலியுடன் ஆகுமே.

Transliteration

Tāṅgiya nābit taḍamalar maṇḍalattu
Ōngi eḻum kalaikku uḷḷuṇarvu ānavaḷ
Ēṅga varum piṛappu eṇṇi aruttiḍa
Vāṅgiya nādam valiyuḍan ākumē.

Translation

She is the inner consciousness uprising from
The mandala on the sturdy umbilical lotus;
Śakti snaps the future birth of the yearning seeker;
The Nāda that sustained him makes him all-powerful.

Commentary

The mandala referred to in the above verse is the Ādhāra cakra of the umbilicus (navel). The seeker's prayer for the annulment of the cycle of birth and death is granted by Śiva-Śakti. Śiva who sustained him all along, makes him partake of His valiancy.

Mandiram 1387

நாவுக்கு நாயகி நன்மணி பூணாரம்
பூவுக்கு நாயகி பொன்முடி யாடையாம்
பாவுக்கு நாயகி பாலொத்த வண்ணத்தள்
ஆவுக்கு நாயகி யங்கமர்ந் தாளே.

Transliteration

Nāvukku nāyagi nanmaṇi pūnāram
Pūvukku nāyagi ponmuḍi yāḍaiyām
Pāvukku nāyagi pālotta vaṇṇattaḷ
Āvukku nāyagi yaṅgamarn tāḷē.

Translation

She is the sovereign of speech, Lakshmi on the Lotus
And the Goddess of poetry; She wears a crown of gold,
Jewels and is aptly attired; Her hue is milk-white;
It is thus the Deity of souls is gloriously enthroned.

Commentary

Śakti is Vāgiswari. Tirumūlar reffered to Her earlier as Nāvukkarasu. The Goddesses of wealth and learning stand subsumed within Her. She is the Consort of Pasupati and hence the Deity of souls.

Mandiram 1388

அன்றுஇரு கையில் அளந்த பொருள்முறை
இன்றுஇரு கையில் எடுத்தவெண் குண்டிகை
மன்றுஅது காணும்வழி அது வாகவே
கண்டுஅங்கு இருந்தவர் காரணி காணுமே

Transliteration

Anṛiru kaiyil aḷanda porulmuṛai
Inṛiru kaiyil eduttaveṇ kuṇḍigai
Manṛadu kāṇum Vali adu vāgavē
Kaṇḍaṅgu irundavar kāraṇi kāṇumē.

Translation

Of yore, things were measured on two sides;
 This day the one that measures holds the pure water-jug;
They that cognise the way to the *ambalam* abide where
 They should vision Her, the Primal Cause.

Commentary

The two sides are *idakalai* and *piṅgalai*, the lunar (left) and solar (right) nāḍis that run the length of the spine, split by the suśūmna nādi in the center. The water-jug is symbolic of yoga and *tapas*. Through yogic breath-control, life becomes spiritually regulated. The *ambalam* is ājñā, the centre between the eye-brows. It is here Parāśakti is visualized.

Mandiram 1389

காரணி சத்திக ளைம்பத் திரண்டெனக்
 காரணி கன்னிகள் ஐம்பத் திருவராய்க்
காரணி சக்கரத் துள்ளே கரந்தெங்கும்
 காரணி தன்னரு ளாகிநின் றாளே.

Transliteration

Kāraṇi cattika ḷaimbat tiraṇḍenak
 Kāraṇi kannikaḷ aimbat tiruvaṛāik
Kāraṇi cakkarat tuḷḷē karandeṅkum
 Kāraṇi tannaru ḷāginin ṛāḷē.

Translation

Fifty two are the causal Saktis and these
 Are the fifty-two causal Virgins;
They remain invisible in the Causal cakra;
 Here abides the Primal Cakra-Śakti gracefully.

Commentary

The fifty-two are made up of the fifty-one Sanskrit letters and the pranava (AUM). This cakra is encircled by the garland of letters.

Mandiram 1390

நின்றவிச் சத்தி நிலைபெற நின்றிடில்
    கண்டவிவ் வன்னி கலந்திடு மோராண்டிற்
கொண்ட விரதநீர் குன்றாமல் நின்றிடின்
    மன்றினி லாடு மணியது காணுமே.

Transliteration

Niṛravic catti nilaipeṛa niṛriḍil
    Kaṇḍaviv vanni kalandiṭu mōrāṇḍiṛ
Koṇḍa viradanī kunṛāmal ninṛiḍin
    Manṛini lāḍu maṇiyadu kāṇumē.

Translation

If Śakti abiding in the cakra is permanently
    Installed in you, in a year's time, the divine flame
Will inhere in you; if your devotion continues unabated
    You will vision the Ruby Dancer of the ambalam (ājñā cakra).

Commentary

The divine flame of the devotee will eventually blend with the ruby-flame of the Dancing Lord.

Mandiram 1391

கண்டவிச் சத்தி யிருதய பங்கயம்
    கொண்டவித் தத்துவ நாயகி யானவள்
பண்டையவ் வாயுப் பகையை அறுத்திட
    இன்றென் மனத்து ளினி திருந் தாளே.

Transliteration

Kaṇḍavic catti yirudaya paṅkayam
Koṇḍavit tattuva nāyagi yānavaḷ
Paṇḍaiav vāyup pakaiyai aṛuttiḍa
Inṛen manattu ḷini tirun tāḷē.

Translation

Śakti that I visioned in manipuraka is throned
In the lotus of my heart (anāhata); She is the queen
Of tattvas who abides sweetly in my mind
To do away with the ancient foe who is death.

Commentary

The yogin gradually, but effectively, feels Sakti's presence in manipuraka, then in anāhata, and then in his inner sensorium.

Mandiram 1392

இருந்த இச்சத்தி இரு நாலு கையில்
பரந்தஇப் பூங்கிளி பாசம் மழுவாள்
கரந்திடு கேடகம் வில் அம்பு கொண்டு அங்கு
குரந்தங்கு இருந்தவள் கூத்து உகந்தாளே.

Transliteration

Irunda iccati irunālu kaiyil
Parandaip pūṅkiḷi pācam maḻuvāḷ
Karandiṭu kēdakam vil ambu koṇḍu aṅgu
Kurantaṅgu irundavaḷ kūttu ugantāḷē.

Translation

Śakti that abode in anāhata has eight arms; She sports
A blossoming flower, a parrot, a noose, a battle-axe,

A sword, a shield as well as a bow and arrows;
    This exhuberant Śakti is a lover of dance.

Commentary

Her eight hands display eight weapons. Even the flower held by Her is a weapon. This Śakti is an incarnation of martial valour.

Mandiram 1393

உகந்தனள் பொன்முடி முத்தார மாகப்
    பரந்த பவளமும் பட்டாடை சாத்தி
மலர்ந்தெழு கொங்கை மணிக்கச் சணிந்து
    தழைந்தங் கிருந்தவள் தான்பச்சை யாமே.

Transliteration

Ugandanaḷ ponmuḍi muttāra māgap
    Paranta pavaḷamum paṭṭāḍai cātti
Malarndeḻu koṅgai maṇikkac caṇindu
    Taḻaittan kirundavaḷ tānpaccai yāmē.

Translation

She delights to wear a crown of gold; She is bedecked with
    A chain of pearls; coral adorns Her; She is attired
In silk; a ruby breast-band girdles her blossoming
    Breasts; green in hue, she thrives in splendour.

Commentary

Sakti's queenly person is fittingly adorned. She forever reigns splendorously.

Mandiram 1394

பச்சை யிவளுக்குப் பாங்கிமார் ஆறெட்டு
    கொச்சையா ரெண்மர்கள் கூடி வருதலால்

கச்சணி கொங்கைகள் கையிரு காப்பதாய்
எச்ச விடைச்சி இனிதிருந் தாளே.

Transliteration

Paccai ivaḷukku pankimār āreṭṭu
Koccaiyā reṇmarkaḷ kūḍi varudalāl
Kaccaṇi koṅgaikaḷ kaiyiru kāppadā
Ecca vidaicci initirun tāḷē.

Translation

Forty-eight are the companions of the jasper-hued Śakti;
Eight are Her sweet-voiced serving maids; Her bosom
Is covered by a breast-band; She has a pair of hands;
Thus, even thus, is She, the sweet and slender-waisted.

Commentary

The names of the damsels mentioned in this verse, and the mode of worshipping the cakra are as yet unknown.

Mandiram 1395

தாளதின் உள்ளே தாங்கிய சோதியைக்
காலது வாகக் கலந்துகொள் என்று
மாலது வாக வழிபாடு செய்துநீ
பாலது போலப் பரந்தெழு விண்ணிலே.

Transliteration

Tāḷatin uḷḷē tāṅgiya cōdiyaik
Kāladu vāgak kalandukoḷ enṟu
Māladu vāka vaḻipāḍu ceydunī
Pāladu pōlep parandeḻu viṇṇilē.

Translation

As flame, Śakti flourished in mūlādhāra;
    Mingle with Her through *vāsi-yoga;*
Let your worship captivate Her;
    Soar up and pervade the milk-white heaven.

Commentary

In order for the kuṇḍalinī to be successfully, a particular yogic breathing called *Vāsi-yoga*, is required along with intense devotion to Śakti.

Mandiram 1396

விண்ணமர் நாபி இருதய மாங்கிடைக்
    கண்ணமர் கூபம் கலந்து வருதலால்
பண்ணமர்ந் தாதித்த மண்டல மானது
    தண்ணமர் கூபம் தழைத்தது காணுமே.

Transliteration

Vinnamar nābi irudaya māṅgiḍaik
    Kaṇṇamar kūbam kalandu varudalāl
Paṇṇamarnd dātitta maṇḍala mānadu
    Taṇṇamar kūbam taḻaittadu kāṇumē.

Translation

Sakti's grace pervades manipuraka and anāhata;
    Like water in a well, it percolates;
Thanks to the nectarean flow
    Surya-mandala turns cool and serene.

Commentary

This verse defies easy translation. Here, a dense yogic parlance confronts and confounds us. Yet, when one reads this verse, it seems

to suggest kuṇḍalinī arousal with the utilization of *vasi Prāṇāyāma* mentioned in the previous verse. The prāṇas change their normal flow to stimulate kuṇḍalinī arousal. Apāna moves upward and prāṇa moves downward and mixes at manipūra. Here, the flame of kuṇḍalinī takes the prāṇa and apāna into anāhata, where they become balanced and still. The suśūmna opens and the flame rises to ājñā, stimulating the downward drip of *amrita* into the heart.

Mandiram 1397

கூபத்துச் சத்தி குளிர்முகம் பத்துள
    தாபத்துச் சத்தி தயங்கி வருதலால்
ஆபத்துக் கைக ளடைந்தன நாலைந்து
    பாசம் அறுக்கப் பரந்தன சூலமே.

Transliteration

Kūbattu catti kuḷirmukam pattuḷa
    Tābattuc catti tayanki varudalāl
Ābattuk kaika ḷadaindana nālaindu
    Pācam aṛukkap parandana cūlamē.

Translation

Ten are the cool visages of Śakti;
    Her prowess descends gradually to protect;
Twenty are Her hands, which ward off danger;
    The rays of Her trident travel swift to undo *pāśam*.

Commentary

The ten visages symbolize Her all-seeing power, and the ten arms represent Her invincible might.

Mandiram 1398

குலந்தண் டொள்வாள் சுடர்பறை ஞானமாய்
　　வேலம்பு தமருக மாகிளி விற்கொண்டு
காலம்பூப் பாசம் மழுகத்தி கைக்கொண்டு
　　கோலஞ்சேர் சங்கு குவிந்தகை எண்ணதே.

Transliteration

Kulandaṇ ḍoḷvāḷ cuḍarpaṛai jñānamāy
　　Velambu tamaruka mākiḷi viṛkoṇḍu
Kālampūp pācam maḻukatti kaikkoṇḍu
　　Kōlañcēr caṅgu kuvindakai eṇṇadē.

Translation

Meditate on Her of blessing hands, thus; on one side
　　She sports a trident, a club, a blazing sword, fire, a drum,
A spear, an arrow, a *damaruka*, a parrot, a bow, and on
　　The other a noose, a *mazhu*, and a lovely conch.

Commentary

Her spear quells nescience. *Damaruka* is a bijou drum shaped like an hour-glass. Her parrot is immense in size. *Mazhu* is the hottest, deadly weapon.

Mandiram 1399

எண்அமர் சத்திகள் நாற்பத்து நாலுடன்
　　எண்அமர் சத்திகள் நாற்பத்து நால்வராம்
எண்ணிய பூவிதழ் உள்ளே இருந்தவள்
　　எண்ணிய எண்ணம் கடந்து நின்றாளே.

Transliteration

Eṇṇamar cattikaḷ nāṛpattu nāluḍan
　　Eṇṇamar cattikaḷ nāṛpattu nālvarām

Enniya pūvidaḻ uḷḷē irundavaḷ
Eṇṇiya eṇṇam kaḍandu ninṟāḷē.

Translation

Śakti is beyond the pale of thought;
Her Saktis are forty-four in number;
With these Saktis forty-four, She who abides in
The petalled Lotus of viśuddhi indwells Her devotees.

Commentary

She who transcends thought willingly abides in Śakti-conscious devotees.

Mandiram 1400

கடந்தவள் பொன்முடி மாணிக்கத் தோடு
தொடர்ந்த அணி முத்து பவளம்கச்சு ஆகப்
படர்ந்த அல்குல் பட்டாடை பாதச் சிலம்பு
மடந்தைச் சிறியவள் வந்து நின்றாளே.

Transliteration

Kaḍandavaḷ ponmuḍi māṇikkat tōḍu
Toḍarnda aṇi muttu pavaḷamkaccu āgap
Paḍarnda alkul paṭṭāḍai pādac cilambu
Maḍandaic ciṟiyavaḷ vandu ninṟāḷē.

Translation

Ankleted and robed in silk, the transcendental Devi,
As Bāla, manifests wearing a crown of gold
And decked with a breast-band wrought with
The gems of ruby, pearl and coral, to grace the devotees.

Commentary

Bāla is a girl. Devi Bāla is an incarnation of compassion. Her blessing ensures conscious existence, here and hereafter.

Mandiram 1401

நின்ற இச்சத்தி நிரந்தர மாகவே
    கண்டிடு மேரு அணிமாதி தான் ஆகிப்
பண்டைய வானின் பகட்டை அறுத்திட்டு
    ஒன்றிய தீபம் உணர்ந்தார்க்கு உண்டாமே.

Transliteration

Ninṛa iccatti nirandara māgavē
    Kaṇḍiṭu mēru aṇimādi tān āgip
Paṇḍaiya vānin pakaṭṭai aṛuttittu
    Onṛiya dīpam uṇarndārkku uṇḍāmē.

Translation:

Thanks to the constant abidance of this Śakti, Meru
    And the octad of siddhis, of anima and the like, are
Activised; old and meretricious *pāśam* snaps; these are
    Theirs who have gained the light of unity.

Commentary

Meru, the ever-enduring support, has its locus in the centre between the eye-brows. The light of unity is the grace of Śakti.

Mandiram 1402

உண்டு ஓர் அதோமுகம் உத்தம மானது
    கண்ட இச்சத்தி சதாசிவ நாயகி
கொண்ட முகம்ஐந்து, கூறும் கரங்களும்
    ஒன்று இரண்டாகவே மூன்று நால் ஆனதே.

Transliteration

Uṇḍu ōr adōmukam uttama mānadu
Kaṇḍa icccatti cadāsiva nāyagi
Koṇḍa mugamaindu kūṛum karaṅgalum
Onṛu iraṇḍāgavē mūnṛu nāl ānadē.

Translation

The downward-facing visage of Śakti is supreme;
This Śakti is *Sadāśiva Nāyaki;*
She has five visages and hands which are
One, plus two, plus three, plus four.

Commentary

Sadāśiva Nāyaki has five visages and ten hands. The cakra-mandala where She abides faces downward.

Mandiram 1403

நன்மணி சூலம் கபாலம் கிளியுடன்
பன்மணி நாகம் மழுகத்தி பந்தாகுங்
கன்மணி தாமரை கையில் தமருகம்
பொன்மணி பூணாரம் பூசனை யானதே.

Transliteration

Nanmaṇi cūlam kapālam kiḷiyuḍan
Panmaṇi nāgam maḻukatti pandākun
Kanmaṇi tāmarai kāiyil tamarugam
Ponmaṇi pūṇāram pūcanai yānadē.

Translation

To vision the jewelled Śakti with Her *damaruka*
And holding in Her hands, a bell, a trident, a skull,

A parrot, a *nāga* of many gems, a *mazhu* and a ball
Truly constitutes the Śakti-pūja.

Commentary

This Śakti holds in Her hand, like unto a red lotus, a *damaruka* (drum) and a *mazhu* (battle-axe). All creation is wrought by the hand that holds the *damaruka.*

Śakti is adorned with garlands and gold jewels inlaid with gems. A *naga* is a snake with more heads than one. In each head it keeps a concealed gem.

Mandiram 1404

பூசனைச் சத்திகள் எண்ஐவர் சூழவே
நேசவள் கன்னிகள் நாற்பத்து நேரதாய்க்
காசினிச் சக்கரத் துள்ளே கலந்தவள்
மாசு அடையாமல் மகிழ்ந்திருந் தார்களே.

Transliteration

Pūcanaic cattikaḷ eṇaivar cūlavē
Nēcavaḷ kannikaḷ nāṟpattu nēradāik
Kācinic cakkarat tuḷḷē kalandavaḷ
Mācu adaiyāmal makilndirun tārkaḷē.

Translation

She is surrounded by forty worshipful Saktis;
The loving Śakti faces the forty virgins;
She pervades the Earth-cakra;
Thus She abides unflawed and rejoicing.

Commentary

Abiding in the earth-cakra, Śakti blesses all entia (beings).

Mandiram 1405

தாரத்தின் உள்ளே தங்கிய சோதியைப்
பாரத்தின் உள்ளே பரந்துள் எழுந்திட
வேர்அது ஒன்றிநின்று எண்ணும் மனோமயம்
கார்அது போலக் கலந்துஎழு மண்ணிலே.

Transliteration

Tārattin uḷḷē taṅgiya cōdiyaip
Pārattin uḷḷē parandus eḻundiḍa
Vēr adu onṟininṟu eṇṇum manōmayam
Kāradu pōlkka kalandeḻu maṇṇilē.

Translation

To cause the flame abiding in the mūlādhāra
To pervade the entire body, be one with the bīja
And meditate; getting blessed with grace, your life
On earth will soar, like a cloud in the sky.

Commentary:

It is thus the yogin ascends and transcends the world.

Mandiram 1406

மண்ணில் எழுந்த அகார உகாரங்கள்
விண்ணில் எழுந்து சிவாய நமஎன்று
கண்ணில் எழுந்தது காண்பரிது அன்றுகொல்
கண்ணில் எழுந்தது காட்சி தர என்றே.

Transliteration

Maṇṇil e̱lunda akāra ukāraṅgaḷ
Viṇṇil e̱lundu civāya namaenṟu
Kaṇṇil e̱lundadu kānbaridu anrukol
Kaṇṇil e̱lundadu kātci tara enṟē.

Translation

On earth, from mūlādhāra uprose
Akaram and Ukaram as AUM; it manifested
As *Si VA Ya Na Ma*; its perception is no rarity unto
The mental eye; it does manifest for *dharshan.*

Commentary

Śakti intiates the yogin in the path of Śiva-yoga, characterized by meditation upon *Si Va Ya Na Ma.*

Mandiram 1407

என்று அங்கு இருந்த அமுதக் கலையிடைச்
சென்றுஅங்கு இருந்த அமுத பயோதரி
கண்டம்கரம் இரு வெள்ளி பொன் மண்ணடை
கொண்டு அங்கு இருந்தது வண்ணம் அமுதே.

Transliteration

Enṟu aṅku irunda amudak kalaiyidaic
Cenṟu aṅgu irunda amuda payōdari
Kandamkaram iru veḷḷi pon maṇṇadai
Koṇḍu aṅgu irundatu vaṇṇam amudē.

Translation

Her breasts contain the nectarean milk;
She abides in the ambrosial candra-mandala;

Silver and golden are Her throat and hands; She holds
An earthen jar filled with elixir, white in hue.

Commentary

The translation itself is clear.

Mandiram 1408

அமுதம தாக அழகிய மேனி
படிகம தாகப் பரந்தெழு முள்ளே
குமுதம தாகக் குளிர்ந்தெழு முத்துக்
கெமுதம தாகிய கேடிலி தானே.

Transliteration

Amudama tāga al̲agiya mēni
Padikama tāgap parandel̲u muḷḷē
Kumudama tāgak kuḷirindel̲u muttuk
Kemutama tāgiya kēḍili tānē.

Translation

Her lily-eyes shower pearly rays serene;
She is everlasting; She grants bliss;
Her body is nectarean; it will manifest
In your conciousness, clear as crystal.

Commentary

Śakti is Amudeswari, the source and conferrer of bliss, at once nectarean and ambrosial.

Mandiram 1409

கேடுஇலி சத்திகள் முப்பத் தறுவரும்
நாடுஇலி கன்னிகள் நால்ஒன் பதின்மரும்

பூஇலிபூவிதழ்உள்ளேஇருந்திவர்
    நாள்இலி தன்னை நணுகி நின்றார்களே.

Transliteration

Kēḍili cattigaḷ muppat taṛuvarum
    Nādili kannikaḷ nālon padinmarum
Pūvili pūvidal uḷḷē irundivar
    Nāḷili tannai naṇuki ninṛārkaḷē.

Translation

The thirty six indestructible Saktis
    And the thirty six virgins who animate them
Gain the proximity of the immortal Śakti
    Who indwells the petalled lotus of the heart.

Commentary

The thirty-six Saktis are the thirty-six tattvas and the thirty-six virgins are the yogins of the noble lineage.

Mandiram 1410

நின்றது புந்தி நிறைந்திடும் வன்னியும்
    கண்டது சோதி கருத்து ளிருந்திடக்
கொண்டது வோராண்டு கூடி வருகைக்கு
    விண்டவௌ காரம் விளங்கின அன்றே.

Transliteration

Ninṛadu puttit niṛaintiṭum vanniyum
    Kandaḍu cōdi karuttu ḷiruntiḍak
Konḍadu vōrāṇḍu kūḍi varukaikku
    Vinḍavau kāram viḷankina anṛē.

Translation

In the constantly concentrated thought stood
Śiva in His form of flame; blending with that flame
For a year was possible thanks to the actualization
Of the bījas like Aukaram.

Commentary

An autobiographical inkling can be gleaned from the above verse. Tradition holds that Tirumūlar meditated for a year at the end of which he opened his lips and uttered a verse.

Mandiram 1411

விளங்கிடு வானிடை நின்றவை எல்லாம்
வணங்கிடு மண்டலம் மன்னு யிராக
நலம்கிளர் நன்மைகள் நாரணன் ஒத்துச்
சுணங்கிடை நின்று இவை சொல்லலும் ஆமே.

Transliteration

Vilankiḍu vāniḍai ninṛavai ellām
Vanaṅkiḍum manḍala mannu'yirāka
Nalamkiḷar nanmaigal nāraṇan ottuc
Cuṇaṅgiḍai ninṛu ivai collalum āmē.

Translation

Like the beings flourishing on earth, the dwellers
Of the heavenly regions adore the yogin;
His goodly gains will equal those of Nārāyana's;
Is it possible for any to catalogue them?

Commentary

The Navāksari-yogin is adored alike by the dwellers on earth and by them that inhabit the heavenly regions. He is verily as great as Nārāyana.

Mandiram 1412

ஆமே அதோமுகம் மேலே அமுதமாய்த்
    தானே உகாரம் தழைத்துஎழுஞ் சோமனும்
கா மேல் வருகின்ற கற்பகம் ஆனது
    பூமேல் வருகின்ற பொற்கொடி யானதே.

Transliteration

Āmē adōmukam mēlē amudamāy
    Tānē ukāram talaittueluñ cōmanum
Ka mēl varukinṛa kaṛpagam ānadu
    Pūmēl varukinṛa poṛkoḍi yānadē.

Translation

She is like the *Karpaka* tree of the heavenly garden;
    She is verily the golden liana of the mūlādhāra;
She is the downward-burgeoning lotus; She is
    The candra-mandala poised in Ukāram.

Commentary

This verse of mixed metaphors is difficult to comprehend. Śakti is the wish-fulfilling *Karpaka* tree. She is also the golden stalk of the mūlādhāra-lotus. She is like a lotus burgeoning downward. She abides in Ukāra, which is the nectarean candra-mandala.

Mandiram 1413

பொற்கொடியாளுடைப் பூசனை செய்திட
அக்களி ஆகிய ஆங்காரம் போயிடும்
மற்கடம் ஆகிய மண்டலம் தன்னுள்ளே
பிற்கொடி ஆகிய பேதையைக் காணுமே.

Transliteration

Poṛkoḍiyāḷuḍaip pūcanai caidiḍa
Akkaḷi ākiya āṅkāram pōyiḍum
Maṛkaḍam ākiya maṇḍalam tannuḷḷē
Piṛkoḍi ākiya pēdaiyaik kāṇumē.

Translation

If *pūja* is performed to the golden Liana,
Egoity which engenders false pleasures, vanishes;
Behold Her the divine Creeper who thrives
In the perennial mandala of pure space.

Commentary

Varied are the benefits ensuing from the worship of Śakti. She dazzles like an auric creeper. Egoism, I-ness, or the cause of pseudo-joy, will perish thanks to Śakti-worship. The worshipper is blessed to witness Her in Śiva-consciousness.

Mandiram 1414

பேதை இவளுக்குப் பெண்மை அழகு ஆகும்
தாதை இவளுக்குத் தாணுவுமாய் நிற்கும்
மாதை அவளுக்கு மண்ணும் திலகமாய்க்
கோதையர் சூழக் குவிந்திடம் காணுமே.

Transliteration

Pēdai ivaḷukkup peṇmai al̲agu āgum
Tādai ivaḷukkut tāṇuvumāy nir̲kum
Madai avaḷukku maṇṇum tilakamāyk
Kōdaiyar cūḷak kuvindiḍam kāṇumē.

Translation

Fostering muliebrity becomes this lass;
Her Sire is Śiva who is Stānu; for this Woman
The earth serves as a *tilak*; circled by
Garlanded women, She abides in the converging bindu.

Commentary:

She is the woman who fosters. The Magna Mater is the supreme sustainer. Stānu is the fiery column, which manifested before Brahma and Viṣṇu. Śakti is the *tilak* of Her worshippers. The garlanded women are Her virgin-powers.

Mandiram 1415

குவிந்தனர் சத்திகள் முப்பத் திருவர்
நடந்தனர் கன்னிகள் நாலெண்மர் சூழப்
பரந்த இதழ் ஆகிய பங்கயத் துள்ளே
இருந்தனர் காணும் இடம்பல கொண்டே.

Transliteration

Kuvindanar cattikaḷ muppat tiruvar
Naḍandanar kannikaḷ nāleṇmar cūl̲ap
Paranda idal ākiya paṅkayat tuḷḷē
Irundanar kāṇum iḍampala koṇḍē.

Translation

Gathered around Her are the thirty two Saktis;
Circling Her are the thirty two virgins;
In the loci of the broad-petalled lotuses
She abides, as these are Her many seats.

Commentary

Tirumūlar has already referred to the thirty-two Saktis and also the thirty-two virgins. All the six ādhāras are lotus-shaped.

Mandiram 1416

கொண்டு அங்கு இருந்தனர் கூத்தன் ஒளியினைக்
கண்டஅங்கு இருந்தனர் காரணத்து உள்ளது
பண்டை மறைகள் பரந்து எங்கும் தேடுமால்
இன்றுஎன் மனத்துளே இல் அடைந்து ஆளுமே.

Transliteration

Koṇḍu aṅku irundanar kūttan oḷiyinaik
Kaṇḍaṅgu irundanar kāraṇattu uḷḷadu
Paṇḍai maṟaigal parandu eṅkum tēdumāl
Inṟuen manattuḷē il aḍaindu āḷumē.

Translation

Poised in Śiva-yoga, they witnessed the Dancer and His Light;
The Dancer and His Light are the primal cause of all; these are
Quested after everywhere by the Vedas; lo! The Devi
Has this day chosen to abide in my mind and rule me.

Commentary

'Quest' is a large search for a thing that is difficult to find. Śiva is the Dancer and Śakti is His Light.

Mandiram 1417

இல் அடைந்தானுக்கும் இல்லாதது ஒன்றில்லை
இல் அடைந்தானுக்கு இரப்பது தான் இல்லை
இல் அடைந்தானுக்கு இமையவர் தாம்ஒவ்வார்
இல் அடைந்தானுக்கு இல்லாது இல் ஆனையே.

Transliteration

Ill aḍaindānukkum illādadu onṛillai
Ill aḍaindānukku irappadutān illai
Ill aḍaindānukku imayavar tāmovvār
Ill aḍaindānukku illādu il ānaiyē.

Translation

He who is the home of Śakti lacks nothing;
He who is the home of Śakti begs none;
Even devas are not the equal of him who is Sakti's home;
He who is the house of Śakti is the house of all.

Commentary

In the yogin resides perfection as well as everlasting fulfilment.

Mandiram 1418

ஆனை மயக்கும் அறுபத்து நால் தறி
ஆனை இருக்கும் அறுபத்து நால் ஒளி
ஆனை இருக்கும் அறுபத்து நால் அறை
ஆனையும் கோடும் அறுபத்து நாலிலே.

Transliteration

Ānai mayakkum aṛupattu nāl taṛi
Ānai irukkum aṛupattu nāl oḷi
Ānai irukkum aṛupattu nāl aṛai
Ānaiyum kōṛum aṛupattu nālilē.

Translation

The befuddled jiva gets fettered in sixty-four ways;
Sixty-four are the bright Saktis of Siva's Consort;
Śiva-Śakti resides in all the sixty-four chambers;
Pranava and Bindu are contained in the sixty-four.

Commentary:

This verse has baffled all commentators. No two interpreprations are alike. The Tamil word '*Ānai*', refers to soul, elephant and pranava. Śakti and Śiva are inseparable. The chambers of His Navākari are sixty-four.